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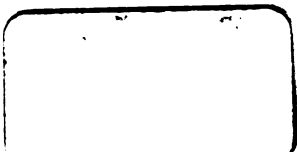


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A
HANDBOOK
OF
LATIN POETRY,

CONTAINING SELECTIONS FROM

OVID, VIRGIL, AND HORACE,

WITH NOTES AND GRAMMATICAL REFERENCES.

BY

J. H. HANSON,

PRINCIPAL OF THE CLASSICAL INSTITUTE, WATERVILLE, ME.

AND

W. J. ROLFE,

MASTER OF THE HIGH SCHOOL, CAMBRIDGE, MASS.

BOSTON:
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PREFACE.

THIS book owes its existence to a popular demand. Soon after the publication of the Preparatory Latin Prose Book, the editor of that work began to be solicited by teachers in various parts of the country to prepare a book of Latin Poetry on the same plan. It was not, however, until these solicitations had become general and urgent, that the idea of undertaking the preparation of such a work was seriously entertained.

In the arrangement of the text, the editors have followed what they conceive to be the order of difficulty, so far as it relates to the authors themselves, and therefore the order in which they should be severally studied ; but in respect to the portions selected from each author, the arrangement found in most school editions has been followed. The advantages, in a classical and educational point of view, of reading an author comparatively easy, like Ovid, before taking poetry so difficult as that of Virgil and Horace, will not be overlooked by those who are desirous of finding and pursuing the best methods.

In the selection of materials, the aim has been to combine variety, interest, and utility. Accordingly, something — and that the portion deemed most interesting and profitable — has been drawn from every field in which our authors had distinguished themselves. In all cases, however, except the *Metamorphoses* of Ovid, entire poems or books have been taken. This course was preferred, not only as giving a completer view of the poem consid-

ered as a work of art, and as contributing to the interest of the student, but for the greater convenience of those who may wish to finish reading the author. The selections from Ovid are nearly, though not exactly, the same as in other school editions published in this country; all of which are based on the edition of the Rev. C. Bradley, published long ago in England. From Virgil, the 1st, 3d, 4th, 5th, 7th, and 9th Eclogues, the 1st and 2d books of the Georgics, and the first six books of the Aeneid have been taken. The quantity embraced in these selections is fully equal to that required for admission to most of the colleges of the country; and students intending to enter colleges requiring more can easily find an equivalent in other parts of the book.

In the Ovid text we have followed Loers, with an occasional reading from other editors. The Virgil text is that of Conington (London, 1863). The text of no ancient profane writer has had more of critical labor and talent expended upon it than that of Virgil; and we hazard nothing in saying that in our judgment Conington's text is by far the most perfect that has yet appeared. In the selections from Horace we have followed the reading and the pointing of Maclean's larger edition (London, 1853), except in a very few passages.

The Lives of Ovid and Virgil have been compiled from the best authorities, partially indicated by foot-notes. The Life of Horace is mainly abridged from Theo. Martin's, in the *Encyclopædia Britannica* (8th edition), reprinted with little change in his "Odes of Horace."

For the general character of the Notes, the reader is referred to the principles laid down in the Preface to the Preparatory Latin Prose Book, so far at least as those principles are applicable to a book of poetry. Those on Ovid are mostly original, Burmann, Loers, and Haupt being the authorities chiefly consulted. They are purposely elementary, largely grammatical, and contain few

references to disputed questions, which young pupils would not understand. They are intended, in short, for *elementary drill*.

The Notes on Virgil, as also the Introductions to the several poems and books, have been drawn for the most part from Conington, whose sound judgment and critical acumen justly entitle his authority to special consideration; but Henry, Gossrau, Wagner, Forbiger, Heyne, Bryce, and Keightley have been constantly consulted. The Arguments prefixed to the several books of the *Georgics* and *Aeneid* have been taken chiefly from Bryce's "Notes on Virgil." The Virgil notes are less elementary than those on Ovid, though continuing the same sort of drill by more frequent grammatical references than are to be found in any school edition of Virgil yet published. Disputed points, critical questions, and various authorities on doubtful passages have been somewhat frequently introduced, giving the pupil an occasional glimpse of the broad field of classical learning and research which is opening before him.

In the Notes on Horace, the reading of the Ovid and Virgil, or at least considerable portions of them, has been presupposed. Less of mere grammatical drill would in that case be needed, except on the more unusual constructions, and those peculiar to Horace, especially his numerous Grecisms. The notes, therefore, are of a more miscellaneous character, relating rather to the collateral and incidental suggestions of the text. In short, the aim has been to awaken an interest in the whole range of classical Roman literature, and history, and life; though the limits of the book allowed little more than the giving of suggestions for the student to follow out himself,—mere guide-posts to the many roads diverging from the main track.

The authorities on Horace have been Maclean (from whom many of the introductions to the Odes and many of the notes have been taken with little alteration except com-

pression), Orelli, Dillenburger (ed. 1860), and Ritter, with occasional use of the older German and English editions. Of American editions none have been used except the excellent one of Professor J. L. Lincoln, to which reference has been made in all cases where matter has been drawn directly from it. His *Life of Horace* and his *Prolegomena* are worthy of special commendation; and students wishing to read more of Horace can hardly find a better edition in compact form than that of Professor Lincoln.


In all cases, matter drawn from whatever source has been carefully studied, condensed, and recast, when necessary, to adapt it to our purposes. This has often exacted more labor than wholly original matter would have done.

Both editors are responsible for all parts of the work, all the matter having passed through the hands of both, and the work of each having been revised, corrected, and modified by the other. The publication of the book has been delayed in part by this determination of the editors to go individually over all that they had written, and, as far as possible, to give unity and symmetry to the whole.

With this brief general statement of the origin, plan, character, and sources of our work, we send it forth in the hope that it may meet the expectations of those who have desired its publication, and may aid in awakening and promoting a livelier interest in classical studies.

November 1, 1865.

J. H. HANSON,
W. J. ROLFE.

 Teachers and friends who may discover typographical or other errors, will confer a favor by calling our attention to them.

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P. OVIDII NASONIS

METAMORPHOSES.

LIBER I.

* * * * *

AUREA prima sata est aetas, quae vindice nullo,
Sponte sua, sine lege fidem rectumque colebat. 90
Poena metusque aberant, nec verba minantia fixo
Aere legebantur, nec supplex turba timebat
Judicis ora sui, sed erant sine iudice tuti.
Nondum caesa suis, peregrinum ut viseret orbem,
Montibus in liquidas pinus descenderat undas, 95
Nullaque mortales praeter sua litora norant.
Nondum praecipites cingebant oppida fossae ;
Non tuba directi, non aeris cornua flexi,
Non galeae, non ensis erat : sine militis usu
Mollia securae peragebant otia gentes. 100
Ipsa quoque immunis rastroque intacta, nec ullis
Saucia vomeribus, per se dabat omnia tellus ;
Contentique cibis nullo cogente creatis,
Arbuteos foetus montanaque fraga legebant,
Cornaque et in duris haerentia mora rubetis, 105
Et quae deciderant patula Jovis arbore glandes.
Ver erat aeternum, placidique tepentibus auris
Mulcebant zephyri natos sine semine flores.
Mox etiam fruges tellus inarata ferebat,
Nec renovatus ager gravidis canebat aristas ; 110
Flumina jam lactis, jam flumina nectaris ibant,
Flavaque de viridi stillabant ilice mella.

Postquam, Saturno tenebrosa in Tartara misso,
 Sub Jove mundus erat, subiit argentea proles,
 Auro deterior, fulvo pretiosior aere. 115
 Jupiter antiqui contraxit tempora veris,
 Perque hiemes aestusque et inaequales autumnos
 Et breve ver spatiis exegit quatuor annum.
 Tum primum siccis aër fervoribus ustus
 Canduit, et ventis glacies adstricta pependit. 120
 Tum primum subiere domos : domus antra fuere
 Et densi frutices et vinctae cortice virgae.
 Semina tum primum longis Cerealia sulcis
 Obruta sunt, pressique jugo gemuere juveni.
 Tertia post illas successit ahenea proles, 125
 Saevior ingeniis et ad horrida promptior arma,
 Non scelerata tamen. De duro est ultima ferro.
 Protinus irrupit venae peioris in aevum
 Omne nefas ; fugere pudor verumque fidesque ;
 In quorum subiere locum fraudesque dolique 130
 Insidiaeque et vis et amor sceleratus habendi.
 Vela dabant ventis, nec adhuc bene noverat illos
 Naviæ ; quaeque diu steterant in montibus altis,
 Fluctibus ignotis insultavere carinae.
 Communemque prius, ceu lumina solis et auræ, 135
 Cautus humum longo signavit limite mentor.
 Nec tantum segetes alimentaque debita dives
 Poscebatur humus ; sed itum est in viscera terræ,
 Quasque recondiderat Stygiisque admoverat umbris,
 Effodiuntur opes, irritamenta malorum. 140
 Jamque nocens ferrum, ferroque nocentius aurum
 Prodierat ; prodit bellum, quod pugnat utroque,
 Sanguineaque manu crepitantia concutit arma.
 Vivitur ex rapto : non hospes ab hospite tutus,
 Non socer a genero ; fratrum quoque gratia rara est. 145
 Imminet exitio vir conjugis, illa mariti ;
 Lurida terribiles miscent acbnita novercae ;
 Filius ante diem patrios inquit in annos.

Victa jacet pietas, et Virgo caede madentes,
 Ultima coelestum, terras Astraea reliquit. 150
 Neve foret terris securior arduus aether,
 Affectasse ferunt regnum coeleste Gigantas,
 Altaque congestos struxisse ad sidera montes.
 Tum pater omnipotens misso perfregit Olympum
 Fulmine, et excussit subjecto Pelion Ossae. 155
 Obruta mole sua quum corpora dira jacerent,
 Perfusam multo natorum sanguine Terram
 Immaduisse ferunt calidumque animasse cruorem,
 Et, ne nulla suae stirpis monumenta manerent,
 In faciem vertisse hominum. Sed et illa propago 160
 Contemtrix superum saevaeque avidissima caedis
 Et violenta fuit : scires e sanguine natos.
 Quae pater ut summa vidit Saturnius arce,
 Ingemit et, facto nondum vulgata recenti,
 Foeda Lycaoniae referens convivia mensae, 165
 Ingentes animo et dignas Jove concipit iras,
 Conciliumque vocat : tenuit mora nulla vocatos.
 Est via sublimis, coelo manifesta sereno ;
 Lactea nomen habet, candore notabilis ipso :
 Hac iter est superis ad magni tecta Tonantis 170
 Regalemque domum. Dextra laevaque deorum
 Atria nobilium valvis celebrantur apertis ;
 Plebs habitat diversa locis ; a fronte potentes
 Coelicolae clarique suos posuere penates.
 Hic locus est, quem, si verbis audacia detur, 175
 Haud timeam magni dixisse Palatia coeli.
 Ergo ubi marmoreo superi sedere recessu,
 Celsior ipse loco sceptroque innixus eburno
 Terrificam capitis concussit terque quaterque
 Caesariem, cum qua terram, mare, sidera movit. 180
 Talibus inde modis ora indignantia solvit :
 Non ego pro mundi regno magis anxius illa
 Tempestate fui, qua centum quisque parabat
 Injicere anguipedum captivo brachia coelo :

Nam, quanquam ferus hostis erat, tamen illud ab uno 185
 Corpore et ex una pendebat origine bellum.
 Nunc mihi, qua totum Nereus circumsonat orbem,
 Perdendum est mortale genus. Per flumina juro
 Infera, sub terras Stygio labentia luco,
 Cuncta prius tentata : sed immedicabile vulnus 190
 Ense recidendum est, ne pars sincera trahatur.
 Sunt mihi Semidei, sunt rustica numina, Nymphae
 Faunisque Satyrique et monticolae Silvani :
 Quos quoniam coeli nondum dignamur honore,
 Quas dedimus, certe terras habitare sinamus. 195
 An satis, O superi, tutos fore creditis illos,
 Quum mihi, qui fulmen, qui vos habeoque regoque,
 Struxerit insidias notus feritate Lycaon ?
 Contremuere omnes, studiisque ardentibus ausum
 Talia deposcunt. Sic, quum manus impia saevit 200
 Sanguine Caesareo Romanum exstinguere nomen,
 Attonitum tanto subitae terrore ruinae
 Humanum genus est totusque perhorruit orbis ;
 Nec tibi grata minus pietas, Auguste, tuorum,
 Quam fuit illa Jovi. Qui postquam voce manuque 205
 Murmura compressit, tenuere silentia cuncti.
 Substitit ut clamor, pressus gravitate regentis,
 Jupiter hoc iterum sermone silentia rupit :
 Ille quidem poenas — curam hanc dimittite — solvit ;
 Quod tamen admissum, quae sit vindicta, docebo. 210
 Contigerat nostras infamia temporis aures ;
 Quam cupiens falsam, summo delabor Olympo
 Et deus humana lustris sub imagine terras.
 Longa mora est, quantum noxae sit ubique repertum,
 Enumerare : minor fuit ipsa infamia vero. 215
 Maenala transieram, latebris horrenda ferarum,
 Et cum Cyllene gelidi pineta Lycae ;
 Arcados hinc sedes et inhospita tecta tyranni
 Ingredior, traherent quum sera crepuscula noctem.
 Signa dedi venisse deum, vulgusque precari 220

Coeperat ; irridet primo pia vota Lycaon,
 Mox ait, Experiar, deus hic, discrimine aperto,
 An sit mortalis, nec erit dubitabile verum.
 Nocte gravem somno nec opina perdere morte
 Me parat : haec illi placet experientia veri. 205
 Nec contentus eo, missi de gente Molossa
 Obsidis unius jugulum mucrone resolvit,
 Atque ita semineces partim ferventibus artus
 Mollit aquis partim subjecto torruit igni.
 Quos simul imposuit mensis, ego vindice flamma 230
 In dominum dignosque everti tecta Penates.
 Territus ipse fugit, nactusque silentia ruris
 Exululat frustra loqui conatur : ab ipso
 Colligit os rabiem, solitaeque cupidine caedis
 Vertitur in pecudes ; et nunc quoque sanguine gaudet. 235
 In villos abeunt vestes, in crura lacerti ;
 Fit lupo, et veteris servat vestigia formae :
 Canities eadem est, eadem violentia vultus,
 Idem oculi lucent, eadem feritatis imago.
 Occidit una domus ; sed non domus una perire 240
 Digna fuit : qua terra patet, fera regnat Erinnyes ;
 In facinus jurasse putes. Dent ocus omnes,
 Quas meruere pati — sic stat sententia — poenas.
 Dicta Jovis pars voce probant stimulosque frementi
 Adjiciunt ; alii partes assensibus implent. 245
 Est tamen humani generis jactura dolori
 Omnibus, et, quae sit terrae mortalibus orbae
 Forma futura, rogant ; quis sit laturus in aras
 Tura ? ferisne paret populandas tradere terras ?
 Talia quaerentes — sibi enim fore cetera curae - 250
 Rex superum trepidare vetat, sobolemque priori
 Dissimilem populo promittit origine mira.
 Jamque erat in totas sparsurus fulmina terras ;
 Sed timuit, ne forte sacer tot ab ignibus aether
 Conciperet flammam, longusque ardesceret axis. 255
 Esse quoque in fati reminiscitur, affore tempus,

Quo mare, quo tellus correptaque regia coeli
 Ardeat et mundi moles operosa labore.
 Tela reponuntur manibus fabricata Cyclopium :
 Poena placet diversa, genus mortale sub undis
 Perdere et ex omni nimbos dimittere coelo. 260
 Protinus Aeoliis Aquilonem claudit in antris
 Et quaecumque fugant inductas flamina nubes,
 Emittere Notum. Madidis Notus evolat alis,
 Terribilem picea tectus caligine vultum ; 265
 Barba gravis nimbis, canis fluit unda capillis,
 Fronte sedent nebulae, rorant pennaeque sinusque.
 Utque manu late pendentia nubila pressit,
 Fit fragor : hinc densi funduntur ab aethere nimbi.
 Nuntia Junonis varios induta colores, 270
 Concipit Iris aquas alimentaue nubibus affert.
 Sternuntur segetes, et deplorata colonis
 Vota jacent longique perit labor irritus anni.
 Nec coelo contenta suo est Jovis ira ; sed illum
 Caeruleus frater juvat auxiliaribus undis. 275
 Convocat hic amnes, qui postquam tecta tyranni
 Intravere sui, Non est hortamine longo
 Nunc, ait, utendum : vires effundite vestras —
 Sic opus est — aperite domos, ac mole remota
 Fluminibus vestris totas immittite habenas. 280
 Jusserat : hi redeunt, ac fontibus ora relaxant,
 Et defrenato volvuntur in aequora cursu.
 Ipse tridente suo terram percussit ; at illa
 Intremuit motuque vias patefecit aquarum.
 Exspatiata ruunt per apertos flumina campos, 285
 Cumque satis arbusta simul pecudesque virosque
 Tectaque, cumque suis rapiunt penetralia sacris.
 Si qua domus mansit potuitque resistere tanto
 Indejecta malo, culmen tamen altior hujus
 Unda tegit, pressaeque latent sub gurgite turres. 290
 Jamque mare et tellus nullum discrimen habebant :
 Omnia pontus erat ; deerant quoque litora ponto.

Occupat hic collem ; cymba sedet alter adunca
 Et ducit remos illic, ubi nuper ararat ;
 Ille super segetes aut mersae culmina villae 295
 Navigat ; hic summa piscem deprendit in ulmo.
 Figitur in viridi, si fors tulit, ancora prato,
 Aut subjecta terunt curvae vineta carinae ;
 Et, modo qua graciles gramen carpsere capellae,
 Nunc ibi deformes ponunt sua corpora phocae. 300
 Mirantur sub aqua lucos urbesque domosque
 Nereides, silvasque tenent delphines et altis
 Incursant ramis agitataque robora pulsant.
 Nat lupus inter oves, fulvos vehit unda leones,
 Unda vehit tigres, nec vires fulminis apro 305
 Crura nec ablato prosunt velocia cervo,
 Quaesitisque diu terris, ubi sistere possit,
 In mare lassatis volucris vaga decidit alis.
 Obruerat tumultos immensa licentia ponti,
 Pulsabantque novi montana cacumina fluctus. 310
 Maxima pars unda rapitur ; quibus unda pepercit,
 Illos longa domant inopi jejunia victu.
 Separat Aonios Oetaeis Phocis ab arvis,
 Terra ferax, dum terra fuit, sed tempore in illo
 Pars mariſ et latus subitarum campus aquarum. 315
 Mons ibi verticibus petit arduus astra duobus,
 Nomine Parnasus, superatque cacumine nubes.
 Hic ubi Deucalion — nam cetera texerat aequor —
 Cum consorte tori parva rate vectus adhaesit,
 Corycidas Nymphas et numina montis adorant 320
 Fatidicamque Themis, quae tunc oracula tenebat.
 Non illo melior quisquam nec amantior aequi
 Vir fuit, aut illa metuentior ulla deorum.
 Jupiter ut liquidis stagnare paludibus orbem,
 Et superesse videt de tot modo millibus unum, 325
 Et superesse videt de tot modo millibus unam,
 Innocuos ambos, cultores numinis ambos,
 Nubila disjecit, nimisque aquilone remotis

Et coelo terras ostendit et aethera terris.
 Nec maris ira manet, positoque tricuspile telo 330
 Mulcet aquas rector pelagi, supraque profundum
 Exstantem atque humeros innato murice tectum
 Caeruleum Tritona vocat, conchaeque sonanti
 Inspirare jubet fluctusque et flumina signo
 Jam revocare dato. Cava buccina sumitur illi 335
 Tortilis, in latum quae turbine crescit ab imo,
 Buccina, quae medio concepit ubi aëra ponto,
 Litora voce replet sub utroque jacentia Phoebo.
 Tunc quoque, ut ora dei madida rorantia barba
 Contigit et cecinit jussos inflata receptus, 340
 Omnibus audita est telluris et aequoris undis,
 Et quibus est undis audita, coërcuit omnes.
 Jam mare litus habet, plenos capit alveus amnes,
 Flumina subsidunt collesque exire videntur,
 Surgit humus, crescunt loca decrescentibus undis, 345
 Postque diem longam nudata cacumina silvae
 Ostendunt limumque tenent in fronde relictum.
 Redditus orbis erat. Quem postquam vidit apertum,
 Et desolatas agere alta silentia terras,
 Deucalion lacrimis ita Pyrrham affatur obortis : 350
 O soror, O conjux, O femina sola superstes,
 Quam commune mihi genus et patruelis origo,
 Deinde torus junxit, nunc ipsa pericula jungunt,
 Terrarum, quascumque vident occasus et ortus,
 Nos duo turba sumus : possedit cetera pontus. 355
 Haec quoque adhuc vitae non est fiducia nostrae
 Certa satis : terrent etiam nunc nubila mentem.
 Quid tibi, si sine me fatis erepta fuisses,
 Nunc animi, miseranda, foret? Quo sola timorem
 Ferre modo posses ; quo consolante doleres ? 360
 Namque ego — crede mihi — si te quoque pontus haberet,
 Te sequerer, conjux, et me quoque pontus haberet.
 O utinam possem populos reparare paternis
 Artibus, atque animas formatae infundere terrae !

Nunc genus in nobis restat mortale duobus — 365
 Sic visum superis — hominumque exempla manemus.
 Dixerat, et flebant. Placuit coeleste precari
 Numen, et auxilium per sacras quaerere sortes.
 Nulla mora est : adeunt pariter Cephisidas undas,
 Ut nondum liquidas sic jam vada nota secantes. 370
 Inde ubi libatos irroravere liquores
 Vestibus et capiti, flectunt vestigia sanctae
 Ad dehubra deae, quorum fastigia turpi
 Pallebant musco, stabantque sine ignibus arae.
 Ut templi tetigere gradus, procumbit uterque 375
 Pronus humi gelidoque pavens dedit oscula saxo,
 Atque ita, Si precibus, dixerunt, numina justis
 Victa remollescunt, si flectitur ira deorum,
 Dic, Themis, qua generis damnum reparabile nostri
 Arte sit, et mersis fer opem, mitissima, rebus. 380
 Mota dea est, sortemque dedit : Discedite templo,
 Et velate caput cinctasque resolvite vestes,
 Ossaue post tergum magnae jactate parentis.
 Obstupuere diu, rumpitque silentia voce
 Pyrrha prior jussisque deae parere recusat, 385
 Detque sibi veniam, pavido rogat ore, pavetque
 Laedere jactatis maternas ossibus umbras.
 Interea repetunt caecis obscura latebris
 Verba datae sortis secum inter seque volutant :
 Inde Promethiades placidis Epimethida dictis 390
 Mulcet et, Aut fallax, ait, est sollertia nobis,
 Aut pia sunt nullumque nefas oracula suadent.
 Magna parens terra est, lapides in corpore terrae
 Ossa reor dici : jacere hos post terga jubemur.
 Conjugis augurio quanquam Titania mota est, 395
 Spes tamen in dubio est : adeo coelestibus ambo
 Diffidunt monitis ; sed quid tentare nocebit ?
 Discedunt, velantque caput tunicasque recingunt,
 Et jussos lapides sua post vestigia mittunt.
 Saxa — quis hoc credat, nisi sit pro teste vetustas ? — 400

Ponere duritiem coepere suumque rigorem,
 Mollirique mora mollitaque ducere formam.
 Mox, ubi creverunt naturaque mitior illis
 Contigit, ut quaedam sic non manifesta videri
 Forma potest hominis, sed, uti de marmore coepta, 405
 Non exacta satis rudibusque simillima signis.
 Quae tamen ex illis aliquo pars humida suco,
 Et terrena fuit, versa est in corporis usum ;
 Quod solidum est flectique nequit, mutatur in ossa ;
 Quae modo vena fuit, sub eodem nomine mansit. 410
 Inque brevi spatîo superiorum numine saxa
 Missa viri manibus faciem traxere virorum,
 Et de femineo reparata est femina jactu.
 Inde genus durum sumus experiensque laborum,
 Et documenta damus, qua simus origine nati. 415
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LIBER II.

REGIA Solis erat sublimibus alta columnis,
 Clara micante auro flammasque imitante pyropo,
 Cujus ebur nitidum fastigia summa tenebat,
 Argenti bifores radiabant lumine valvae.
 Materiem superabat opus : nam Mulciber illic 5
 Aequora caelarat medias cingentia terras,
 Terrarumque orbem, coelumque quod imminet orbi.
 Caeruleos habet unda deos, Tritona canorum,
 Proteaque ambiguum, balaenarumque prementem
 Aegaeona suis immania terga lacertis, 10
 Doridaque et natas, quarum pars nare videntur,
 Pars in mole sedens virides siccare capillos,
 Pisce vehi quaedam ; facies non omnibus una,
 Nec diversa tamen : qualem decet esse sororum.
 Terra viros urbesque gerit silvasque ferasque 15

Fluminaque et nymphas et cetera numina ruris.
 Haec super imposita est coeli fulgentis imago,
 Signaque sex foribus dextris totidemque sinistris.
 Quo simul acclivo Clymeneia limite proles
 Venit, et intravit dubitati tecta parentis, 20
 Protinus ad patrios sua fert vestigia vultus,
 Consistitque procul : neque enim propiora ferebat
 Lumina. Purpurea velatus veste sedebat
 In solio Phoebus claris lucente smaragdis.
 A dextra laevaue Dies et Mensis et Annus 25
 Saeculaque et positae spatiis aequalibus Horae,
 Verque novum stabat cinctum florente corona ;
 Stabat nuda Aestas et spicea sarta gerebat ;
 Stabat et Autumnus calcatis sordidus uvis,
 Et glacialis Hiems, canos hirsuta capillos. 30
 Inde loco medius rerum novitate paventem
 Sol oculis juvenem, quibus adspicit omnia, vidit,
 Quaeque viae tibi causa ? quid hac, ait, arce petisti,
 Progenies, Phaëthon, haud infitianda parenti ?
 Ille refert : O lux immensi publica mundi, 35
 Phoebe pater, si das hujus mihi nominis usum
 Nec falsa Clymene culpam sub imagine celat,
 Pignora da, genitor, per quae tua vera propago
 Credar, et hunc animis errorem detrahe nostris.
 Dixerat ; at genitor circum caput omne micantes, 40
 Deposuit radios propiusque accedere jussit,
 Amplexuque dato, Nec tu meus esse negari
 Dignus es, et Clymene veros, ait, edidit ortus ;
 Quoque minus dubites, quodvis pete munus, et illud
 Me tribuente feres : promissi testis adesto 45
 Dis juranda palus, oculis incognita nostris.
 Vix bene desierat, currus petit ille paternos
 Inque diem alipedum jus et moderamen equorum.
 Poenituit jurasse patrem, qui terque quaterque
 Concutiens illustre caput, Temeraria, dixit, 50
 Vox mea facta tua est. Utinam promissa liceret

Non dare! Confiteor, solum hoc tibi, nate, negarem.
 Dissuadere licet. Non est tua tuta voluntas.
 Magna petis, Phaëthon, et quae nec viribus istis
 Munera conveniunt nec tam puerilibus annis. 35
 Sors tua mortalis: non est mortale, quod optas.
 Plus etiam, quam quod superis contingere fas est,
 Nescius affectas. Placeat sibi quisque licebit;
 Non tamen ignifero quisquam consistere in axe
 Me valet excepto. Vasti quoque rector Olympi, 60
 Qui fera terribili jaculatur fulmina dextra,
 Non agat hos currus: et quid Jove majus habemus?
 Ardua prima via est et qua vix mane recentes
 Enituntur equi. Medio est altissima coelo;
 Unde mare et terras ipsi mihi saepe videre 65
 Fit timor, et pavida trepidat formidine pectus.
 Ultima prona via est, et eget moderamine certo.
 Tunc etiam, quae me subjectis excipit undis,
 Ne ferar in praeceps, Tethys solet ipsa vereri.
 Adde quod assidua rapitur vertigine coelum, 70
 Sideraque alta trahit celerique volumine torquet.
 Nitor in adversum, nec me, qui cetera, vincit
 Impetus, et rapido contrarius evehor orbi.
 Finge datos currus. Quid ages? Poterisne rotatis
 Obvius ire polis, ne te citus auferat axis? 75
 Forsitan et lucos illic urbesque deorum
 Concipias animo delubraque ditia donis
 Esse. Per insidias iter est formasque ferarum.
 Utque viam teneas nulloque errore traharis,
 Per tamen adversi gradieris cornua Tauri, 80
 Haemoniosque arcus, violentique ora Leonis,
 Saevaue circuitu curvantem brachia longo
 Scorpion, atque aliter curvantem brachia Cancrum.
 Nec tibi quadrupedes animosos ignibus illis,
 Quos in pectore habent, quos ore et naribus efflant, 85
 In promptu regere est: vix me patiuntur, ubi acres
 Incaluere animi, cervixque repugnat habenis.

At tu, funesti ne sim tibi muneris auctor,
 Nate, cave, dum resque sinit, tua corrige vota.
 Scilicet, ut nostro genitum te sanguine credas, 90
 Pignora certa petis : do pignora certa timendo,
 Et patrio pater esse metu probor. Adspice vultus
 Ecce meos, utinamque oculos in pectora posses
 Inserere et patrias intus deprendere curas !
 Denique quicquid habet dives, circumspecte, mundus, 95
 Eque tot ac tantis coeli terraeque marisque
 Posce bonis aliquid : nullam patiēre repulsam.
 Deprecor hoc unum, quod vero nomine poena,
 Non honor est. Poenam, Phaëthon, pro munere poscis.
 Quid mea colla tenes blandis, ignare, lacertis ? 100
 Ne dubita : dabitur — Stygias juravimus undas —
 Quodcumque optaris ; sed tu sapientius opta.
 Finierat monitus ; dictis tamen ille repugnat,
 Propositumque premit flagratque cupidine currus.
 Ergo, qua licuit, genitor cunctatus, ad altos 105
 Deducit juvenem, Vulcania munera, currus.
 Aureus axis erat, temo aureus, aurea summae
 Curvatura rotae, radiorum argenteus ordo ;
 Per juga chrysolithi positaeque ex ordine gemmae
 Clara repercusso reddebant lumina Phoebo. 110
 Dumque ea magnanimus Phaëthon miratur opusque
 Perspicit, ecce vigil rutilo patefecit ab ortu
 Purpureas Aurora fores et plena rosarum
 Atria. Diffugiunt stellae, quarum agmina cogit
 Lucifer et coeli statione novissimus exit. 115
 At pater, ut terras mundumque rubescere vidit
 Cornuaque extremae velut evanescere Lunae,
 Jungere equos Titan velocibus imperat Horis.
 Jussa deae celeres peragunt, ignemque vomentes,
 Ambrosiae suco saturos, praesepebus altis 120
 Quadrupedes ducunt, adduntque sonantia frena.
 Tum pater ora sui sacro medicamine nati
 Contigit et rapidae fecit patientia flammae,

Imposuitque comæ radios, praesagaque luctus
 Pectore sollicito repetens suspiria dixit : 185
 Si potes his saltem monitis parere parentis,
 Parce, puer, stimulis, et fortius utere loris :
 Sponte sua properant ; labor est inhibere volentes.
 Nec tibi directos placeat via quinque per arcus.
 Sectus in obliquum est lato curvamine limes, 190
 Zonarumque trium contentus fine polumque
 Effugit australem junctamque aquilonibus Arcton.
 Hac sit iter ; manifesta rotae vestigia cernes.
 Utque ferant aequos et coelum et terra calores,
 Nec preme nec summum molire per aethera currum : 195
 Altius egressus coelestia tecta cremabis,
 Inferius terras ; medio tutissimus ibis.
 Neu te dexterior tortum declinet ad Anguem,
 Neve sinisterior pressam rota ducat ad Aram :
 Inter utrumque tene. Fortunae cetera mando, 200
 Quae juvet et melius quam tu tibi consulat, opto.
 Dum loquor, Hesperio posita in litore metas
 Humida nox tetigit. Non est mora libera nobis ;
 Poscimus, et fulget tenebris Aurora fugatis.
 Corripe lora manu, vel, si mutabile pectus 205
 Est tibi, consiliis, non curribus utere nostris,
 Dum potes et solidis etiam nunc sedibus adstas,
 Dumque male optatos nondum premis inscius axes.
 Quae tutus spectes, sine me dare lumina terris.
 Occupat ille levem juvenili corpore currum, 210
 Statque super manibusque datas contingere habenas
 Gaudet, et invito grates agit inde parenti.
 Interea volucres, Pyroëis, Eous, et Aethon,
 Solis equi, quartusque Phlegon, hinnitibus auras
 Flammiferis implent pedibusque repagula pulsan. 215
 Quae postquam Tethys, fatorum ignara nepotis,
 Repulit, et facta est immensi copia mundi,
 Corripuere viam, pedibusque per aëra motis
 Obstantes scindunt nebulas, pennisque levati

Praetereunt ortos isdem de partibus Euros. 160
 Sed leve pondus erat, nec quod cognoscere possent
 Solis equi, solitaque jugum gravitate carebat ;
 Utque labant curvae justo sine pondere naves,
 Perque mare instabiles nimia levitate feruntur,
 Sic onere assueto vacuus dat in aëra saltus 165
 Succutiturque alte similisque est currus inani.
 Quod simulac sensere, ruunt tritumque relinquunt
 Quadrijugi spatium, nec, quo prius, ordine currunt.
 Ipse pavet, nec qua commissas flectat habenas,
 Nec scit qua sit iter, nec, si sciat, imperet illis. 170
 Tum primum radiis gelidi caluere Triones,
 Et vetito frustra tentarunt aequore tingi ;
 Quaeque polo posita est glaciali proxima Serpens,
 Frigore pigra prius nec formidabilis ulli,
 Incaluit sumsitque novas fervoribus iras. 175
 Te quoque turbatum memorant fugisse, Boote,
 Quamvis tardus eras et te tua Plaustra tenebant.
 Ut vero summo despexit ab aethere terras
 Infelix Phaëthon penitus penitusque jacentes,
 Palluit et subito genua intremuere timore, 180
 Suntque oculis tenebrae per tantum lumen abortae.
 Et jam mallet equos nunquam tetigisse paternos ;
 Jam cognosse genus piget, et valuisse rogando ;
 Jam Meropis dici cupiens, ita fertur, ut acta
 Praecipiti pinus borea, cui victa remisit 185
 Frena suus rector, quam dis votisque reliquit.
 Quid faciat? Multum coeli post terga relictum,
 Ante oculos plus est : animo metitur utrumque,
 Et modo, quos illi fatum contingere non est,
 Prospicit occasus, interdum respicit ortus ; 190
 Quidque agat ignarus, stupet, et nec frena remittit
 Nec retinere valet, nec nomina novit equorum ;
 Sparsa quoque in vario passim miracula coelo
 Vastarumque videt trepidus simulacra ferarum.
 Est locus, in geminos ubi brachia concavat arcus 195

Scorpis, et cauda flexisque utrimque lacertis
 Porrigit in spatium signorum membra duorum.
 Hunc puer ut nigri madidum sudore veneni
 Vulnere curvata minitantem cuspide vidit,
 Mentis inops gelida formidine lora remisit. 200
 Quae postquam summo sensere jacentia tergo,
 Exspatiantur equi, nulloque inhibente per auras
 Ignotae regionis eunt, quaque impetus egit,
 Hac sine lege ruunt, altoque sub aethere fixis
 Incursant stellis rapiuntque per avia currum, 205
 Et modo summa petunt, modo per decliva viasque
 Praecipites spatio terrae propiore feruntur.
 Inferiusque suis fraternos currere Luna
 Admiratur equos, ambustaque nubila fumant ;
 Corripitur flammis, ut quaeque altissima, tellus, 210
 Fissaque agit rimas et sucis aret ademtis ;
 Pabula canescunt, cum frondibus uritur arbos,
 Materiamque suo praebet seges arida damno.
 Parva queror : magnae pereunt cum moenibus urbes,
 Cumque suis totas populis incendia gentes 215
 In cinerem vertunt. Silvae cum montibus ardent :
 Ardet Athos Taurusque Cilix et Tmolus et Oete,
 Et tunc sicca, prius celeberrima fontibus, Ide,
 Virgineusque Helicon et nondum Oeagrius Haemos ;
 Ardet in immensum geminatis ignibus Aetne, 220
 Parnasusque biceps et Eryx et Cynthus et Othrys,
 Et tandem Rhodope nivibus caritura, Mimasque
 Dindymaque et Mycale natusque ad sacra Cithaeron ;
 Nec prosunt Scythiae sua frigora : Caucasus ardet,
 Ossaque cum Pindo majorque ambobus Olympus, 225
 Aëriaque Alpes et nubifer Apenninus.
 Tum vero Phaëthon cunctis e partibus orbem
 Adspicit accensum, nec tantos sustinet aestus,
 Ferventesque auras velut e fornace profunda
 Ore trahit, currusque suos candescere sentit ; 230
 Et neque jam cineres ejectatamque favillam

Ferre potest, calidoque involvitur undique fumo ;
 Quoque eat aut ubi sit, picea caligine tectus
 Nescit, et arbitrio volucrum raptatur equorum.
 Sanguine tunc credunt in corpora summa vocato 235
 Aethiopum populos nigrum traxisse colorem ;
 Tunc facta est Libye raptis humoribus aestu
 Arida ; tunc Nymphae passis fontesque lacusque
 Deflevire comis : quaerit Boeotia Dircen,
 Argos Amymonen, Ephyre Pirenidas undas. 240
 Nec sortita loco distantes flumina ripas
 Tuta manent : mediis Tanais fumavit in undis,
 Peneosque senex Teuthranteusque Caicus
 Et celer Ismenos cum Psophideo Erymantho,
 Arsurusque iterum Xanthus flavusque Lycormas, 245
 Quique recurvatis ludit Maeandros in undis,
 Mygdoniusque Melas et Taenarius Eurotas ;
 Arsit et Euphrates Babylonius, arsit Orontes,
 Thermodonque citus Gangesque et Phasis et Ister ;
 Aestuat Alpheos, ripae Spercheides ardent ; 250
 Quodque suo Tagus amne vehit, fluit ignibus, aurum ;
 Et, quae Maeonias celebrabant carmine ripas,
 Flumineae volucres medio caluere Caystro.
 Nilus in extremum fugit perterritus orbem,
 Occulitque caput, quod adhuc latet : ostia septem 255
 Pulverulenta vacant septem sine flumine valles.
 Fors eadem Ismarios, Hebrum cum Strymone, siccatur
 Hesperiosque amnes, Rhenum Rhodanumque Padumque,
 Cuique fuit rerum promissa potentia, Thybrin.
 Dissilit omne solum, penetratque in Tartara rimis 260
 Lumen et infernum terret cum conjuge regem ;
 Et mare contrahitur, siccaeque est campus arenae
 Quod modo pontus erat, quosque altum texerat aequor,
 Exsistunt montes et sparsas Cycladas augent.
 Ima petunt pisces, nec se super aequora curvi 265
 Tollere consuetas audent delphines in auras.
 Corpora phocarum summo resupina profundo

Exanimata natant. Ipsum quoque Nerea fama est
 Doridaque et natas tepidis latuisse sub antris.
 Ter Neptunus aquis cum torvo brachia vultu
 Exserere ausus erat, ter non tulit aëris ignes.
 Alma tamen Tellus, ut erat circumdata ponto,
 Inter aquas pelagi contractosque undique fontes,
 Qui se condiderant in opacae viscera matris,
 Sustulit omniferos collo tenus arida vultus,
 Opposuitque manum fronti, magnoque tremore
 Omnia concutiens paullum subsedit et infra,
 Quam solet esse, fuit, siccaque ita voce locuta est :
 Si placet hoc meruique, quid o tua fulmina cessant,
 Summe deum ? Liceat periturae viribus ignis
 Igne perire tuo, clademque auctore levare.
 Vix equidem fauces haec ipsa in verba resolvo : —
 Presserat ora vapor : — tostos en adspice crines,
 Inque oculis tantum, tantum super ora favillae.
 Hosne mihi fructus, hunc fertilitatis honorem
 Officiique refers, quod adunci vulnera aratri
 Rastrorumque fero, totoque exerceor anno,
 Quod pecori frondes, alimentaue mitia, fruges,
 Humano generi, vobis quoque tura ministro ?
 Sed tamen exitium fac me meruisse : quid undae,
 Quid meruit frater ? Cur illi tradita sorte
 Aequora decrescunt et ab aethere longius absunt ?
 Quod si nec fratris nec te mea gratia tangit,
 At coeli miserere tui. Circumspice utrumque :
 Fumat uterque polus ; quos si vitiaverit ignis,
 Atria vestra ruent. Atlas en ipse laborat,
 Vixque suis humeris candentem sustinet axem.
 Si freta, si terrae pereunt, si regia coeli,
 In chaos antiquum confundimur. Eripe flammis,
 Si quid adhuc superest, et rerum consule summae.
 Dixerat haec Tellus ; neque enim tolerare vaporem
 Ulterius potuit nec dicere plura ; suumque
 Retulit os in se propioraque manibus antra.

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At pater omnipotens superos testatus et ipsum,
 Qui dederat currus, nisi opem ferat, omnia fato 305
 Interitura gravi, summam petit arduus arcem,
 Unde solet nubes latis inducere terris,
 Unde movet tonitrus vibrataque fulmina jactat.
 Sed neque, quas posset terris inducere, nubes
 Tunc habuit, nec, quos coelo dimitteret, imbres. 310
 Intonat, et dextra libratum fulmen ab aure
 Misit in aurigam, pariterque animaque rotisque
 Expulit, et saevis compescuit ignibus ignes.
 Consternantur equi, et saltu in contraria facto
 Colla jugo eripiunt abruptaque lora relinquunt. 315
 Illic frena jacent, illic temone revulsus
 Axis, in hac radii fractarum parte rotarum,
 Sparsaque sunt late laceri vestigia currus.
 At Phaëthon, rutilos flamma populante capillos,
 Volvitur in praeceps longoque per aëra tractu 320
 Fertur, ut interdum de coelo stella sereno,
 Etsi non cecidit, potuit cecidisse videri.
 Quem procul a patria diverso maximus orbe
 Excipit Eridanus, fumantiaque abluit ora.
 Naïdes Hesperiae trifida fumantia flamma 325
 Corpora dant tumulo, signant quoque carmine saxum:
 Hic situs est Phaëthon, currus auriga paterni:
 Quem si non tenuit, magnis tamen excidit ausis.
 Nam pater obductos, luctu miserabilis aegro,
 Condiderat vultus; et si modo credimus, unum 330
 Isse diem sine sole ferunt. Incendia lumen
 Praebant, aliquisque malo fuit usus in illo.
 At Clymene, postquam dixit quaecunque fuerunt
 In tantis dicenda malis, lugubris et amens
 Et laniata sinus totum percensuit orbem, 335
 Exanimesque artus primo, mox ossa requirens,
 Reperit ossa tamen peregrina condita ripa,
 Incubuitque loco, nomenque in marmore lectum
 Perfudit lacrimis et aperto pectore fovit.

Nec minus Heliades fletus et, inania morti
 Munera, dant lacrimas, et caesae pectora palmis 340
 Non auditurum miseris Phaëthonta querelas
 Nocte dieque vocant, adsternunturque sepulcro.
 Luna quater junctis implerat cornibus orbem :
 Illae more suo — nam morem fecerat usus — 345
 Plangorem dederant. E quis Phaëthusa, sororum
 Maxima, quum vellet terrae procumbere, quæta est
 Diriguisse pedes ; ad quam conata venire
 Candida Lampetie, subita radice retenta est ;
 Tertia, quum crinem manibus laniare pararet, 350
 Avellit frondes ; hæc stipite crura teneri,
 Illa dolet fieri longos sua brachia ramos.
 Dumque ea mirantur, complectitur inguina cortex,
 Perque gradus uterum pectusque humerosque manusque
 Ambit, et exstabant tantum ora vocantia matrem. 355
 Quid faciat mater, nisi, quo trahat impetus illam,
 Huc eat atque illuc, et, dum licet, oscula jungat ?
 Non satis est : truncis avellere corpora tentat
 Et teneros manibus ramos abruptit ; at inde
 Sanguineae manant tanquam de vulnere guttae. 360
 Parce, precor, mater, quaecunque est saucia clamat,
 Parce, precor : nostrum laceratur in arbore corpus.
 Jamque vale. — Cortex in verba novissima venit.
 Inde fluunt lacrimae, stillataque sole rigescunt
 De ramis electra novis, quae lucidus amnis 365
 Excipit et nurbis mittit gestanda Latinis.
 Affuit huic monstro proles Stheneleia Cygnus,
 Qui tibi materno quamvis a sanguine junctus,
 Mente tamen, Phaëthon, propior fuit. Ille relicto —
 Nam Ligurum populos et magnas rexerat urbes — 370
 Imperio ripas virides amnemque querelis
 Eridanum implerat silvamque sororibus auctam ;
 Quum vox est tenuata viro, canaeque capillos
 Dissimulant plumae, collumque a pectore longe
 Porrigitur digitosque ligat junctura rubentes, 375

Penna latus velat, tenet os sine acumine rostrum.
 Fit nova Cygnus avis, nec se coeloque Jovique
 Credit, ut injuste missi memor ignis ab illo :
 Stagna petit patulosque lacus, ignemque perosus,
 Quae colat, elegit contraria flumina flammis.

380

Squalidus interea genitor Phaëthontis et expers
 Ipse sui decoris, qualis, quum deficit orbem,
 Esse solet, lucemque odit seque ipse diemque,
 Datque animum in luctus, et luctibus adjicit iram,
 Officiumque negat mundo. Satis, inquit, ab aevi
 Sors mea principis fuit irrequieta, pigetque
 Actorum sine fine mihi, sine honore, laborum.
 Quilibet alter agat portantes lumina currus.
 Si nemo est, omnesque dei non posse fatentur,
 Ipse agat, ut saltem, dum nostras tentat habenas,
 Orbatura patres aliquando fulmina ponat.
 Tum sciet, ignipedum vires expertus equorum,
 Non meruisse necem, qui non bene rexit illos.
 Talia dicentem circumstant omnia Solem
 Numina, neve velit tenebras inducere rebus,
 Supplice voce rogant ; missos quoque Jupiter ignes
 Excusat, precibusque minas regaliter addit.
 Colligit amentes et adhuc terrore paventes
 Phoebus equos, stimuloque dolens et verbere saevit ;
 Saevit enim, natumque objectat et imputat illis.

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LIBER III.

JAMQUE deus posita fallacis imagine tauri
 Se confessus erat, Dictaeque rura tenebat ;
 Quum pater ignarus raptam perquirere Cadmo
 Imperat, et poenam, si non invenerit, addit
 Exsilium, facto pius et sceleratus eodem.

5

Orbe pererrato — quis enim deprendere possit .
 Furta Jovis ? — profugus patriamque iramque parentis
 Vitat Agenorides, Phoebique oracula supplex
 Consulit et, quae sit tellus habitanda, requirit.
 Bos tibi, Phoebus ait, solis occurret in arvis, 10
 Nullum passa jugum curvique immunis aratri :
 Hac duce carpe vias et, qua requieverit herba,
 Moenia fac condas, Boeotiaque illa vocato.
 Vix bene Castalio Cadmus descenderat antro,
 Incustoditam lente videt ire juvencam, 15
 Nullum servitii signum cervice gerentem.
 Subsequitur pressoque legit vestigia gressu,
 Auctoremque viae Phoebum taciturnus adorat.
 Jam vada Cephisi Panopesque evaserat arva :
 Bos stetit et, tollens spatiosam cornibus altis 20
 Ad coelum frontem, mugitibus impulit auras,
 Atque ita, respiciens comites sua terga sequentes,
 Procubuit teneraque latus submitit in herba.
 Cadmus agit grates, peregrinaeque oscula terrae
 Figit et ignotos montes agrosque salutat. 25
 Sacra Jovi facturus erat : jubet ire ministros
 Et petere e vivis libandas fontibus undas.
 Silva vetus stabat, nulla violata securi,
 Et specus in medio, virgis ac vimine densus,
 Efficiens humilem lapidum compagibus arcum, 30
 Uberibus fecundus aquis : ubi conditus antro
 Martius anguis erat, cristis praesignis et auro ;
 Igne micant oculi, corpus tumet omne veneno,
 Tresque vibrant linguae, triplici stant ordine dentes.
 Quem postquam Tyria lucum de gente profecti 35
 Infausto tetigere gradu, demissaque in undas
 Urna dedit sonitum, longo caput extulit antro
 Caeruleus serpens horrendaque sibila misit.
 Effluxere urnae manibus, sanguisque reliquit
 Corpus et attonitos subitus tremor occupat artus. 40
 Ille volubilibus squamosos nexibus orbes

Torquet, et immensos saltu sinuatur in arcus,
 Ac media plus parte leves erectus in auras
 Despicit omne nemus, tantoque est corpore, quanto,
 Si totum spectes, geminas qui separat Arctos. 45
 Nec mora ; Phoenicas, sive illi tela parabant
 Sive fugam, sive ipse timor prohibebat utrumque,
 Occupat : hos morsu, longis amplexibus illos,
 Hos necat afflati funesta tabe veneni.

Fecerat exiguas jam sol altissimus umbras : 50
 Quae mora sit sociis miratur Agenore natus,
 Vestigatque viros. Tegimen direpta leoni
 Pellis erat, telum splendenti lancea ferro
 Et jaculum, teloque animus praestantior omni.
 Ut nemus intravit, letataque corpora vidit, 55
 Victoremque supra spatiosi corporis hostem
 Tristia sanguinea lambentem vulnera lingua,
 Aut ultor vestrae, fidissima corpora, mortis
 Aut comes, inquit, ero. Dixit, dextraque molarem
 Sustulit, et magnum magno conamine misit. 60
 Illius impulsu cum turribus ardua celsis
 Moenia mota forent ; serpens sine vulnere mansit,
 Loricaeque modo squamis defensus et atrae
 Duritia pellis, validos cute repulit ictus.
 At non duritia jaculum quoque vicit eadem : 65
 Quod medio lentae spinae curvamine fixum
 Constitit, et totum descendit in ilia ferrum.
 Ille, dolore ferox, caput in sua terga retorsit
 Vulneraque adspexit, fixumque hastile momordit,
 Idque, ubi vi multa partem labefecit in omnem, 70
 Vix tergo eripuit ; ferrum tamen ossibus haesit.
 Tum vero, postquam solitas accessit ad iras
 Causa recens, plenis tumuerunt guttura venis,
 Spumaque pestiferos circumfluit albida rictus,
 Terraque rasa sonat squamis, quique halitus exit 75
 Ore niger Stygio vitiatas inficit herbas.
 Ipse modo immensum spiris facientibus orbem

Cingitur ; interdum longa trabe rectior exstat ;
 Impete nunc vasto, ceu concitus imbribus amnis
 Fertur, et obstantes proturbat pectore silvas. 80
 Cedit Agenorides paullum, spolioque leonis
 Sustinet incursus, instantiaque ora retardat
 Cuspide praetenta. Furit ille, et inania duro
 Vulnera dat ferro, figitque in acumine dentes.
 Jamque venenifero sanguis manare palato 85
 Cooperat, et virides adspergine tinxerat herbas ;
 Sed leve vulnus erat, quia se retrahebat ab ictu
 Laesaque colla dabat retro, plagamque sedere
 Cedendo arcebat nec longius ire sinebat :
 Donec Agenorides conjectum in gutture ferrum 90
 Usque sequens pressit, dum retro quercus eunti
 Obstitit, et fixa est pariter cum robore cervix.
 Pondere serpentis curvata est arbor, et imae
 Parte flagellari gemuit sua robora caudae.
 Dum spatium victor victi considerat hostis, 95
 Vox subito audita est : neque erat cognoscere promtum,
 Unde ; sed audita est : Quid, Agenore nate, peremtum
 Serpentem spectas ? Et tu spectabere serpens.
 Ille, diu pavidus, pariter cum mente colorem
 Perdiderat, gelidoque comae terrore rigeant. 100
 Ecce, viri faultrix, superas delapsa per auras
 Pallas adest, motaeque jubet supponere terrae
 Vipereos dentes, populi incrementa futuri.
 Paret et, ut presso sulcum patefecit aratro,
 Spargit humi jussos, mortalia semina, dentes. 105
 Inde, fide majus, glebae coepere moveri,
 Primaque de sulcis acies apparuit hastae,
 Tegmina mox capitum picto nutantia cono ;
 Mox humeri pectusque onerataque brachia telis
 Exsistunt, crescitque seges clypeata virorum. 110
 Sic, ubi tolluntur festis aulaeae theatri,
 Surgere signa solent, primumque ostendere vultus
 Cetera paullatim, placidoque educta tenore

Tota patent, imoque pedes in margine ponunt.
 Territus hoste novo Cadmus capere arma parabat : 115
 Ne cape, de populo quem terra creaverat unus
 Exclamat, nec te civilibus insere bellis!
 Atque ita terrigenis rigido de fratribus unum
 Cominus ense ferit ; jaculo cadit eminus ipse.
 Hic quoque, qui dederat leto, non longius illo 120
 Vivit, et exspirat, modo quas acceperat, auras ;
 Exemploque pari furit omnis turba, suoque
 Marte cadunt subiti per mutua vulnera fratres.
 Jamque brevis vitae spatium sortita juvenus
 Sanguineam trepido plangebant pectore matrem, 125
 Quinque superstitibus, quorum fuit unus Echion.
 Is sua jecit humi monitu Tritonidis arma,
 Fraternaeque fidem pacis petiitque deditque.
 Hos operis comites habuit Sidonius hospes,
 Quum posuit jussam Phoebeis sortibus urbem. 130

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Ille metu vacuus, Nomen mihi, dixit, Acoetes,
 Patria Maeonia est, humili de plebe parentes.
 Non mihi, quae duri colerent, pater, arva juvenci,
 Lanigerosve greges, non ulla armenta reliquit : 585
 Pauper et ipse fuit, linoque solebat et hamis
 Decipere et calamo salientes ducere pisces ;
 Ars illi sua census erat. Quum traderet artem,
 Accipe quas habeo, studii successor et heres,
 Dixit, opes, moriensque mihi nihil ille reliquit 590
 Praeter aquas : unum hoc possum appellare paternum.
 Mox ego, ne scopulis haererem semper in isdem,
 Addidici regimen dextra moderante carinae
 Flectere, et Oleniae sidus pluviale Capellae
 Taygetenque Hyadasque oculis Arctonque notavi, 595
 Ventorumque domos et portus puppibus aptos.
 Forte petens Delon, Chiaae telluris ad oras
 Applicor, et dextris adducor litora remis,
 Doque leves saltus udaeque immittor arenae.

Nox ubi consumpta est — Aurora rubescere primum 600
 Coeperat — exsurgo, laticesque inferre recentes
 Admoneo, monstroque viam quae ducat ad undas.
 Ipse, quid aura mihi tumulto promittat ab alto
 Prospicio, comitesque voco repetoque carinam.
 Adsumus en ! inquit sociorum primus Opheltēs, 605
 Utque putat, praedam deserto nactus in agro,
 Virginea puerum ducit per litora forma.
 Ille, mero somnoque gravis, titubare videtur,
 Vixque sequi. Specto cultum faciemque gradumque :
 Nil ibi, quod credi posset mortale, videbam ; 610
 Et sensi, et dixi sociis : Quod numen in isto
 Corpore sit, dubito ; sed corpore numen in isto est.
 Quisquis es, o faveas nostrisque laboribus adsis ;
 His quoque des veniam ! — Pro nobis mitte precari !
 Dictys ait, quo non alius conscendere summas 615
 Ocior antennas, prenoque rudente relabi.
 Hoc Libys, hoc flavus, prorae tutela, Melanthus,
 Hoc probat Alcimedon et, qui requiemque modumque
 Voce dabat remis, animorum hortator Epopeus,
 Hoc omnes alii. Praedae tam caeca cupido est. 620
 Non tamen hanc sacro violari pondere pinum
 Perpetiar, dixi : pars hic mihi maxima juris.
 Inque aditu obsisto. Furiū audacissimus omni
 De numero Lycabas, qui Tusca pulsus ab urbe
 Exsiliū dira poenam pro caede luebat. 625
 Is mihi, dum resto, juvenili guttura pugno
 Rupit ; et excussum misisset in aequora, si non
 Haesisset, quamvis amens, in fune retentus.
 Impia turba probat factum. Tum denique Bacchus —
 Bacchus enim fuerat — veluti clamore solutus 630
 Sit sopor aque mero redeant in pectora sensus,
 Quid facitis ? Quis clamor ? ait, Qua, dicite, nautae,
 Huc ope perveni ? Quo me deferre paratis ? —
 Pone metum, Proreus, et quos contingere portus
 Ede velis, dixit : terra sistere petita. 635

Naxon, ait Liber, cursus advertite vestros :
 Illa mihi domus est ; vobis erit hospita tellus.
 Per mare fallaces perque omnia numina jurant,
 Sic fore, meque jubent pictae dare vela carinae.
 Dextera Naxos erat : dextra mihi lintea danti, 640
 Quid facis, o demens ? Quis te furor, inquit, Acoete,
 Pro se quisque, tenet ? laevam pete ! Maxima nutu
 Pars mihi significat, pars, quid velit, aure susurrat.
 Obstupui, Capiatque aliquis moderamina ! dixi,
 Meque ministerio scelerisque artisque removi. 645
 Increpor a cunctis, totumque immurmurat agmen ;
 E quibus Aethalion, Te scilicet omnis in uno
 Nostra salus posita est ! ait, et subit ipse meumque
 Explet opus, Naxoque petit diversa relictæ.
 Tum deus illudens, tanquam modo denique fraudem 650
 Senserit, e puppi pontum prospectat adunca,
 Et flenti similis, Non hæc mihi litora, nautæ,
 Promisistis, ait ; non hæc mihi terra rogata est.
 Quo merui poenam facto ? Quæ gloria vestra est,
 Si puerum juvenes, si multi fallitis unum ? 655
 Jamdudum flebam ; lacrimas manus impia nostras
 Ridet, et impellit properantibus aequora remis.
 Per tibi nunc ipsum — neque enim praesentior illo
 Est deus — adjuro, tam me tibi vera referre,
 Quam veri majora fide : stetit aequore puppis 660
 Haud aliter, quam si siccum navale teneret.
 Illi admirantes remorum in verbere perstant,
 Velaque deducunt, geminaque ope currere tentant :
 Impediunt hederæ remos, nexuque recurvo
 Serpunt et gravidis dstringunt vela corymbis. 665
 Ipse, racemiferis frontem circumdatus uvis,
 Pampineis agitat velatam frondibus hastam ;
 Quem circa tigres simulacraque inania lyncum
 Pictarumque jacent fera corpora pantherarum.
 Exsiluere viri ; sive hoc insania fecit, 670
 Sive timor ; primusque Medon nigrescere pinnis

Corpore depresso, et spinae curvamina flecti
 Incipit. Huic Lycabas, In quae miracula, dixit,
 Verteris? et lati rictus et panda loquenti
 Naris erat, squamamque cutis durata trahebat. 675
 At Libys, obstantes dum vult obvertere remos,
 In spatium resilire manus breve vidit, et illas
 Jam non esse manus, jam pinnas posse vocari.
 Alter, ad intortos cupiens dare brachia funes,
 Brachia non habuit, truncoque repandus in undas 680
 Corpore desiluit; falcata novissima cauda est,
 Qualia dimidia sinuantur cornua lunae.
 Undique dant saltus, multaque adspergine rorant,
 Emerguntque iterum redeuntque sub aequora rursus,
 Inque chori ludunt speciem lascivaque jactant 685
 Corpora, et acceptum patulis mare naribus efflant.
 De modo viginti — tot enim ratis illa ferebat —
 Restabam solus. Pavidum gelidumque trementi
 Corpore, vixque meum firmat deus, Excute, dicens,
 Corde metum, Diamque tene! Delatus in illam 690
 Accessi sacris Baccheaque festa frequento.
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LIBER IV.

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 PYRAMUS et Thisbe, juvenum pulcherrimus alter, 55
 Altera, quas Oriens habuit, praelata puellis,
 Contiguas tenuere domos, ubi dicitur altam
 Coctilibus muris cinxisse Semiramis urbem.
 Notitiam primosque gradus vicinia fecit,
 Tempore crevit amor: taedae quoque jure coissent; 60
 Sed vetuere patres. Quod non potuere vetare,
 Ex aequo captis ardebant mentibus ambo.
 Conscius omnis abest: nutu signisque loquuntur;

Quoque magis tegitur, tectus magis aestuat ignis.
 Fissus erat tenui rima, quam duxerat olim, 65
 Quum fieret, paries domui communis utrique :
 Id vitium nulli per saecula longa notatum —
 Quid non sentit amor ? — primi vidistis amantes,
 Et vocis fecistis iter, tutaeque per illud
 Murmure blanditiae minimo transire solebant. 70
 Saepe, ut constiterant hinc Thisbe, Pyramus illinc,
 Inque vices fuerat captatus anhelitus oris,
 Invide, dicebant, paries, quid amantibus obstas ?
 Quantum erat, ut sineres nos toto corpore jungi ;
 Aut hoc si nimium, vel ad oscula danda pateres ! 75
 Nec sumus ingrati : tibi nos debere fatemur,
 Quod datus est verbis ad amicas transitus aures.
 Talia diversa nequicquam sede locuti,
 Sub noctem dixere vale, partique dedere
 Oscula quisque suae, non pervenientia contra. 80
 Postera nocturnos Aurora removerat ignes,
 Solque pruinosas radiis siccaverat herbas ;
 Ad solitum coiere locum. Tum murmure parvo
 Multa prius questi, statuunt, ut nocte silenti
 Fallere custodes foribusque excedere tentent, 85
 Quumque domo exierint, urbis quoque claustra relinquunt ;
 Neve sit errandum lato spatiantibus arvo,
 Conveniant ad busta Nini, lateantque sub umbra
 Arboris : arbor ibi, niveis uberrima pomis,
 Ardua morus erat, gelido contermina fonti. 90
 Pacta placent, et lux, tarde discedere visa,
 Praecipitatur aquis, et aquis nox surgit ab isdem.
 Callida per tenebras versato cardine Thisbe
 Egreditur fallitque suos, adopertaque vultum
 Pervenit ad tumulum, dictaque sub arbore sedit. 95
 Audacem faciebat amor. Venit ecce recenti
 Caede leaena boum spumantes oblita rictus,
 Depositura sitim vicini fontis in unda.
 Quam procul ad lunae radios Babylonia Thisbe

Vidit, et obscurum timido pede fugit in antrum, 100
 Dumque fugit, tergo velamina lapsa reliquit.
 Ut lea saeva sitim multa compescuit unda,
 Dum redit in silvas, inventos forte sine ipsa
 Ore cruentato tenues laniavit amictus.
 Serius egressus vestigia videt in alto 105
 Pulvere certa ferae totoque expalluit ore
 Pyramus. Ut vero vestem quoque sanguine tinctam
 Reperit: Una duos, inquit, nox perdet amantes:
 E quibus illa fuit longa dignissima vita;
 Nostra nocens anima est: ego te, miseranda, peremi, 110
 In loca plena metus qui jussi nocte venires,
 Nec prior huc veni. Nostrum divellite corpus,
 Et scelerata fero consumite viscera morsu,
 O quicumque sub hac habitatis rupe, leones!
 Sed timidi est optare necem! — Velamina Thisbes 115
 Tollit, et ad pactae secum fert arboris umbram;
 Utque dedit notae lacrimas, dedit oscula, vesti,
 Accipe nunc, inquit, nostri quoque sanguinis haustus!
 Quoque erat accinctus, demisit in ilia ferrum.
 Nec mora, ferventi moriens e vulnere traxit, 120
 Et jacuit resupinus humi: cruor emicat alte,
 Non aliter quam quum vitiato fistula plumbo
 Scinditur et tenui stridente foramine longas
 Ejaculatur aquas, atque ictibus aëra rumpit.
 Arborei fetus adspergine caedis in atram 125
 Vertuntur faciem, madefactaque sanguine radix
 Puniceo tingit pendentia mora colore.
 Ecce metu nondum posito, ne fallat amantem,
 Illa redit, juvenemque oculis animoque requirit,
 Quantaque vitarit narrare pericula gestit; 130
 Utque locum et visam cognovit in arbore formam —
 Sic facit incertam pomi color — haeret, an haec sit.
 Dum dubitat, tremebunda videt pulsare cruentum
 Membra solum, retroque pedem tulit, oraque buxo
 Pallidiora gerens exhorruit aequoris instar, 135

Quod fremit exigua quum summum stringitur aura.
 Sed postquam remorata suos cognovit amores,
 Percutit indignos claro plangore lacertos,
 Et, laniata comas amplexaque corpus amatum,
 Vulnera supplevit lacrimis fletumque cruori 140
 Miscuit, et gelidis in vultibus oscula figens,
 Pyrame, clamavit, quis te mihi casus ademit?
 Pyrame, responde : tua te carissima Thisbe
 Nominat ! Exaudi, vultusque attolle jacentes !
 Ad nomē Thisbes oculos jam morte gravatos 145
 Pyramus erexit, visaque recondidit illa.
 Quae postquam vestemque suam cognovit, et ense
 Vidit ebur vacuum, Tua te manus, inquit, amorque
 Perdidit, infelix. Est et mihi fortis in unum
 Hoc manus, est et amor ; dabit hic in vulnera vires. 150
 Persequar exstinctum, letique miserrima dicar
 Causa comesque tui ; quique a me morte revelli
 Heu sola poteras, poteris nec morte revelli.
 Hoc tamen amborum verbis estote rogati,
 O multum miseri, meus illiusque, parentes, 155
 Ut, quos certus amor, quos hora novissima junxit,
 Componi tumulto non invideatis eodem.
 At tu, quae ramis arbor miserabile corpus
 Nunc tegis unius, mox es tectura duorum,
 Signa tene caedis, pullosque et luctibus aptos 160
 Semper habe fetus, gemini monumenta cruoris.
 Dixit, et aptato pectus mucrone sub imum
 Incubuit ferro, quod adhuc a caede tepebat.
 Vota tamen tetigere deos, tetigere parentes :
 Nam color in pomo est, ubi permaturuit, ater ; 165
 Quodque rogis superest, una requiescit in urna.

* * * * *

Sed tamen ambobus versae solatia formae
 Magna nepos dederat, quem debellata colebat 605
 India, quem positis celebrabat Achaia templis.
 Solus Abantiades ab origine cretus eadem

Acrisius superest, qui moenibus arceat urbis
 Argolicae, contraque deum ferat arma, genusque
 Non putet esse deum : neque enim Jovis esse putabat 610
 Persea, quem pluvio Danaë conceperat auro.
 Mox tamen Acrisium — tanta est praesentia veri —
 Tam violasse deum, quam non agnosce nepotem,
 Poenitet : impositus jam coelo est alter ; at alter,
 Viperei referens spoliū memorabile monstri, 615
 Aëra carpebat tenerum stridentibus alis.
 Quumque super Libycas victor penderet arenas,
 Gorgonei capitis guttae cecidere cruentae ;
 Quas humus exceptas varios animavit in angues :
 Unde frequens illa est infestaque terra colubris. 620
 Inde per immensum ventis discordibus actus
 Nunc huc, nunc illuc, exemplo nubis aquosae
 Fertur, et ex alto seductas aethere longe
 Despectat terras, totumque supervolat orbem.
 Ter gelidas Arctos, ter Cancri brachia vidit ; 625
 Saepe sub occasus, saepe est ablatus in ortus ;
 Jamque cadente die veritus se credere nocti
 Constitit Hesperio, regnis Atlantis, in orbe,
 Exiguamque petit requiem, dum Lucifer ignes
 Evocet Aurorae, cursus Aurora diurnos. 630
 Hic, hominum cunctos ingenti corpore praestans,
 Iapetionides Atlas fuit. Ultima tellus
 Rege sub hoc et pontus erat, qui Solis anhelis
 Aequora subdit equis et fessos excipit axes.
 Mille greges illi totidemque armenta per herbas 635
 Errabant, et humum vicinia nulla premebant ;
 Arboreae frondes auro radiante nitentes
 Ex auro ramos, ex auro poma tegebant.
 Hospes, ait Perseus illi, seu gloria tangit
 Te generis magni, generis mihi Jupiter auctor ; 640
 Sive es mirator rerum, mirabere nostras :
 Hospitium, requiemque peto. Memor ille vetustae
 Sortis erat : Themis hanc dederat Parnasia sortem :

Tempus, Atla, veniet, tua quo spoliabitur auro
 Arbor ; et hunc praedae titulum Jove natus habebit. 645
 Id metuens, solidis pomaria clauserat Atlas
 Moenibus et vasto dederat servanda draconi,
 Arcebatque suis externos finibus omnes.
 Huic quoque, Vade procul, ne longe gloria rerum,
 Quas mentiris, ait, longe tibi Jupiter absit ! 650
 Vimque minis addit, manibusque expellere tentat
 Cunctantem et placidis miscentem fortia dictis.
 Viribus inferior — quis enim par esset Atlanti
 Viribus? — At quoniam parvi tibi gratia nostra est,
 Accipe munus ! ait, laevaue a parte Medusae 655
 Ipse retroversus squalentia protulit ora.
 Quantus erat, mons factus Atlas : nam barba comaeque
 In silvas abeunt ; juga sunt humerique manusque ;
 Quod caput ante fuit, summo est in monte cacumen ;
 Ossa lapis fiunt ; tum partes auctus in omnes 660
 Crevit in immensum — sic Di statuistis — et omne
 Cum tot sideribus coelum requievit in illo.
 Clauserat Hippotades aeterno carcere ventos,
 Admonitorque operum coelo clarissimus alto
 Lucifer ortus erat : pennis ligat ille resumtis 665
 Parte ab utraque pedes, teloque accingitur unco,
 Et liquidum motis talaribus aëra findit.
 Gentibus innumeris circumque infraque relictis,
 Aethiopum populos Cepheaque conspicit arva.
 Illic immeritam maternae pendere linguae 670
 Andromeden poenas injustus jusserat Hammon.
 Quam simul ad duras religatam brachia cautes
 Vidit Abantiades, — nisi quod levis aura capillos
 Moverat, et trepido manabant lumina fletu,
 Marmoreum ratus esset opus — trahit inscius ignes 675
 Et stupet, et, visae correptus imagine formae,
 Paene suas quater est oblitus in aëre pennas.
 Ut stetit, O, dixit, non istis digna catenis,
 Sed quibus inter se cupidi junguntur amantes,

Pande requirenti nomen terraeque tuumque, 680
 Et cur vincla geras. Primo silet illa, nec audet
 Appellare virum virgo ; manibusque modestos
 Celasset vultus, si non religata fuisset.
 Lumina, quod potuit, lacrimis implevit obortis.
 Saepius instanti, sua ne delicta fateri 685
 Nolle videretur, nomen terraeque suumque,
 Quantaque maternae fuerit fiducia formae,
 Indicat ; et, nondum memoratis omnibus, unda
 Insonuit, veniensque immenso bellua ponto
 Eminent et latum sub pectore possidet aequor. 690
 Conclamat virgo : genitor lugubris et una
 Mater adest, ambo miseri, sed justius illa ;
 Nec secum auxilium, sed dignos tempore fletus
 Plangoremque ferunt, vinctoque in corpore adhaerent.
 Quum sic hospes ait : Lacrimarum longa manere 695
 Tempora vos poterunt ; ad opem brevis hora ferendam est.
 Hanc ego si peterem Perseus Jove natus et illa,
 Quam clausam implevit fecundo Jupiter auro,
 Gorgonis anguicomae Perseus superator, et alis
 Aetherias ausus jactatis ire per auras, 700
 Praeferrere cunctis certe gener : addere tantis
 Dotibus et meritum — faveant modo numina — tento.
 Ut mea sit, servata mea virtute, paciscor.
 Accipiunt legem — quis enim dubitaret ? — et orant
 Promittuntque super regnum dotale parentes. 705
 Ecce, velut navis praefixo concita rostro
 Sulcat aquas, juvenum sudantibus acta lacertis,
 Sic fera, dimotis impulsu pectoris undis :
 Tantum aberat scopulis, quantum Balearica torto
 Funda potest plumbo medii transmittere coeli, 710
 Quum subito juvenis, pedibus tellure repulsa,
 Arduus in nubes abiit. Ut in aequore summo
 Umbra viri visa est, visam fera saevit in umbram.
 Utque Jovis praepes, vacuo quum vidit in arvo
 Praebentem Phoebo liventia terga draconem, 715

Occupat aversum, neu saeva retorqueat ora,
 Squamigeris avidos figit cervicibus ungues ;
 Sic celeri missus praeceps per inane volatu
 Terga ferae pressit, dextroque frementis in armo
 Inachides ferrum curvo tenus abdidit hamo. 730
 Vulnere laesa gravi modo se sublimis in auras
 Attollit, modo subdit aquis, modo more ferocis
 Versat apri, quem turba canum circumsona terret.
 Ille avidos morsus velocibus effugit alis,
 Quaque patent, nunc terga cavis super obsita conchis, 735
 Nunc laterum costas, nunc qua tenuissima cauda
 Desinit in piscem, falcato verberat ense.
 Bellua puniceo mixtos cum sanguine fluctus
 Ore vomit. Maduere graves adspergine pennae ;
 Nec bibulis ultra Perseus talaribus ausus 740
 Credere, conspexit scopulum, qui vertice summo
 Stantibus exstat aquis, operitur ab aequore moto :
 Nixus eo rupisque tenens juga prima sinistra,
 Ter quater exegit repetita per ilia ferrum.
 Litora cum plausu clamor superasque deorum 745
 Implevere domos : gaudent generumque salutant,
 Auxiliumque domus servatoremque fatentur
 Cassiope Cepheusque pater. Resoluta catenis
 Incedit virgo, pretiumque et causa laboris.
 Ipse manus hausta victrices abluit unda ; 750
 Anguiferumque caput nuda ne laedat arena,
 Mollit humum foliis natasque sub aequore virgas
 Sternit, et imponit Phorcynidos ora Medusae.
 Virga recens bibulaque etiamnum viva medulla
 Vim rapuit monstri, tactuque induruit hujus, 755
 Percepitque novum ramis et fronde rigorem.
 At pelagi Nymphae factum mirabile tentant
 Pluribus in virgis, et idem contingere gaudent,
 Seminaque ex illis iterant jactata per undas.
 Nunc quoque curaliis eadem natura remansit, 760
 Duritiam tacto capiant ut ab aëre, quodque

Vimen in aequore erat fiat super aequora saxum.

Dis tribus ille focus totidem de cespite ponit,
 Laevum Mercurio, dextrum tibi, bellica Virgo ;
 Ara Jovis media est. Mactatur vacca Minervae, 755
 Alipedi vitulus, taurus tibi, summe deorum.
 Protinus Andromeden et tanti praemia facti
 Indotata rapit : taedas Hymenaeus Amorque
 Praecutiunt ; largis satiantur odoribus ignes,
 Sertaque dependent tectis, et ubique lyraeque 760
 Tibiaque et cantus, animi felicia laeti
 Argumenta, sonant ; reseratis aurea valvis
 Atria tota patent, pulchroque instructa paratu
 Cephenum proceres ineunt convivia regis.
 Postquam epulis functi generosi munere Bacchi 765
 Diffudere animos, cultusque genusque locorum
 Quaerit Abantiades : quaerenti protinus unus
 Narrat, Lyncides, moresque habitumque virorum.
 Quae simul edocuit, Nunc, o fortissime, dixit,
 Fare precor, Perseu, quanta virtute quibusque 770
 Artibus abstuleris criñita draconibus ora.
 Narrat Agenorides, gelido sub Atlante jacentem
 Esse locum, solidae tutum munimine molis,
 Cujus in introitu geminas habitasse sorores
 Phorcidas, unius sortitas luminis usum ; 775
 Id se sollerti furtim, dum traditur, astu
 Supposita cepisse manu, perque abdita longe
 Deviaque et silvis horrentia saxa fragosis
 Gorgoneas tetigisse domos, passimque per agros
 Perque vias vidisse hominum simulacra ferarumque 780
 In silicem ex ipsis visa conversa Medusa ;
 Se tamen horrendae clypei, quod laeva gerebat,
 Aere repperusso formam adspexisse Medusae,
 Dumque gravis somnus colubras ipsamque tenebat,
 Eripuisse caput collo ; pennisque fugacem 785
 Pegason et fratrem matris de sanguine natos
 Addidit, et longi non falsa pericula cursus,

Quae freta, quas terras sub se vidisset ab alto,
Et quae jactatis tetigisset sidera pennis.

* * * * *

LIBER V.

* * * * *

PRIMA Ceres unco glebam dimovit aratro,
Prima dedit fruges alimentaue mitia terris,
Prima dedit leges ; Cereris sunt omnia munus :
Illa canenda mihi est. Utinam modo dicere possem
Carmina digna dea ! Certe dea carmine digna est. 345
Vasta Giganteis injecta est insula membris
Trinacris, et magnis subjectum molibus urget
Aetherias ausum sperare Typhoëa sedes.
Nititur ille quidem pugnatque resurgere saepe ;
Dextra sed Ausonio manus est subjecta Peloro, 350
Laeva, Pachyne, tibi, Lilybaeo crura premuntur,
Degravat Aetna caput : sub qua resupinus arenas
Ejectat flammamque fero vomit ore Typhoëus.
Saepe remoliri luctatur pondera terrae,
Oppidaque et magnos devolvere corpore montes. 355
Inde tremit tellus, et rex pavet ipse silentum,
Ne pateat latoque solum retegatur hiatu,
Immissusque dies trepidantes terreat umbras.
Hanc metuens cladem tenebrosa sede tyrannus
Exierat, curruque atrorum vectus equorum 360
Ambibat Siculae cautus fundamina terrae.
Postquam exploratum satis est, loca nulla labare,
Depositique metus, videt hunc Erycina vagantem
Monte suo residens, natumque amplexa volucrem,
Arma manusque meae, mea, nate, potentia, dixit, 365
Illa, quibus superas omnes, cape tela, Cupido,
Inque dei pectus celeres molire sagittas,

Cui triplicis cessit fortuna novissima regni.

Tu superos ipsumque Jovem, tu numina ponti

Victa domas ipsumque, regit qui numina ponti.

370

Tartara quid cessant? Cur non matrisque tuumque

Imperium profers? Agitur pars tertia mundi.

Et tamen in coelo, quae jam patientia nostra est,

Spernimur, ac mecum vires minuuntur Amoris.

Pallada nonne vides jaculatricemque Dianam

375

Abscessisse mihi? Cereris quoque filia virgo,

Si patiemur, erit: nam spes affectat easdem.

At tu, pro socio si qua est tibi gratia regno,

Junge deam patruo. Dixit Venus; ille pharetram

Solvit, et arbitrio matris de mille sagittis

380

Unam seposuit, sed qua nec acutior ulla

Nec minus incerta est, nec quae magis audiat arcum;

Oppositoque genu curvavit flexile cornum,

Inque cor hamata percussit arundine Ditem.

Haud procul Hennaëis lacus est a moenibus altae,

385

Nomine Pergus, aquae; non illo plura Caystros

Carmina cygnorum labentibus audit in undis;

Silva coronat aquas, cingens latus omne, suisque

Frondebibus, ut velo, Phoebeos submovet ignes;

Frigora dant rami, varios humus humida flores;

390

Perpetuum ver est. Quo dum Proserpina luco

Ludit et aut violas aut candida lilia carpit,

Dumque puellari studio calathosque sinumque

Implet, et aequales certat superare legendo,

Paene simul visa est dilectaque raptaque Diti:

395

Usque adeo properatur amor. Dea territa maesto

Et matrem et comites, sed matrem saepius, ore

Clamat, et, ut summa vestem laniarat ab ora,

Collecti flores tunicis cecidere remissis;

Tantaque simplicitas puerilibus affuit annis,

400

Haec quoque virgineum movit jactura dolorem.

Raptor agit currus et nomine quemque vocatos

Exhortatur equos, quorum per colla jubasque

Excutit obscura tinctas ferrugine habenas,
 Perque lacus altos et olentia sulfure fertur
 Stagna Palicorum, rupta ferventia terra,
 Et qua Bacchiadae, bimari gens orta Corintho,
 Inter inaequales posuerunt moenia portus.

405

Est medium Cyanes et Pisacae Arethusae,
 Quod coit angustis inclusum cornibus, aequor :
 Hic fuit, a cuius stagnum quoque nomine dictum est,
 Inter Sicelidas Cyane celeberrima Nymphas.
 Gurgite quae medio summa tenus exstitit alvo,
 Agnovitque deam, Nec longius ibitis : inquit,
 Non potes invitae Cereris gener esse : roganda,
 Non rapienda fuit. Quod si componere magnis
 Parva mihi fas est, et me dilexit Anapis ;
 Exorata tamen nec, ut haec, exterrita nupsi.
 Dixit, et in partes diversas brachia tendens
 Obstitit. Haud ultra tenuit Saturnius iram,
 Terribilesque hortatus equos, in gurgitis ima
 Contortum valido sceptrum regale lacerto
 Condidit : lecta viam tellus in Tartara fecit,
 Et pronos currus medio cratere recepit.

410

415

420

At Cyane, raptamque deam contemtaque fontis
 Jura sui maerens, inconsolabile vulnus
 Mente gerit tacita, lacrimisque absumitur omnis,
 Et, quarum fuerat magnum modo numen, in illas
 Extenuatur aquas. Molliri membra videres,
 Ossa pati flexus, ungues posuisse rigorem ;
 Primaque de tota tenuissima quaeque liquescunt,
 Caerulei crines digitique et crura pedesque :
 Nam brevis in gelidas membris exilibus undas
 Transitus est. Post haec humeri tergumque latusque
 Pectoraque in tenues abeunt evanida rivos ;
 Denique pro vivo vitiatas sanguine venas
 Lympha subit, restatque nihil quod prendere possis.

425

430

435

Interea pavidae nequicquam filia matri
 Omnibus est terris, omni quaesita profundo.

Illam non udis veniens Aurora capillis 440
 Cessantem vidit, non Hesperus ; illa duabus
 Flammiferas pinus manibus succendit ab Aetna,
 Perque pruinosas tulit irrequieta tenebras ;
 Rursus, ubi alma dies hebetarat sidera, natam
 Solis ad occasus solis quaerebat ab ortu. 445
 Fessa labore sitim collegerat, oraque nulli
 Colluerant fontes, quum tectam stramine vidit
 Forte casam, parvasque fores pulsavit : at inde
 Prodit anus, divamque videt, lymphamque roganti
 Dulce dedit, tosta quod coxerat ante polenta. 450
 Dum bibit illa datum, duri puer oris et audax
 Constitit ante deam, risitque avidamque vocavit.
 Offensa est, neque adhuc epota parte loquentem
 Cum liquido mixta perfudit diva polenta.
 Combibit os maculas, et, qua modo brachia gessit, 455
 Crura gerit ; cauda est mutatis addita membris ;
 Inque brevem formam, ne sit vis magna nocendi,
 Contrahitur, parvaeque minor mensura lacerta est.
 Mirantem flentemque et tangere monstra parantem
 Fugit anum, latebramque petit aptumque colori 460
 Nomen habet, variis stellatus corpora guttis.
 Quas dea per terras et quas erraverit undas,
 Dicere longa mora est : quaerenti defuit orbis.
 Sicaniam repetit, dumque omnia lustrat eundo,
 Venit et ad Cyanen. Ea, ni mutata fuisset, 465
 Omnia narrasset ; sed et os et lingua volenti
 Dicere non aderant, nec quo loqueretur habebat.
 Signa tamen manifesta dedit, notamque parenti,
 Illo forte loco delapsam in gurgite sacro,
 Persephones zonam summis ostendit in undis. 470
 Quam simul agnovit, — tanquam tum denique raptam
 Scisset, — inornatos laniavit diva capillos,
 Et repetita suis percussit pectora palmis.
 Nec scit adhuc ubi sit ; terras tamen increpat omnes,
 Ingratasque vocat nec frugum munere dignas, 475

Trinacriam ante alias, in qua vestigia damni
 Reperit. Ergo illic saeva vertentia glebas
 Fregit aratra manu, parilique irata colonos
 Ruricolasque boves leto dedit, arvaque jussit
 Fallere depositum, vitiataque semina fecit. 480
 Fertilitas terrae, latum vulgata per orbem,
 Cassa jacet : primis segetes moriuntur in herbis,
 Et modo sol nimius, nimius modo corripit imber ;
 Sideraque ventique nocent, avidaeque volucres
 Semina jacta legunt ; lolium tribulique fatigant . 485
 Triticeas messes et inexpugnabile gramen.
 Tum caput Eleis Alpheias extulit undis,
 Rorantesque comas a fronte removit ad aures,
 Atque ait : O toto quaesitae virginis orbe
 Et frugum genitrix, immensos siste labores, 490
 Neve tibi fidae violenta irascere terrae.
 Terra nihil meruit, patuitque invita rapinae.
 Nec sum pro patria supplex : huc hospita veni :
 Pisa mihi patria est, et ab Elide ducimus ortus ;
 Sicaniam peregrina colo, sed gratior omni 495
 Haec mihi terra solo est : hos nunc Arethusa penates,
 Hanc habeo sedem, quam tu, mitissima, serva.
 Mota loco cur sim tantique per aequoris undas
 Advehar Ortygiam, veniet narratibus hora
 Tempestita meis ; quum tu curisque levata 500
 Et vultus melioris eris. Mihi pervia tellus
 Praebet iter, subterqué imas ablata cavernas
 Hic caput attollo desuetaque sidera cerno.
 Ergo, dum Stygio sub terris gurgite labor,
 Visa tua est oculis illic Proserpina nostris. 505
 Illa quidem tristis nec adhuc interrita vultu,
 Sed regina tamen, sed opaci maxima mundi,
 Sed tamen inferni pollens matrona tyranni.
 Mater ad auditas stupuit, ceu saxea, voces,
 Attonitaeque diu similis fuit. Utque dolore 510
 Pulsa gravi gravis est amentia, curribus auras

Exit in aetherias. Ibi toto nubila vultu
 Ante Jovem passis stetit invidiosa capillis,
 Proque meo veni supplex tibi, Jupiter, inquit,
 Sanguine, proque tuo. Si nulla est gratia matris, 515
 Nata patrem moveat, neu sit tibi cura, precamur,
 Vilior illius, quod nostro est edita partu.
 En quaesita diu tandem mihi nata reperta est ;
 Si reperire vocas amittere certius, aut si
 Scire ubi sit reperire vocas. Quod rapta, feremus ; 520
 Dummodo reddat eam : neque enim praedone marito
 Filia digna tua est, si jam mea filia non est.
 Jupiter exceptit : Commune est pignus onusque
 Nata mihi tecum ; sed, si modo nomina rebus
 Addere vera placet, non hoc injuria factum, 525
 Verum amor est ; neque erit nobis gener ille pudori :
 Tu modo, diva, velis. Ut desint cetera, quantum est
 Esse Jovis fratrem ! Quid, quod non cetera desunt,
 Nec cedit nisi sorte mihi ? — Sed tanta cupido
 Si tibi discidii est, repetet Proserpina coelum : 530
 Lege tamen certa, si nullos contigit illic
 Ore cibos : nam sic Parcarum foedere cautum est.
 Dixerat ; at Cereri certum est educere natam.
 Non ita fata sinunt, quoniam jejunia virgo
 Solverat et, cultis dum simplex errat in hortis, 535
 Puniceum curva decerpserat arbore pomum,
 Sumtaque pallenti septem de cortice grana
 Presserat ore suo. Solusque ex omnibus illud
 Ascalaphus vidit — quem quondam dicitur Orphne,
 Inter Avernales haud ignotissima Nymphas, 540
 Ex Acheronte suo furvis peperisse sub antris —
 Vidit et indicio reductum crudelis ademit.
 Ingemuit regina Erebi, testemque profanam
 Fecit avem, sparsumque caput Phlegethontide lympba
 In rostrum et plumas et grandia lumina vertit. 545
 Ille sibi ablatus fulvis amicitur ab alis,
 Inque caput crescit longosque reflectitur ungues,

Vixque movet natas per inertia brachia pennas ;
 Foedaque fit volucris, venturi nuntia luctus,
 Ignavus bubo, dirum mortalibus omen.

550

Hic tamen indicio poenam linguae videri
 Commeruisse potest ; vobis, Acheloides, unde
 Pluma pedesque avium, quum virginis ora geratis ?
 An quia, quum legeret vernos Proserpina flores,
 In comitum numero mixtae, Sirenes, eratis ?
 Quam postquam toto frustra quaesistis in orbe,
 Protinus, ut vestram sentirent aequora curam,
 Posse super fluctus alarum insistere remis
 Optastis, facilesque deos habuistis, et artus
 Vidistis vestros subitis flavescere pennis.
 Ne tamen ille canor, mulcendas natus ad aures,
 Tantaque dos oris linguae deperderet usum,
 Virginei vultus et vox humana remansit.

555

560

At medius fratrisque sui maestaeque sororis
 Jupiter ex aequo volventem dividit annum.
 Nunc dea, regnorum numen commune duorum,
 Cum matre est totidem, totidem cum conjuge menses.
 Vertitur extemplo facies et mentis et oris :
 Nam, modo quae poterat Diti quoque maesta videri,
 Laeta deae frons est : ut Sol, qui tectus aquosis
 Nubibus ante fuit, victis ubi nubibus exit.

565

570

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LIBER VI.

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LYDIA tota fremit, Phrygiaeque per oppida facti
 Rumor it eꝝ magnum sermonibus occupat orbem.
 Ante suos Niobe thalamos cognoverat illam,
 Tunc quum Maeoniam virgo Sipylumque colebat ;

Nec tamen admonita est poena popularis Arachnes, 150
 Cedere coelitibus verbisque minoribus uti.
 Multa dabant animos : sed enim nec conjugis artes
 Nec genus amborum magnique potentia regni
 Sic placuere illi — quamvis ea cuncta placerent —
 Ut sua progenies. Et felicissima matrum 155
 Dicta foret Niobe, si non sibi visa fuisset.
 Nam sata Tiresia, venturi praescia, Manto
 Per medias fuerat, divino concita motu,
 Vaticinata vias : Ismenides, ite frequentes,
 Et date Latonae Latonigenisque duobus 160
 Cum prece tura pia, lauroque innectite crinem !
 Ore meo Latona jubet. Paretur, et omnes
 Thebaides jussis sua tempora frondibus ornant,
 Turaque dant sanctis et verba precantia flammis.
 Ecce, venit comitum Niobe celeberrima turba, 165
 Vestibus intexto Phrygiis spectabilis auro,
 Et, quantum ira sinit, formosa movensque decoro
 Cum capite immissos humerum per utrumque capillos,
 Constitit ; utque oculos circumtulit alta superbos,
 Quis furor auditos, inquit, praeponere visis 170
 Coelestes ? Aut cur colitur Latona per aras,
 Numen adhuc sine ture meum est ? Mihi Tantalus auctor,
 Cui licuit soli superiorum tangere mensas ;
 Pleiadum soror est genitrix mea ; maximus Atlas
 Est avus, aetherium qui fert cervicibus axem ; 175
 Jupiter alter avus ; socero quoque glorior illo.
 Me gentes metuunt Phrygiae ; me regia Cadmi
 Sub domina est, fidibusque mei commissa mariti
 Moenia cum populis a meque viroque reguntur.
 In quamcumque domus adverto lumina partem, 180
 Immensae spectantur opes. Accedit eodem
 Digna dea facies. Huc natas adjice septem
 Et totidem juvenes, et mox generosque nurusque.
 Quaerite nunc, habeat quam nostra superbia causam !
 Quoque modo audetis genitam Titanida Coeo 185

Latonam praeferre mihi, cui maxima quandam
 Exiguam sedem pariturae terra negavit?
 Nec coelo nec humo nec aquis dea vestra recepta est;
 Exul erat mundi, donec, miserata vagantem,
 Hospita tu terris erras; ego, dixit, in undis! 190
 Instabilemque locum Delos dedit. Illa duorum
 Facta parens: uteri pars haec est septima nostri.
 Sum felix: quis enim neget hoc? felixque manebo.
 Hoc quoque quis dubitet? Tutam me copia fecit:
 Major sum, quam cui possit Fortuna nocere; 195
 Multaque ut eripiat, multo mihi plura relinquet.
 Excessere metum mea jam bona. Fingite demi
 Huic aliquid populo natorum posse meorum,
 Non tamen ad numerum redigar spoliata duorum
 [Latona. Turba quae quantum distat ab orba?] 200
 Ite sacris, properate sacris, laurumque capillis
 Ponite! — Deponunt et sacra infecta relinquunt,
 Quodque licet, tacito venerantur murmure numen.
 Indignata dea est, summoque in vertice Cynthi
 Talibus est dictis gemina cum prole locuta: 205
 En ego, vestra parens, vobis animosa creatis,
 Et nisi Junoni nulli cessura dearum,
 An dea sim, dubitor, perque omnia secula cultis
 Arceor, o nati, nisi vos succurritis, aris.
 Nec dolor hic solus: diro convicia facto 210
 Tantalus adjecit, vosque est postponere natis
 Ausa suis, et me, quod in ipsam recidat, orbam
 Dixit, ex exhibuit linguam scelerata paternam.
 Adjectura preces erat his Latona relatis;
 Desine: Phoebus ait, poenae mora longa querela est. 215
 Dixit idem Phoebe; celerique per aëra lapsu
 Contigerant tecti Cadmeida nubibus arcem.
 Planus erat lateque patens prope moenia campus,
 Assiduus pulsatus equis, ubi turba rotarum
 Duraque mollierat subjectas ungula glebas. 220
 Pars ibi de septem genitis Amphione fortes

Conscondunt in equos, Tyrioque rubentia suco
 Terga premunt auroque graves moderantur habenas.
 E quibus Ismenos, qui matri sarcina quondam
 Prima suae fuerat, dum certum flectit in orbem 225
 Quadrupedis cursus spumantiaque ora coërcet,
 Hei mihi! conclamat medioque in pectore fixus
 Tela gerit, frenisque manu moriente remissis
 In latus a dextro paullatim defluit armo.
 Proximus, audito sonitu per inane pharetrae, 230
 Frena dabat Sipylus, veluti quum praescius imbris
 Nube fugit visa pendentiaque undique rector
 Carbasa deducit, ne qua levis effluat aura.
 Frena tamen dantem non evitabile telum
 Consequitur, summaque tremens cervice sagitta 235
 Haesit, et exstabat nudum de gutture ferrum.
 Ille, ut erat pronus, per colla admissa jubeasque
 Volvitur, et calido tellurem sanguine foedat.
 Phaedimus infelix et aviti nominis heres
 Tantalus, ut solito finem imposuere labori, 240
 Transierant ad opus nitidae juvenile palaestrae;
 Et jam contulerant arto luctantia nexu
 Pectora pectoribus, quum tento concita nervo,
 Sicut erant juncti, trajecit utrumque sagitta.
 Ingemere simul, simul incurvata dolore 245
 Membra solo posuere, simul suprema jacentes
 Lumina versarunt, animam simul exhalant.
 Adspicit Alphenor laniataque pectora plangens
 Advolat, ut gelidos complexibus allevet artus,
 Inque pio cadit officio: nam Delius illi 250
 Intima fatifero rupit praecordia ferro;
 Quod simul eductum est, pars est pulmonis in hamis
 Eruta, cumque anima cruor est effusus in auras.
 At non intonsum simplex Damasichthona vulnus
 Afficit: ictus erat, qua crus esse incipit et qua 255
 Mollia nodosus facit internodia poples,
 Dumque manu tentat trahere exitiabile telum,

Altera per jugulum pennis tenuis acta sagitta est.
Expulit hanc sanguis, seque ejaculatus in altum
Emicat et longe terebrata prosilit aura.

260

Ultimus Ilioneus non profectura precando
Brachia sustulerat, Dique o communiter omnes,
Dixerat, ignarus non omnes esse rogandos,
Parcite! Motus erat, quum jam revocabile telum
Non fuit, Arcitenens; minimo tamen occidit ille
Vulnere, non alte percusso corde sagitta.

265

Fama mali populique dolor lacrimaeque suorum
Tam subitae matrem certam fecere ruinae,
Mirantem potuisse, irascentemque quod ausi
Hoc essent superi, quod tantum juris haberent.
Nam pater Amphion ferro per pectus adacto
Finierat moriens pariter cum luce dolorem.

270

Heu, quantum haec Niobe Niobe distabat ab illa,

Quae modo Latois populum submoverat aris
Et mediam tulerat gressus resupina per urbem,
Invidiosa suis! At nunc miseranda vel hosti

275

Corporibus gelidis incumbit, et ordine nullo
Oscula dispensat natos suprema per omnes.

A quibus ad coelum liventia brachia tendens,
Pascere, crudelis, nostro, Latona, dolore,

280

[Pascere, ait, satiaque meo tua pectora luctu,]

Corque ferum satia! dixit: Per funera septem
Efferor: exsulta, victrixque inimica triumphat!

Cur autem victrix? Miserae mihi plura supersunt,
Quam tibi felici: post tot quoque funera vinco.

285

Dixerat; et sonuit contento nervus ab arcu,
Qui praeter Nioben unam conterruit omnes;
Illa malo est audax. Stabant cum vestibis atris
Ante toros fratrum demisso crine sorores.

E quibus una, trahens haerentia viscere tela,
Imposito fratri moribunda relanguit ore.

290

Altera, solari miseram conata parentem,
Conticuit subito, duplicataque vulnere caeco est,

Oraque non pressit, sibi postquam spiritus exit.
 Haec frustra fugiens collabitur, illa sorori 295
 Immoritur ; latet haec, illam trepidare videres.
 Sexque datis leto diversaue vulnera passis,
 Ultima restabat ; quam toto corpore mater
 Tota veste tegens, Unam minimamque relinque !
 De multis minimam posco, clamavit, et unam. 300
 Dumque rogat, pro qua rogat, occidit. Orba resedit
 Exanimes inter natos natasque virumque,
 Diriguitque malis : nullos movet aura capillos,
 In vultu color est sine sanguine, lumina maestis
 Stant immota genis, nihil est in imagine vivum. 305
 Ipsa quoque interius cum duro lingua palato
 Congelat, et venae desistunt posse moveri ;
 Nec flecti cervix, nec brachia reddere gestus,
 Nec pes ire potest ; intra quoque viscera saxum est.
 Flet tamen, et validi circumdata turbine venti 310
 In patriam rapta est : ubi fixa cacumine montis
 Liquitur, et lacrimas etiam nunc marmora manant.

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LIBER VIII.

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DAEDALUS interea Creten longumque perosus
 Exilium, tactusque soli natalis amore,
 Clausus erat pelago. Terras licet, inquit, et undas 285
 Obstruat, at coelum certe patet : ibimus illac !
 Omnia possideat, non possidet aëra Minos !
 Dixit, et ignotus animum dimittit in artes,
 Naturamque novat : nam ponit in ordine pennas
 A minima coeptas, longam brevior sequente, 290
 Ut clivo crevisse putes. Sic rustica quondam
 Fistula disparibus paullatim surgit avenis.

Tum lino medias et ceris alligat imas,
 Atque ita compositas parvo curvamine flectit,
 Ut veras imitetur aves. Puer Icarus una 195
 Stabat et, ignarus sua se tractare pericla,
 Ore renidenti modo, quas vaga moverat aura,
 Captabat plumas, flavam modo pollice ceram
 Mollibat lusuque suo mirabile patris
 Impediebat opus. Postquam manus ultima coeptis 200
 Imposita est, geminas opifex libravit in alas
 Ipse suum corpus, motaque pependit in aura.
 Instruit et natum, Medioque ut limite curras,
 Icare, ait, moneo, ne, si demissior ibis,
 Unda gravet pennas ; si celsior, ignis adurat. 205
 Inter utrumque vola ! Nec te spectare Booten
 Aut Helicen jubeo strictumque Orionis ense ;
 Me duce carpe viam ! Pariter praecepta volandi
 Tradit, et ignotas humeris accommodat alas.
 Inter opus monitusque genae maduere seniles 210
 Et patriae tremuere manus. Dedit oscula nato
 Non iterum repetenda suo, pennisque levatus
 Ante volat, comitique timet, velut ales, ab alto
 Quae teneram prolem produxit in aëra nido
 Hortaturque sequi damnosasque erudit artes, 215
 Et movet ipse suas et nati respicit alas.
 Hos aliquis, tremula dum captat arundine pisces,
 Aut pastor baculo stivave innixus arator
 Videt et obstupuit, quique aethera carpere possent,
 Credidit esse deos. Et jam Junonia laeva 220
 Parte Samos fuerant Delosque Parosque relictæ,
 Dextra Lebynthos erat secundaque melle Calymne,
 Quum puer audaci coepit gaudere volatu
 Deseruitque ducem, coelique cupidine tactus
 Altius egit iter. Rapidi vicinia solis 225
 Mollit odoratas, pennarum vincula, ceras.
 Tabuerant cerae : nudos quatit ille lacertos,
 Remigioque carens non ullas percipit auras ;

Oraque caerulea patrum clamantia nomen
 Excipiuntur aqua, quae nomen traxit ab illo. 230
 At pater infelix, nec jam pater, Icare! dixit,
 Icare, dixit, ubi es? Qua te regione requiram,
 Icare! dicebat: pennas conspexit in undis,
 Devovitque suas artes, corpusque sepulcro
 Condidit; et tellus a nomine dicta sepulti. 235

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Immensa est finemque potentia coeli
 Non habet, et quicquid superi voluere, peractum est. 620
 Quoque minus dubites, tiliae contermina quercus
 Collibus est Phrygiis, modico circumdata muro.
 Ipse locum vidi: nam me Pelopeia Pittheus
 Misit in arva, suo quondam regnata parenti.
 Haud procul hinc stagnum, tellus habitabilis olim; 625
 Nunc celebres mergis fulicisque palustribus undae.
 Jupiter huc specie mortali, cumque parente
 Venit Atlantiades positus caducifer alis.
 Mille domos adiere, locum requiemque petentes;
 Mille domos clausere serae. Tamen una recepit, 630
 Parva quidem, stipulis et canna tecta palustri;
 Sed pia Baucis anus parilique aetate Philemon
 Illa sunt annis juncti juvenilibus, illa
 Consenuere casa, paupertatemque fatendo
 Effecere levem nec iniqua mente ferendam. 635
 Nec refert, dominos illic famulosne requiras:
 Tota domus duo sunt, idem parentque iubentque.
 Ergo ubi coelicolae parvos tetigere penates,
 Submissoque humiles intrarunt vertice postes,
 Membra senex posito jussit relevare sedili, 640
 Quo superinjecit textum rude sedula Baucis.
 Inde foco tepidum cinerem dimovit, et ignes
 Suscitavit hesternos, foliisque et cortice sicco
 Nutrit, et ad flammam animam producit anili,
 Multifidasque faces ramaliaque arida tecto 645
 Detulit, et minuit parvoque admovit aheni;

Quodque suus conjux riguo collegerat horto,
 Truncat olus foliis. Furca levat ille bicorni
 Sordida terga suis, nigro pendentia tigno,
 Servatoque diu resecat de tergo partem 650
 Exiguam, sectamque domat ferventibus undis.
 Interea medias fallunt sermonibus horas,
 Sentirique moram prohibent. Erat alveus illic
 Fagineus, dura clavo suspensus ab ansa :
 Is tepidis impletur aquis, artusque fovendos 655
 Accipit. In medio torus est de mollibus ulvis,
 Impositus lecto, sponda pedibusque salignis :
 Vestibus hunc velant, quas non nisi tempore festo
 Sternere consuerant ; sed et haec vilisque vetusque
 Vestis erat, lecto non indignanda saligno. 660
 Accubuere dei : mensam succincta tremensque
 Ponit anus ; mensae sed erat pes tertius impar :
 Testa parem fecit. Quae postquam subdita clivum
 Sustulit, aequatam mentae tersere virentes.
 Ponitur hic bicolor sinceræ bacca Minervæ, 665
 Conditaque in liquida corna autumnalia faecæ,
 Intubaque et radix et lactis massa coacti,
 Ovaque non acri leviter versata favilla :
 Omnia fictilibus. Post haec caelatus eodem
 Sistitur argento crater, fabricataque fago 670
 Pocula, qua cava sunt, flaventibus illita ceris.
 Parva mora est, epulasque foci misere calentes.
 Nec longae rursus referuntur vina senectæ,
 Dantque locum mensis paullum seducta secundis.
 Hic nux, hic mixta est rugosis carica palmis, 675
 Prunaeque et in patulis redolentia mala canistris,
 Et de purpureis collectae vitibus uvæ ;
 Candidus in medio favus est. Super omnia vultus
 Accessere boni, nec iners pauperque voluntas.
 Interea toties haustum cratera repleti 680
 Sponte sua per seque vident succrescere vina :
 Attoniti novitate pavent, manibusque supinis

Concipiunt Baucisque preces timidusque Philemon,
 Et veniam dapibus nullisque paratibus orant.
 Unicus anser erat, minimae custodia villae, 685
 Quem dis hospitibus domini mactare parabant.
 Ille celer penna tardos aetate fatigat,
 Eluditque diu, tandemque est visus ad ipsos
 Confugisse deos. Superi vetuere necari,
 Dique sumus, meritasque luet vicinia poenas 690
 Impia, dixerunt, vobis immunibus hujus
 Esse mali dabitur : modo vestra relinquit tecta
 Ac nostros comitate gradus, et in ardua montis
 Ite simul ! Parent et, dis praeceuntibus, ambo
 Membra levant baculis, tardique senilibus annis 695
 Nituntur longo vestigia ponere clivo.
 Tantum aberant summo, quantum semel ire sagitta
 Missa potest : flexere oculos, et mersa palude
 Cetera prospiciunt, tantum sua tecta manere.
 Dumque ea mirantur, dum deflent fata suorum, 700
 Illa vetus, dominis etiam casa parva duobus,
 Vertitur in templum : furcas subiere columnae,
 Stramina flavescent aurataque tecta videntur,
 Caelataeque fores adopertaque marmore tellus.
 Talia tum placido Saturnius edidit ore : 705
 Dicite, juste senex et femina conjuge justo
 Digna, quid optetis. Cum Baucide pauca locutus,
 Judicium Superis aperit commune Philemon :
 Esse sacerdotes delubraque vestra tueri
 Poscimus ; et quoniam concordēs egimus annos, 710
 Auferat hora duos eadem, nec conjugis unquam
 Busta meae videam, neu sim tumultandus ab illa.
 Vota fides sequitur : templi tutela fuere,
 Donec vita data est. Annis aevoque soluti
 Ante gradus sacros quum starent forte locique 715
 Narrarent casus, frondere Philemona Baucis,
 Baucida conspexit senior frondere Philemon :
 Jamque super geminos crescente cacumine vultus,

Mutua, dum licuit, reddebant dicta, Valeque,
 O conjux ! dixere simul, simul abdita texit 720
 Ora frutex. Ostendit adhuc Tyaneius illic
 Incola de gemino vicinos corpore truncos.
 Haec mihi non vani — nec erat cur fallere vellent —
 Narravere senes ; equidem pendentia vidi
 Serta super ramos, ponensque recentia dixi : 725
 Cura pii Dis sunt, et, qui coluere, coluntur.
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LIBER X.

INDE per immensum croceo velatus amictu
 Aëra digreditur Ciconumque Hymenaeus ad oras
 Tendit, et Orphea nequicquam voce vocatur.
 Affuit ille quidem ; sed nec sollennia verba
 Nec laetos vultus nec felix attulit omen ; 5
 Fax quoque, quam tenuit, lacrimoso stridula fumo
 Usque fuit nullosque invenit motibus ignes.
 Exitus auspicio gravior : nam nupta per herbas
 Dum nova Naiadum turba comitata vagatur,
 Occidit in talum serpentis dente recepto. 10
 Quam satis ad superas postquam Rhodopeius auras
 Deflevit vates, ne non tentaret et umbras,
 Ad Styga Taenaria est ausus descendere porta,
 Perque leves populos simulacraque functa sepulcris,
 Persephonen adiit inamoenaque regna tenentem 15
 Umbrarum dominum, pulsisque ad carmina nervis
 Sic ait : O positi sub terra numina mundi,
 In quem decidimus quicquid mortale creamur,
 Si licet et falsi positis ambagibus oris
 Verba loqui sinitis, non huc, ut opaca viderem 20
 Tartara, descendi, nec uti villosa colubris
 Terna Medusaei vincirem guttura monstri :

Causa viae conjux, in quam calcata venenum
Vipera diffudit crescentesque abstulit annos.
Posse pati volui, nec me tentasse negabo ; 25
Vicit Amor. Supera deus hic bene notus in ora est ;
An sit et hic, dubito, sed et hic tamen auguror esse ;
Famaque si veteris non est mentita rapinae,
Vos quoque junxit Amor. Per ego haec loca plena timoris,
Per chaos hoc ingens vastique silentia regni, 30
Eurydices, oro, properata retexite fata !
Omnia debemur vobis, paillumque morati,
Seriùs aut citius sedem properamus ad unam.
Tendimus huc omnes, haec est domus ultima, vosque
Humani generis longissima regna tenetis. 35
Haec quoque, quum justos matura peregerit annos,
Juris erit vestri ; pro munere poscimus usum.
Quod si fata negant veniam pro conjuge, certum est
Nolle redire mihi : leto gaudete duorum.
Talia dicentem nervosque ad verba moventem 40
Exsanguis flebant animae : nec Tantalus undam
Captavit refugam, stupuitque Ixionis orbis,
Nec carpsere jecur volucres, urnisque vacarunt
Belides, inque tuo sedisti, Sisyphæ, saxo.
Tunc primum lacrimis victarum carmine fama est 45
Eumenidum maduisse genas ; nec regia conjux
Sustinet oranti nec, qui regit ima, negare,
Eurydicenque vocant. Umbras erat illa recentes
Inter, et incessit passu de vulnere tardo.
Hanc simul et legem Rhodopeius accipit heros, 50
Ne flectat retro sua lumina, donec Avernas
Exierit valles ; aut irrita dona futura.
Carpitur acclivis per muta silentia trames,
Arduus, obscurus, caligine densus opaca.
Nec procul abfuerant telluris margine summae : 55
Hic, ne deficeret, metuens, avidusque videndi
Flexit amans oculos ; et protinus illa relapsa est,
Brachiaque intendens, prendique et prendere captans,

Nil nisi cedentes infelix arripit auras.
 Jamque iterum moriens non est de conjuge quicquam 60
 Questa suo : quid enim nisi se quereretur amatam ?
 Supremumque vale, quod jam vix auribus ille
 Acciperet, dixit, revolutaque rursus eodem est.
 Non aliter stupuit gemina nece conjugis Orpheus,
 Quam tria qui timidus, medio portante catenas, 65
 Colla canis vidit : quem non pavor ante reliquit,
 Quam natura prior, saxo per corpus oborto ;
 Quique in se crimen traxit voluitque videri
 Olenos esse nocens, tuque, o confisa figurae
 Infelix Lethaea tuae, junctissima quondam 70
 Pectora, nunc lapides, quos humida sustinet Ide.
 Orantem frustra que iterum transire volentem
 Portitor arcuerat ; septem tamen ille diebus
 Squalidus in ripa Cereris sine munere sedit :
 Cura dolorque animi lacrimaeque alimenta fuere. 75
 Esse deos Erebi crudeles questus, in altam
 Se recipit Rhodopen pulsumque Aquilonibus Haemon.

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LIBER XI.

CARMINE dum tali silvas animosque ferarum
 Threicius vates et saxa sequentia ducit,
 Ecce nurus Ciconum, tectae lymphata ferinis
 Pectora velleribus, tumuli de vertice cernunt
 Orpheia percussis sociantem carmina nervis. 5
 E quibus una, levem jactato crine per auram,
 En, ait, en hic est nostri contemtor ! et hastam
 Vatis Apollinei vocalia misit in ora,
 Quae foliis praesuta notam sine vulnere fecit.
 Alterius telum lapis est, qui missus in ipso 20
 Aëre concentu victus vocisque lyraeque est,

Ac veluti supplex pro tam furialibus ausis
 Ante pedes jacuit. Sed enim temeraria crescunt
 Bella, modusque abiit insanaque regnat Erinnyes.
 Cunctaque tela forent cantu mollita, sed ingens 15
 Clamor et inflato Berecynthia tibia cornu
 Tympanaque et plausus et Bacchei ululatus
 Obstrepuere sono citharae. Tum denique saxa
 Non exauditi rubuerunt sanguine vatis.
 Ac primum attonitas etiamnum voce canentis 20
 Innumeras volucres anguesque agmenque ferarum
 Maenades Orphei titulum rapuere theatri;
 Inde cruentatis vertuntur in Orphea dextris,
 Et coeunt, ut aves, si quando luce vagantem
 Noctis avem cernunt, structoque utrimque theatro 25
 Ut matutina cervus periturus arena
 Praeda canum est; vatemque petunt, et fronde virentes
 Conjiciunt thyrsos non haec in munera factos.
 Hae glebas, illae direptos arbore ramos,
 Pars torquent silices. Neu desint tela furori, 30
 Forte boves presso subigebant vomere terram,
 Nec procul hinc, multo fructum sudore parantes,
 Dura lacertosi fodiebant arva coloni:
 Agmine qui viso fugiunt operisque relinquunt
 Arma sui, vacuosque jacent dispersa per agros 35
 Sarculaque rastrique graves longique ligones.
 Quae postquam rapuere ferae, cornuque minaces
 Divellere boves, ad vatis fata recurrunt,
 Tendentemque manus atque illo tempore primum
 Irrita dicentem nec quicquam voce moventem 40
 Sacrilegae perimunt; perque os — pro Jupiter! — illud,
 Auditum saxis intellectumque ferarum
 Sensibus, in ventos anima exhalata recessit.
 Te maestae volucres, Orpheu, te turba ferarum,
 Te rigidi silices, tua carmina saepe secutae 45
 Fleverunt silvae; positis te frondibus arbos
 Tonsa comam luxit; lacrimis quoque flumina dicunt

Increvisse suis, obscuraque carbasa pullo
 Naides et Dryades passosque habuere capillos.
 Membra jacent diversa locis. Caput, Hebre, lyramque 50
 Excipis, et — mirum — medio dum labitur amne,
 Flebile nescio quid queritur lyra, flebile lingua
 Murmurat exanimis, respondent flebile ripae.
 Jamque mare invectae flumen populare relinquunt,
 Et Methymnaeae potiuntur litore Lesbi : 55
 Hic ferus expositum peregrinis anguis arenis
 Os petit et sparsos stillanti rore capillos.
 Tandem Phoebus adest morsusque inferre parantem
 Arcet, et in lapidem rictus serpentis apertos
 Congelat, et patulos, ut erant, indurat hiatus. 60
 Umbra subit terras et, quae loca viderat ante,
 Cuncta recognoscit, quaerensque per arva piorum
 Invenit Eurydicen cupidisque amplectitur ulnis.
 Hic modo conjunctis spatiantur passibus ambo,
 Nunc praecedentem sequitur, nunc praeivius anteit 65
 Eurydicenque suam jam tuto respicit Orpheus.

Non impune tamen scelus hoc sinit esse Lyaeus ;
 Amissoque dolens sacrorum vate suorum,
 Protinus in silvis matres Edonidas omnes,
 Quae videre nefas, torta radice ligavit. 70
 Quippe pedum digitos, in quantum est quaeque secuta,
 Traxit et in solidam detrusit acumine terram.
 Utque suum laqueis, quos callidus abdidit auceps,
 Crus ubi commisit volucris sensitque teneri,
 Plangitur, ac trepidans adstringit vincula motu : 75
 Sic, quaecunque solo de fixa cohaeserat harum,
 Exsternata fugam frustra tentabat ; at illam
 Lenta tenet radix exsultantemque coercet.
 Dumque ubi sint digiti, dum pes ubi, quaerit, et unguis,
 Adspicit in teretes lignum succedere suras, 80
 Et conata femur maerenti plangere dextra,
 Robora percussit ; pectus quoque robora fiunt,
 Robora sunt humeri, porrectaque brachia veros
 Esse putes ramos et non fallare putando.

- Nec satis hoc Baccho est : ipsos quoque deserit agros, 85
 Cumque choro meliore sui vineta Tymoli
 Pactolonque petit, quamvis non aureus illo
 Tempore nec caris erat invidiosus arenis.
 Hunc assueta cohors, Satyri Bacchaeque, frequentant ;
 At Silenus abest. Titubantem annisque meroque 90
 Ruricolae cepere Phryges, vinctumque coronis
 Ad regem duxere Midan, cui Thracius Orpheus
 Orgia tradiderat cum Cecropio Eumolpo.
 Qui simul agnovit socium comitemque sacrorum,
 Hospitis adventu festum genialiter egit 95
 Per bis quinque dies et junctas ordine noctes.
 Et jam stellarum sublime coëgerat agmen
 Lucifer undecimus, Lydos quum laetus in agros
 Rex venit, et juveni Silenum reddit alumno.
 Huic deus optandi gratum, sed inutile, fecit 100
 Muneris arbitrium, gaudens altore recepto.
 Ille, male usurus donis, ait : Effice, quicquid
 Corpore contigero, fulvum vertatur in aurum.
 Annuit optatis, nocituraque munera solvit
 Liber, et indoluit quod non meliora petisset. 105
 Laetus abit gaudetque malo Berecynthius heros,
 Pollicitique fidem tangendo singula tentat.
 Vixque sibi credens, non alta fronde virentem
 Illice detraxit virgam ; virga aurea facta est.
 Tollit humo saxum ; saxum quoque palluit auro : 110
 Contigit et glebam ; contactu gleba potenti
 Massa fit : arentes Cereris decerpsit aristas ;
 Aurea messis erat : demtum tenet arbore pomum ;
 Hesperidas donasse putes : si postibus altis
 Admovit digitos, postes radiare videntur. 115
 Ille etiam liquidis palmas ubi laverat undis,
 Unda fluens palmas Danaën eludere posset.
 Vix spes ipse suas animo capit, aurea fingens
 Omnia. Gaudenti mensas posuere ministri,
 Exstructas dapibus nec tostae frugis egentes. 120
 Tum vero sive ille sua Cerealia dextra

Munera contigerat, Cerealia dona rigeabant ;
 Sive dapes avido convellere dente parabat.
 Lamina fulva dapes admoto dente premebat.
 Miscuerat puris auctorem muneris undis ; 125
 Fusile per rictus aurum fluitare videres.
 Attonitus novitate mali, divesque miserque
 Effugere optat opes et, quae modo voverat, odit.
 Copia nulla famem relevat ; sitis arida guttur
 Urit, et invisio meritus torquetur ab auro. 130
 Ad coelumque manus et splendida brachia tollens,
 Da veniam, Lenaeae pater ! Peccavimus ; inquit,
 Sed miserere, precor, speciosoque eripe damno !
 Mite deum numen, Bacchus peccasse fatentem
 Restituit, factaque fide data munera solvit. 135
 Neve male optato maneat circumlitus auro,
 Vade, ait, ad magnis vicinum Sardibus amnem,
 Perque jugum ripae labentibus obvius undis
 Carpe viam, donec venias ad fluminis ortus ;
 Spumigeroque tuum fonti, qua plurimus exit, 140
 Subde caput, corpusque simul, simul elue crimen.
 Rex jussae succedit aquae. Vis aurea tinxit
 Flumen et humano de corpore cessit in amnem.
 Nunc quoque jam veteris percepto semine venae
 Arva rigent, auro madidis pallentia glebis. 145
 Ille, perosus opes, silvas et rura colebat
 Panaque montanis habitantem semper in antris.
 Pingue sed ingenium mansit ; nocituraque, ut ante,
 Rursus erant domino stolidae praecordia mentis.
 Nam freta prospiciens, late riget arduus alto 150
 Tmolus in adscensu, clivoque extentus utroque,
 Sardibus hinc, illinc parvis finitur Hypaepis.
 Pan ibi dum teneris jactat sua carmina Nymphis,
 Et leve cerata modulatur arundine carmen,
 Ausus Apollineos prae se contemnere cantus, 155
 Judice sub Tmolo certamen venit ad impar.
 Monte suo senior judex consedit, et aures

Liberat arboribus : quercu coma caerula tantum
 Cingitur, et pendent circum cava tempora glandes.
 Isque deum pecoris spectans, In iudice, dixit, 160
 Nulla mora est. Calamis agrestibus insonat ille,
 Barbaricoque Midan — aderat nam forte canenti —
 Carmine delenit. Post hunc sacer ora retorsit
 Tmolus ad os Phoebi : vultum sua silva secuta est.
 Ille, caput flavum lauro Parnaside vinctus, 165
 Verrit humum Tyrio saturata murice palla,
 Distinctamque lyram gemmis et dentibus Indis
 Sustinuit laeva, tenuit manus altera plectrum.
 Artificis status ipse fuit. Tum stamina docto
 Pollice sollicitat : quorum dulcedine captus 170
 Pana jubet Tmolus citharae submittere cannas.
 Iudicium sanctique placet sententia montis
 Omnibus ; arguitur tamen atque injusta vocatur
 Unius sermone Midae. Nec Delius aures
 Humanam stolidas patitur retinere figuram ; 175
 Sed trahit in spatium, villisque albetibus implet,
 Instabilesque imo facit et dat posse moveri.
 Cetera sunt hominis ; partem damnatur in unam,
 Induiturque aures lente gradientis aselli.
 Ille quidem celat, turpique onerata pudore 180
 Tempora purpureis tentat velare tiaris ;
 Sed solitus longos ferro resecare capillos
 Viderat hoc famulus. Qui quum nec prodere visum
 Dedecus auderet, cupiens efferre sub auras,
 Nec posset reticere tamen, secedit humumque 185
 Effodit et, domini quales adspexerit aures,
 Voce refert parva, terraeque immurmurat haustae ;
 Indiciumque suae vocis tellure regesta
 Obruit, et scrobibus tacitus discedit opertis.
 Creber arundinibus tremulis ibi surgere lucus 190
 Coepit et, ut primum pleno maturuit aevo,
 Prodidit agricolam : leni nam motus ab Austro
 Obruta verba refert dominique coarguit aures.

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P. OVIDII NASONIS

TRISTIUM LIBER IV.

ELEGIA X.

ILLE ego, qui fuerim, tenerorum lusor amorum,
Quem legis, ut noris, accipe, posteritas.
Sulmo mihi patria est, gelidis uberrimus undis,
Millia qui novies distat ab Urbe decem :
Editus hinc ego sum ; nec non, ut tempora noris, 5
Quum cecidit fato consul uterque pari ;
Si quid id est, usque a proavis vetus ordinis heres,
Non modo Fortunae munere factus eques.
Nec stirps prima fui ; genito sum fratre creatus,
Qui tribus ante quater mensibus ortus erat. 10
Lucifer amborum natalibus affuit idem ;
Una celebrata est per duo liba dies.
Haec est armiferae festis de quinque Minervae,
Qua fieri pugna prima cruenta solet.
Protinus excolimur teneri, curaue parentis 15
Imus ad insignes Urbis ab arte viros.
Frater ad eloquium viridi tendebat ab aevo,
Fortia verbosi natus ad arma fori.
At mihi jam puero coelestia sacra placebant,
Inque suum furtim Musa trahebat opus. 20
Saepe pater dixit : Studium quid inutile tentas ?
Maeonides nullas ipse reliquit opes.
Motus eram dictis, totoque Helicone relicto,
Scribere conabar verba soluta modis :

Sponte sua carmen numeros veniebat ad aptos, 25
 Et, quod tentabam scribere, versus erat.
 Interea tacito passu labentibus annis,
 Liberior fratri sumta mihiq̃ue toga est,
 Induiturque humerus cum lato purpura clavo ;
 Et studium nobis, quod fuit ante, manet. 30
 Jamque decem vitae frater geminaverat annos,
 Quum perit, et coepi parte carere mei.
 Cepimus et tenerae primos aetatis honores,
 Deque viris quondam pars tribus una fui.
 Curia restabat ; clavi mensura coacta est : 35
 Majus erat nostris viribus illud onus.
 Nec patiens corpus nec mens fuit apta labori,
 Sollicitaeq̃ue fugax ambitionis eram ;
 Et petere Aoniae suadebant tuta Sorores
 Otia, judicio semper amata meo. 40
 Temporis illius colui fovique poëtas,
 Quotq̃ue aderant vates, rebar adesse deos.
 Saepe suas volucres legit mihi grandior aevo,
 Quaeq̃ue necet serpens, quae juvet herba, Macer ;
 Saepe suos solitus recitare Propertius ignes, 45
 Jure sodalitiū qui mihi junctus erat.
 Ponticus heroo, Bassus quoque clarus iambo,
 Dulcia convictus membra fuere mei ;
 Et tenuit nostras numerosus Horatius aures,
 Dum ferit Ausonia carmina culta lyra. 50
 Virgilium vidi tantum ; nec amara Tibullo
 Tempus amicitiae fata dedere meae.
 Successor fuit hic tibi, Galle, Propertius illi ;
 Quartus ab his serie temporis ipse fui.
 Utque ego majores, sic me coluere minores, 55
 Notaque non tarde facta Thalia mea est.
 Carmina quum primum populo juvenilia legi,
 Barba resecta mihi bisve semelve fuit.
 Moverat ingenium totam cantata per Urbem
 Nomine non vero dicta Corinna mihi. 60

Multa quidem scripsi ; sed, quae vitiosa putavi,
 Emendaturis ignibus ipse dedi.
 Tunc quoque, quum fugerem, quaedam placitura cremavi,
 Iratus studio carminibusque meis.
 Molle, Cupidineis nec inexpugnabile telis 65
 Cor mihi, quodque levis causa moveret, erat.
 Quum tamen hic essem, minimoque accenderer igne,
 Nomine sub nostro fabula nulla fuit.
 Paene mihi puero nec digna nec utilis uxor
 Est data, quae tempus per breve nupta fuit. 70
 Illi successit quamvis sine crimine conjux,
 Non tamen in nostro firma futura toro.
 Ultima, quae mecum seros permansit in annos,
 Sustinuit conjux exsulis esse viri.
 Filia me mea bis prima secunda juventa, 75
 Sed non ex uno conjuge, fecit avum.
 Et jam complerat genitor sua fata, novemque
 Addiderat lustris altera lustra novem.
 Non aliter flevi, quam me fleturus ademtum
 Ille fuit. Matri proxima justa tuli. 80
 Felices ambo, tempestiveque sepulti,
 Ante diem poenae quod periere meae !
 Me quoque felicem, quod non viventibus illis
 Sum miser, et de me quod doluere nihil !
 Si tamen extinctis aliquid nisi nomina restat, 85
 Et gracilis structos effugit umbra rogos ;
 Fama, parentales, si vos mea contigit, umbrae,
 Et sunt in Stygio crimina nostra foro ;
 Scite, precor, causam — nec vos mihi fallere fas est —
 Errorem jussae, non scelus, esse fugae. 90
 Manibus hoc satis est. Ad vos, studiosa, revertor,
 Pectora, quae vitae quaeritis acta meae.
 Jam mihi canities, pulsus melioribus annis,
 Venerat, antiquas miscueratque comas,
 Postque meos ortus Pisaea vinctus oliva 95
 Abstulerat decies praemia victor equus,

Quum maris Euxini positos ad laeva Tomitas
 Quaerere me laesi Principis ira jubet.
 Causa meae cunctis nimium quoque nota ruinae
 Indicio non est testificanda meo. 100
 Quid referam comitumque nefas famulosque nocentes ?
 Ipsa multa tuli non leviora fuga.
 Indignata malis mens est succumbere, seque
 Praestitit invictam viribus usa suis ;
 Oblitusque mei ductaeque per otia vitae, 105
 Insolita cepi temporis arma manu ;
 Totque tuli terra casus pelagoque, quot inter
 Occultum stellae conspicuumque polum.
 Tacta mihi tandem longis erroribus acto
 Juncta pharetratis Sarmatis ora Getis. 110
 Hic ego, finitimis quamvis circumsoner armis,
 Tristia, quo possum, carmine fata levo.
 Quod quamvis nemo est cujus referatur ad aures,
 Sic tamen absumo decipioque diem.
 Ergo, quod vivo durisque laboribus obsto, 115
 Nec me sollicitae taedia lucis habent,
 Gratia, Musa, tibi : nam tu solatia praebes ;
 Tu curae requies, tu medicina venis :
 Tu dux et comes es ; tu nos abducis ab Istro,
 In medioque mihi das Helicone locum. 120
 Tu mihi, quod rarum, vivo sublime dedisti
 Nomen, ab exsequiis quod dare fama solet ;
 Nec, qui detrectat praesentia, livor iniquo
 Ullum de nostris dente momordit opus.
 Nam tulerint magnos quum secula nostra poëtas, 125
 Non fuit ingenio fama maligna meo ;
 Quumque ego praeponam multos mihi, non minor illis
 Dicor, et in toto plurimus orbe legor.
 Si quid habent igitur vatum praesagia veri,
 Protinus ut moriar, non ero, terra, tuus. 130
 Sive favore tuli, sive hanc ego carmine famam
 Jure, tibi grates, candide lector, ago.

P. VIRGILII MARONIS

BUCOLICON LIBER.

ECLOGA I.

TITYRUS.

MELIBOEUS. TITYRUS.

MELIBOEUS.

TITYRE, tu patulae recubans sub tegmine fagi
Silvestrem tenui Musam meditaris avena ;
Nos patriae fines et dulcia linquimus arva :
Nos patriam fugimus ; tu, Tityre, lentus in umbra
Formosam resonare doces Amaryllida silvas.

5

TITYRUS.

O Meliboee, deus nobis haec otia fecit.
Namque erit ille mihi semper deus ; illius aram
Saepe tener nostris ab ovilibus imbuet agnus.
Ille meas errare boves, ut cernis, et ipsum
Ludere, quae vellem, calamo permisit agresti.

10

MELIBOEUS.

Non equidem invideo ; miror magis : undique totis
Usque adeo turbatur agris. En, ipse capellas
Protinus aeger ago ; hanc etiam vix, Tityre, duco.
Hic inter densas corylos modo namque gemellos,
Spem gregis, ah ! silice in nuda connixa relinquit.
Saepe malum hoc nobis, si mens non laeva fuisset,
De coelo tactas memini praedicere quercus.
[Saepe sinistra cava praedixit ab ilice cornix.]
Sed tamen, iste deus qui sit, da, Tityre, nobis.

15

TITYRUS.

Urbem, quam dicunt Romam, Meliboeae, putavi 20
 Stultus ego huic nostrae similem, quo saepe solemus
 Pastores ovium teneros depellere fetus.
 Sic canibus catulos similes, sic matribus haedos
 Noram, sic parvis componere magna solebam.
 Verum haec tantum alias inter caput extulit urbes, 25
 Quantum lenta solent inter viburna cupressi.

MELIBOEUS.

Et quae tanta fuit Romam tibi caussa videndi?

TITYRUS.

Libertas ; quae sera, tamen respexit inertem,
 Candidior postquam tondenti barba cadebat ;
 Respexit tamen, et longo post tempore venit, 30
 Postquam nos Amaryllis habet, Galatea reliquit.
 Namque, fatebor enim, dum me Galatea tenebat,
 Nec spes libertatis erat, nec cura peculi.
 Quamvis multa meis exiret victima saeptis,
 Pinguis et ingratae premeretur caseus urbi, 35
 Non umquam gravis aere domum mihi dextra redibat.

MELIBOEUS.

Mirabar, quid maesta deos, Amarylli, vocares,
 Cui pendere sua patereris in arbore poma :
 Tityrus hinc aberat. Ipsae te, Tityre, pinus,
 Ipsi te fontes, ipsa haec arbusta vocabant. 40

TITYRUS.

Quid facerem ? neque servitio me exire licebat,
 Nec tam praesentes alibi cognoscere divos.
 Hic illum vidi juvenem, Meliboeae, quot annis
 Bis senos cui nostra dies altaria fumant.
 Hic mihi responsum primus dedit ille petenti : 45
 Pascite, ut ante, boves, pueri, submittite tauros.

MELIBOEUS.

Fortunate senex, ergo tua rura manebunt,
 Et tibi magna satis, quamvis lapis omnia nudus
 Limosque palus obducat pascua junco !

Non insueta graves tentabunt pabula fetus,
 Nec mala vicini pecoris contagia laedent.
 Fortunate senex, hic, inter flumina nota
 Et fontes sacros, frigus captabis opacum !
 Hinc tibi, quae semper, vicino ab limite, saepes
 Hyblaeis apibus florem depasta salicti,
 Saepi levi somnum suadebit inire susurro ;
 Hinc alta sub rupe canet frondator ad auras ;
 Nec tamen interea raucae, tua cura, palumbes,
 Nec gemere aëria cessabit turtur ab ulmo .

50

55

TITYRUS.

Ante leves ergo pascentur in aethere cervi,
 Et freta destituent nudos in litore pisces,
 Ante, pererratis amborum finibus, exsul
 Aut Ararim Parthus bibet, aut Germania Tigrim,
 Quam nostro illius labatur pectore vultus.

60

MELIBOEUS.

At nos hinc alii sitientes ibimus Afros,
 Pars Scythiam et rapidum Cretae veniemus Oaxen,
 Et penitus toto divisos orbe Britannos.
 En umquam patrios longo post tempore fines,
 Pauperis et tuguri congestum caespite culmen,
 Post aliquot, mea regna videns, mirabor aristas ?
 Impius haec tam culta novalia miles habebit ?
 Barbarus has segetes ? En, quo discordia cives
 Produxit miseros ! en, quis consevimus agros !
 Insere nunc, Meliboe, piros, pone ordine vites.
 Ite meae, felix quondam pecus, ite capellae.
 Non ego vos posthac, viridi projectus in antro,
 Dumosa pendere procul de rupe videbo ;
 Carmina nulla canam ; non, me pascente, capellae,
 Florentem cytisum et salices carpetis amaras.

65

70

75

TITYRUS.

Hic tamen hanc mecum poteras requiescere noctem
 Fronde super viridi : sunt nobis mitia poma,
 Castaneae molles, et pressi copia lactis ;

80

Et jam summa procul villarum culmina fumant,
Majoresque cadunt altis de montibus umbrae.

ECLOGA III.

PALAEEMON.

MENALCAS. DAMOETAS. PALAEEMON.

MENALCAS.

Dic mihi, Damoeta, cujum pecus? an Meliboei?

DAMOETAS.

Non, verum Aegonis; nuper mihi tradidit Aegon.

MENALCAS.

Infelix o semper, oves, pecus! ipse Neaeram
Dum foveat, ac, ne me sibi praeferat illa, veretur,
Hic alienus oves custos bis mulget in hora,
Et sucus pecori et lac subducitur agnis.

DAMOETAS.

Parcius ista viris tamen objicienda memento.
Novimus, et qui te, transversa tuentibus hircis,
Et quo — sed faciles Nymphae risere — sacello.

MENALCAS.

Tum, credo, quum me arbustum videre Miconis
Atque mala vites incidere falce novellas.

DAMOETAS.

Aut hic ad veteres fagos quum Daphnidis arcum
Fregisti et calamos: quae tu, perverse Menalca,
Et, quum vidisti puero donata, dolebas,
Et, si non aliqua nocuisses, mortuus esses.

MENALCAS.

Quid domini faciant, audent quum talia fures!
Non ego te vidi Damonis, pessime, caprum
Excipere insidiis, multum latrante Lycisca?
Et quum clamarem: Quo nunc se proripit ille?
Tityre, coge pecus; tu post carecta latebas.

DAMOETAS.

An mihi cantando victus non redderet ille,
 Quem mea carminibus meruisset fistula caprum?
 Si nescis, meus ille caper fuit; et mihi Damon
 Ipse fatebatur: sed reddere posse negabat.

MENALCAS.

Cantando tu illum? aut umquam tibi fistula cera 25
 Juncta fuit? non tu in triviis, indocte, solebas
 Stridenti miserum stipula disperdere carmen?

DAMOETAS.

Vis ergo, inter nos, quid possit uterque, vicissim
 Experiamur? ego hanc vitulam — ne forte recuses,
 Bis venit ad mulctram, binos alit ubere fetus — 30
 Depono: tu dic, mecum quo pignore certes.

MENALCAS.

De grege non ausim quicquam deponere tecum:
 Est mihi namque domi pater, est injusta noverca;
 Bisque die numerant ambo pecus, alter et haedos.
 Verum, id quod multo tute ipse fatebere majus, 35
 Insanire libet quoniam tibi, pocula ponam
 Fagina, caelatum divini opus Alcimedontis:
 Lenta quibus torno facili superaddita vitis
 Diffusos hedera vestit pallente corymbos.
 In medio duo signa, Conon, et — quis fuit alter, 40
 Descripsit radio totum qui gentibus orbem,
 Tempora quae messor, quae curvus arator haberet?
 Necdum illis labra admovi, sed condita servo.

DAMOETAS.

Et nobis idem Alcimedon duo pocula fecit,
 Et molli circum est ansas amplexus acantho, 45
 Orpheaue in medio posuit silvasque sequentes.
 Necdum illis labra admovi, sed condita servo.
 Si ad vitulam spectas, nihil est, quod pocula laudes.

MENALCAS.

Nunquam hodie effugies; veniam, quocumque vocaris.
 Audiat haec tantum — vel qui venit, ecce, Palaemon. 50

Efficiam posthac ne quemquam voce laccessas.

DAMOETAS.

Quin age, si quid habes, in me mora non erit ulla,
Nec quemquam fugio : tantum, vicine Palaemon,
Sensibus haec imis — res est non parva — reponas.

PALAEMON.

Dicite, quandoquidem in molli consedimus herba. 55
Et nunc omnis ager, nunc omnis parturit arbos ;
Nunc frondent silvae ; nunc formosissimus annus.
Incipe, Damoeta ; tu deinde sequere, Menalca.
Alternis dicetis ; amant alterna Camenae.

DAMOETAS.

Ab Jove principium, Musae ; Jovis omnia plena ; 60
Ille colit terras ; illi mea carmina curae.

MENALCAS.

Et me Phoebus amat ; Phoebos sua semper apud me
Munera sunt, lauri et suave rubens hyacinthus.

DAMOETAS.

Malo me Galatea petit, lasciva puella,
Et fugit ad salices, et se cupit ante videri. 65

MENALCAS.

At mihi sese offert ultro, meus ignis, Amyntas,
Notior ut jam sit canibus non Delia nostris.

DAMOETAS.

Parta meae Veneri sunt munera : namque notavi
Ipse locum, aëriae quo congessere palumbes.

MENALCAS.

Quod potui, puero silvestri ex arbore lecta 70
Aurea mala decem misi ; cras altera mittam.

DAMOETAS.

O quoties et quae nobis Galatea locuta est !
Partem aliquam, venti, divum referatis ad aures !

MENALCAS.

Quid prodest, quod me ipse animo non spernis, Amynta,
Si, dum tu sectaris apros, ego retia servo ? 75

DAMOETAS.

Phyllida mitte mihi : meus est natalis, Iolla ;
Quum faciam vitula pro frugibus, ipse venito.

MENALCAS.

Phyllida amo ante alias ; nam me discedere flevit,
Et longum Formose, vale, vale, inquit, Iolla.

DAMOETAS.

Triste lupus stabulis, maturis frugibus imbres,
Arboribus venti, nobis Amaryllidis irae.

80

MENALCAS.

Dulce satis humor, depulsis arbutus haedis,
Lenta salix feto pecori, mihi solus Amyntas.

DAMOETAS.

Pollio amat nostram, quamvis est rustica, Musam :
Pierides, vitulam lectori pascite vestro.

85

MENALCAS.

Pollio et ipse facit nova carmina : pascite taurum,
Jam cornu petat et pedibus qui spargat arenam.

DAMOETAS.

Qui te, Pollio, amat, veniat, quo te quoque gaudet
Mella fluant illi, ferat et rubus asper amomum.

MENALCAS.

Qui. Bavium non odit, amet tua carmina, Maevi,
Atque idem jungat vulpes et mulgeat hircos.

90

DAMOETAS.

Qui legitis flores et humi nascentia fraga,
Frigidus, o pueri, fugite hinc, latet anguis in herba.

MENALCAS.

Parcite, oves, nimium procedere : non bene ripae
Creditor ; ipse aries etiam nunc vellera siccet.

95

DAMOETAS.

Tityre, pascentes a flumine reice capellas ;
Ipse, ubi tempus erit, omnes in fonte lavabo.

MENALCAS.

Cogite oves, pueri ; si lac praeceperit aestus,
Ut nuper, frustra pressabimus ubera palmis.

DAMOETAS.

Heu, heu, quam pingui macer est mihi taurus in ervo ! 106
Idem amor exitium pecori pecorisque magistro.

MENALCAS.

His certe neque amor caussa est ; vix ossibus haerent.
Nescio quis teneros oculus mihi fascinat agnos.

DAMOETAS.

Dic, quibus in terris — et eris mihi magnus Apollo —
Tres pateat coeli spatium non amplius ulnas. 105

MENALCAS.

Dic, quibus in terris inscripti nomina regum
Nascantur flores, et Phyllida solus habeto.

PALAEMON.

Non nostrum inter vos tantas componere lites.
Et vitula tu dignus, et hic, et quisquis amores
Aut metuet dulces, aut experietur amaros. 120
Claudite jam rivos, pueri : sat prata biberunt.

ECLOGA IV.

POLLIO.

SICELIDES Musae, paulo maiora canamus !
Non omnes arbusta juvant humilesque myricae ;
Si canimus silvas, silvae sint Consule dignae.
Ultima Cumaei venit jam carminis aetas ;
Magnus ab integro saeculorum nascitur ordo. 5
Jam redit et Virgo, redeunt Saturnia regna :
Jam nova progenies coelo demittitur alto.
Tu modo nascenti puero, quo ferrea primum
Desinet ac toto surget gens aurea mundo,
Casta fave Lucina : tuus jam regnat Apollo. 10
Teque adeo decus hoc aevi, te Consule, inibit,
Pollio, et incipient magni procedere menses ;
Te duce, si qua manent sceleris vestigia nostri,
Irrita perpetua solvent formidine terras.

Ille deum vitam accipiet divisque videbit 15
 Permixtos heroas et ipse videbitur illis,
 Pacatumque reget patriis virtutibus orbem.
 At tibi prima, puer, nullo munuscula cultu
 Errantes hederas passim cum bacchare tellus
 Mixtaque ridenti colocasia fundet acantho. 20
 Ipsae lacte domum referent distenta capellae
 Ubra, nec magnos metuent armenta leones.
 Ipsa tibi blandos fundent cunabula flores.
 Occidet et serpens, et fallax herba veneni
 Occidet ; Assyrium vulgo nascetur amomum. 25
 At simul heroum laudes et facta parentis
 Jam legere et quae sit poteris cognoscere virtus
 Molli paulatim flavescent campus arista,
 Incultisque rubens pendebit sentibus uva,
 Et durae quercus sudabunt roscida mella. 30
 Pauca tamen suberunt priscae vestigia fraudis,
 Quae tentare Thetim ratibus, quae cingere muris
 Oppida, quae jubeant telluri infindere sulcos.
 Alter erit tum Tiphys, et altera quae vehat Argo
 Delectos heroas ; erunt etiam altera bella, 35
 Atque iterum ad Trojam magnus mittetur Achilles.
 Hinc, ubi jam firmata virum te fecerit aetas,
 Cedet et ipse mari vector, nec nautica pinus
 Mutabit merces : omnis feret omnia tellus.
 Non rastros patietur humus, non vinea falcem ; 40
 Robustus quoque jam tauris juga solvet arator ;
 Nec varios discet mentiri lana colores,
 Ipse sed in pratis aries jam suave rubenti
 Murice, jam croceo mutabit vellera luto ;
 Sponte sua sandyx pascentes vestiet agnos. 45
 Talia saecla, suis dixerunt, currite, fuis
 Concordes stabili fatorum numine Parcae.
 Aggredere o magnos — aderit jam tempus — honores,
 Gara deum suboles, magnum Jovis incrementum !
 Adspice convexo nutantem pondere mundum, 50

Terrasque tractusque maris coelumque profundum,
 Adspice, venturo laetantur ut omnia saeclo !
 O mihi tam longae maneat pars ultima vitae,
 Spiritus et, quantum sat erit tua dicere facta :
 Non me carminibus vincet nec Thracius Orpheus, 55
 Nec Linus, huic mater quamvis atque huic pater adsit,
 Orphei Calliopea, Lino formosus Apollo.
 Pan etiam, Arcadia mecum si iudice certet,
 Pan etiam Arcadia dicat se iudice victum.
 Incipe, parve puer, risu cognoscere matrem : 60
 Matri longa decem tulerunt fastidia menses ;
 Incipe, parve puer : cui noh risere parentes,
 Nec deus hunc mensa, dea nec dignata cubili est.

ECLOGA V.

DAPHNIS.

MENALCAS. MOPSUS.

MENALCAS.

CUR non, Mopse, boni quoniam convenimus ambo,
 Tu calamos inflare leves, ego dicere versus,
 Hic corylis mixtas inter considimus ulmos ?

MOPSUS.

Tu major ; tibi me est aequum parere, Menalca,
 Sive sub incertas Zephyris motantibus umbras, 1
 Sive antro potius succedimus. Adspice, ut antrum
 Silvestris raris sparsit labrusca racemis.

MENALCAS.

Montibus in nostris solus tibi certat Amyntas.

MOPSUS.

Quid, si idem certet Phoebum superare canendo ?

MENALCAS.

Incipe, Mopse, prior, si quos aut Phyllidis ignes, 20
 Aut Alconis habes laudes, aut jurgia Codri.

Incipe ; pascentes servabit Tityrus haedos.

MOPSUS.

Immo haec, in viridi nuper quae cortice fagi
Carmina descripsi et modulans alterna notavi,
Experiar : tu deinde jubeto ut certet Amyntas.

15

MENALCAS.

Lenta salix quantum pallenti cedit olivae,
Puniceis humilis quantum saliuunca rosetis,
Judicio nostro tantum tibi cedit Amyntas.

MOPSUS.

Sed tu desine plura, puer ; successimus antro.

Exstinctum Nymphae crudeli funere Daphnim . 20

Flebant ; vos coryli testes et flumina Nymphis ;

Quum complexa sui corpus miserabile nati

Atque deos atque astra vocat crudelia mater,

Non ulli pastos illis egere diebus

Frigida, Daphni, boves ad flumina ; nulla nec amnem 25

Libavit quadrupes, nec graminis attigit herbam.

Daphni, tuum Poenos etiam ingemuisse leones

Interitum montesque feri silvaeque loquuntur.

Daphnis et Armenias curru subjungere tigres

Instituit, Daphnis thiasos inducere Bacchi 30

Et foliis lentas intexere mollibus hastas.

Vitis ut arboribus decori est, ut vitibus uvae,

Ut gregibus tauri, segetes ut pinguibus arvis,

Tu decus omne tuis. Postquam te fata tulerunt,

Ipsa Pales agros atque ipse reliquit Apollo. 35

Grandia saepe quibus mandavimus hordea sulcis,

Infelix lolium et steriles nascuntur avenae ;

Pro molli viola, pro purpureo narcisso,

Carduus et spinis surgit paliurus acutis.

Spargite humum foliis, inducite fontibus umbras, 40

Pastores ; mandat fieri sibi talia Daphnis ;

Et tumulum facite, et tumulo superaddite carmen :

Daphnis ego in silvis, hinc usque ad sidera notus,

Formosi pecoris custos, formosior ipse.

MENALCAS.

Tale tuum carmen nobis, divine poeta, 45
 Quale sopor fessis in gramine, quale per aestum
 Dulcis aquae saliente sitim restinguere rivo.
 Nec calamis solum aequiparas, sed voce magistrum.
 Fortunate puer, tu nunc eris alter ab illo.
 Nos tamen haec quocumque modo tibi nostra vicissim 50
 Dicemus, Daphnimque tuum tollemus ad astra ;
 Daphnin ad astra feremus : amavit nos quoque Daphnis.

MOPSUS.

An quicquam nobis tali sit munere majus ?
 Et puer ipse fuit cantari dignus, et ista
 Jam pridem Stimicon laudavit carmina nobis. 55

MENALCAS.

Candidus insuetum miratur limen Olympi
 Sub pedibusque videt nubes et sidera Daphnis.
 Ergo alacris silvas et cetera rura voluptas
 Panaque pastoresque tenet Dryadasque puellas.
 Nec lupus insidias pecori, nec retia cervis 60
 Ulla dolum meditantur ; amat bonus otia Daphnis.
 Ipsi laetitia voces ad sidera jactant
 Intonsi montes ; ipsae jam carmina rupes,
 Ipsa sonant arbusta : deus, deus ille, Menalca !
 Sis bonus o felixque tuis ! en quattuor aras : 65
 Ecce duas tibi, Daphni, duas altaria Phoebo.
 Pocula bina novo spumantia lacte quot annis
 Craterasque duos statuam tibi pinguis oliva,
 Et multo in primis hilarans convivium Baccho,
 Ante focum, si frigus erit, si messis, in umbra, 70
 Vina novum fundam calathis Ariusia nectar.
 Cantabunt mihi Damoetas et Lyctius Aegon ;
 Saltantes Satyros imitabitur Alpheisiboeus.
 Haec tibi semper erunt, et quum sollemnia vota
 Reddemus Nymphis, et quum lustrabimus agros. 75
 Dum juga montis aper, fluvios dum piscis amabit,
 Dumque thymo pascentur apes, dum rore cicadae,

Semper honos nomenque tuum laudesque manebunt.
 Ut Baccho Cererique, tibi sic vota quot annis
 Agricolae facient ; damnabis tu quoque votis.

80

MOPSUS.

Quae tibi, quae tali reddam pro carmine dona ?
 Nam neque me tantum venientis sibilus austri,
 Nec percussa juvant fluctu tam litora, nec quae
 Saxosas inter decurrunt flumina valles.

MENALCAS.

Hac te nos fragili donabimus ante cicuta.
 Haec nos, Formosum Corydon ardebat Alexim,
 Haec eadem docuit, Cujum pecus ? an Meliboei ?

85

MOPSUS.

At tu sume pedum, quod, me quum saepe rogaret,
 Non tulit Antigenes — et erat tum dignus amari —
 Formosum paribus nodis atque aere, Menalca.

90

ECLOGA VII.

MELIBOEUS.

MELIBOEUS. CORYDON. THYRSIS.

MELIBOEUS.

FORTE sub arguta consederat ilice Daphnis,
 Compulerantque greges Corydon et Thyrsis in unum,
 Thyrsis oves, Corydon distentas lacte capellas,
 Ambo florentes aetatibus, Arcades ambo,
 Et cantare pares, et respondere parati.
 Huc mihi, dum teneras defendo a frigore myrtos,
 Vir gregis ipse caper deerraverat ; atque ego Daphnim
 Adspicio. Ille ubi me contra videt : Ocius, inquit,
 Huc ades, o Meliboe ! caper tibi salvus et haedi ;
 Et, si quid cessare potes, requiesce sub umbra.
 Huc ipsi potum venient per prata juvenci ;

5

10

Hic virides tenera praetexit arundine ripas
 Mincius, eque sacra resonant examina quercu.
 Quid facerem? neque ego Alcippen, neque Phyllida habebam,
 Depulsos a lacte domi quae clauderet agnos ; 15
 Et certamen erat, Corydon cum Thyrside, magnum.
 Posthabui tamen illorum mea seria ludo.
 Alternis igitur contendere versibus ambo
 Coepere ; alternos Musae meminisse volebant.
 Hos Corydon, illòs referebat in ordine Thyrsis. 20

CORYDON.

Nymphae, noster amor, Libethrides, aut mihi carmen,
 Quale meo Codro, concedite ; proxima Phoebi
 Versibus ille facit ; aut, si non possumus omnes,
 Hic arguta sacra pendebit fistula pinu.

THYRSIS.

Pastores, hederà nascentem ornate poetam, 25
 Arcades, invidia rumpantur ut ilia Codro ;
 Aut, si ultra placitum laudarit, bacchare frontem
 Cingite, ne vati noceat mala lingua futuro.

CORYDON.

Saetosi caput hoc apri tibi, Delia, parvus
 Et ramosa Micon vivacis cornua cervi. 30
 Si proprium hoc fuerit, levi de marmore tota
 Puniceo stabis suras evincta cothurno.

THYRSIS.

Sinum lactis et haec te liba, Priape, quot annis
 Expectare sat est : custos es pauperis horti.
 Nunc te marmoreum pro tempore fecimus ; at tu, 35
 Si fetura gregem suppleverit, aureus esto.

CORYDON.

Nerine Galatea, thymo mihi dulcior Hyblae,
 Candidior cycnis, hederà formosior alba,
 Quum primum pasti repetent praesepia tauri,
 Si qua tui Corydonis habet te cura, venito. 40

THYRSIS.

Immo ego Sardoniis videar tibi amarior herbis,

Horridior rusco, projecta vilior alga,
Si mihi non haec lux toto jam longior anno est.
Ite domum pasti, si quis pudor, ite juvenci.

CORYDON.

Muscosi fontes et somno mollior herba, 45
Et quae vos rara viridis tegit arbutus umbra,
Solstitium pecori defendite ; jam venit aestas
Torrida, jam laeto turgent in palmitē gemmae.

THYRSIS.

Hic focus et taedae pingues, hic plurimus ignis
Semper, et adsidua postes fuligine nigri ; 50
Hic tantum Boreae curamus frigora, quantum
Aut numerum lupus, aut torrentia flumina ripas.

CORYDON.

Stant et juniperi et castaneae hirsutae ;
Strata jacent passim sua quaque sub arbore poma ;
Omnia nunc rident ; at si formosus Alexis 55
Montibus his abeat, videas et flumina sicca.

THYRSIS.

Aret ager ; vitio moriens sitit aëris herba ;
Liber pampineas invidit collibus umbras :
Phyllidis adventu nostrae nemus omne virebit,
Juppiter et laeto descendet plurimus imbri. 60

CORYDON.

Populus Alcidae gratissima, vitis Iaccho,
Formosae myrtus Veneri, sua laurea Phoebo ;
Phyllis amat corylos ; illas dum Phyllis amabit,
Nec myrtus vincet corylos, nec laurea Phoebi.

THYRSIS.

Fraxinus in silvis pulcherrima, pinus in hortis, 65
Populus in fluviis, abies in montibus altis ;
Saepius at si me, Lycida formose, revisas,
Fraxinus in silvis cedat tibi, pinus in hortis.

MELIBORUS.

Haec memini, et victum frustra contendere Thyrsim.
Ex illo Corydon Corydon est tempore nobis. 70

ECLOGA IX.

MOERIS.

LYCIDAS. MOERIS.

LYCIDAS.

Quo te, Moeri, pedes? an, quo via ducit, in urbem?

MOERIS.

O Lycida, vivi pervenimus, advena nostri,
 Quod numquam veriti sumus, ut possessor agelli
 Diceret: Haec mea sunt; veteres migrate coloni.
 Nunc victi, tristes, quoniam Fors omnia versat,
 Hos illi — quod nec vertat bene — mittimus haedos.

5

LYCIDAS.

Certe equidem audieram, qua se subducere colles
 Incipiunt, mollique jugum demittere clivo,
 Usque ad aquam et veteres, jam fracta cacumina, fagos
 Omnia carminibus vestrum servasse Menalcas.

10

MOERIS.

Audieras, et fama fuit; sed carmina tantum
 Nostra valent, Lycida, tela inter Martia, quantum
 Chaonias dicunt aquila veniente columbas.
 Quod nisi me quacumque novas incidere lites
 Ante sinistra cava monuisset ab ilice cornix,
 Nec tuus hic Moeris, nec reveret ipse Menalcas.

15

LYCIDAS.

Heu, cadit in quemquam tantum scelus? heu, tua nobis
 Paene simul tecum solatia rapta, Menalca?
 Quis caneret Nymphas? quis humum florentibus herbis
 Spargeret, aut viridi fontes induceret umbra?
 Vel quae sublegi tacitus tibi carmina nuper,
 Cum te ad delicias ferres, Amaryllida, nostras?
 "Tityre, dum redeo — brevis est via — pasce capellas,
 Et potum pastas age, Tityre, et inter agendum
 Occursare capro — cornu ferit ille — caveto."

25

MOERIS.

Immo haec, quae Varo necdum perfecta canebat :
 "Vare, tuum nomen, superet modo Mantua nobis,
 Mantua, vae, miserae nimium vicina Cremonae,
 Cantantes sublime ferent ad sidera cycni."

LYCIDAS.

Sic tua Cyrneas fugiant examina taxos, 30
 Sic cytiso pastae distendant ubera vaccae,
 Incipe, si quid habes. Et me fecere poetam
 Pierides ; sunt et mihi carmina ; me quoque dicunt
 Vatem pastores ; sed non ego credulus illis.
 Nam neque adhuc Vario videor, nec dicere Cinna 35
 Digna, sed argutos inter strepere anser olores.

MOERIS.

Id quidem ago et tacitus, Lycida, mecum ipse voluto,
 Si valeam meminisse ; neque est ignobile carmen.
 "Huc ades, o Galatea ; quis est nam ludus in undis ?
 Hic ver purpureum, varios hic flumina circum 40
 Fundit humus flores, hic candida populus antro
 Imminet, et lentae texunt umbracula vites ;
 Huc ades ; insani feriant sine litora fluctus."

LYCIDAS.

Quid, quae te pura solum sub nocte canentem
 Audieram ? numeros memini, si verba tenerem. 45

MOERIS.

"Daphni, quid antiquos signorum suspicis ortus ?
 Ecce Dionaei processit Caesaris astrum,
 Astrum, quo segetes gauderent frugibus, et quo
 Duceret apricis in collibus uva colorem.
 Inserere, Daphni, puros ; carpent tua poma nepotes." 50
 Omnia fert aetas, animum quoque : saepe ego longos
 Cantando puerum memini me condere soles :
 Nunc oblita mihi tot carmina ; vox quoque Moerim
 Jam fugit ipsa ; lupi Moerim videre priores.
 Sed tamen ista satis referet tibi saepe Menalcas. 55

LYCIDAS.

Caussando nostros in longum ducis amores.
Et nunc omne tibi stratum silet aequor, et omnes,
Aspice, ventosi ceciderunt murmuris aurae ;
Hinc adeo media est nobis via ; namque sepulchrum
Incipit apparere Bianoris : hic, ubi densas 60
Agricolae stringunt frondes, hic, Moeri, canamus ;
Hic haedos depone, tamen veniemus in urbem.
Aut si, nox pluviam ne colligat ante, veremur,
Cantantes licet usque — minus via laedit — eamus ;
Cantantes ut eamus, ego hoc te fasce levabo. 65

MOERIS.

Desine plura, puer, et quod nunc instat agamus ;
Carmina tum melius, cum venerit ipse, canemus.

P. VIRGILII MARONIS

GEORGICA.

LIBER I.

Quid faciat laetas segetes, quo sidere terram
Vertere, Maecenas, ulmisque adungere vites
Conveniat, quae cura boum, qui cultus habendo
Sit pecori, apibus quanta experientia parcis,
Hinc canere incipiam. Vos, o clarissima mundi 5
Lumina, labentem coelo quae ducitis annum ;
Liber et alma Ceres, vestro si munere tellus
Chaoniam pingui glandem mutavit arista,
Poculaque inventis Acheloia miscuit uvis ;
Et vos, agrestum praesentia numina, Fauni, 10
Ferte simul Faunique pedem Dryadesque puellae :
Munera vestra cano. Tuque o, cui prima frementem
Fudit equum magno tellus percussa tridenti,
Neptune ; et cultor nemorum, cui pinguis Ceae
Ter centum nivei tondent dumeta iuvenci ; 15
Ipse, nepus linquens patrium saltusque Lycae,
Pan, ovium custos, tua si tibi Maenala curae,
Adsis, o Tegeaeae, favens, oleaeque Minerva
Inventrix, uncique puer monstrator aratri,
Et teneram ab radice ferens, Silvane, cupressum, 20
Dique deaeque omnes, studium quibus arva tueri,
Quique novas alitis non ullo semine fruges,
Quique satis largum coelo demittitis imbrem ;
Tuque adeo, quem mox quae sint habitura deorum
Concilia, incertum est, urbesne invisere, Caesar, 25

Terrarumque velis curam, et te maximus orbis
 Auctorem frugum tempestatumque potentem
 Accipiat, cingens materna tempora myrto,
 An deus immensi venias maris, ac tua nautae
 Numina sola colant, tibi serviat ultima Thule, 30
 Teque sibi generum Tethys emat omnibus undis,
 Anne novum tardis sidus te mensibus addas,
 Qua locus Erigonen inter Chelasque sequentes
 Panditur ; ipse tibi jam brachia contrahit ardens
 Scorprios, et coeli justa plus parte reliquit ; 35
 Quidquid eris, — nam te nec sperant Tartara regem,
 Nec tibi regnandi veniat tam dira cupido ;
 Quamvis Elysios miretur Graecia campos,
 Nec repetita sequi curet Proserpina matrem —
 Da facilem cursum, atque audacibus adnue coeptis, 40
 Ignarosque viae mecum miseratus agrestes
 Ingredere, et votis jam nunc adsuesce vocari.

Vere novo, gelidus canis quum montibus humor
 Liquitur et Zephyro putris se glaeba resolvit,
 Depresso incipiat jam tum mihi taurus aratro 45
 Ingemere, et sulco attritus splendescere vomer.
 Illa seges demum votis respondet avari
 Agricolae, bis quae solem, bis frigora sensit ;
 Illius immensae ruperunt horrea messes.
 At prius ignotum ferro quam scindimus aequor, 50
 Ventos et varium coeli praediscere morem
 Cura sit ac patrios cultusque habitusque locorum,
 Et quid quaeque ferat regio et quid quaeque recuset.
 Hic segetes, illic veniunt felicius uvae ;
 Arborei fetus alibi, atque injussa virescunt 55
 Gramina. Nonne vides, croceos ut Tmolus odores,
 India mittit ebur, molles sua tura Sabaei,
 At Chalybes nudi ferrum, viroscum Pontus
 Castorea, Eliadum palmas Epiros equarum ?
 Continuo has leges aeternaque foedera certis 60
 Imposuit natura locis, quo tempore primum

Denalion vacuum lapides jactavit in orbem,
 Unde homines nati, durum genus. Ergo age, terrae
 Pingue solum primis extemplo a mensibus anni
 Fortes invertant tauri, glaebasque jacentes 65
 Pulverulenta coquat maturis solibus aestas ;
 At si non fuerit tellus fecunda, sub ipsum
 Arcturum tenui sat erit suspendere sulco :
 Illic, officiant laetis ne frugibus herbae,
 Hic, sterilem exiguus ne deserat humor arenam. 70

Alternis idem tonsas cessare novales,
 Et segnem patiēre situ durescere campum ;
 Aut ibi flava seres mutato sidere farra,
 Unde prius laetum siliqua quassante legumen
 Aut tenuis fetus viciae tristisque lupini 75
 Sustuleris fragiles calamos silvamque sonantem.
 Urit enim lini campum seges, urit avenae,
 Urunt Lethaeo perfusa papavera somno :
 Sed tamen alternis facilis labor ; arida tantum
 Ne saturare fimo pingui pudeat sola, neve 80
 Effetos cinerem immundum jactare per agros.
 Sic quoque mutatis requiescunt fetibus arva,
 Nec nulla interea est inaratae gratia terrae.
 Saepe etiam steriles incendere profuit agros
 Atque levem stipulam crepitantibus urere flammis : 85
 Sive inde occultas vires et pabula terrae
 Pingua concipiunt ; sive illis omne per ignem
 Excoquitur vitium, atque exsudat inutilis humor ;
 Seu plures calor ille vias et caeca relaxat
 Spiramenta, novas veniat qua sucus in herbas ; 90
 Seu durat magis, et venas adstringit hiantes,
 Ne tenues pluviae, rapidive potentia solis
 Acrior, aut Boreae penetrabile frigus adurat.

Multum adeo, rastris glaebas qui frangit inertes
 Vimineasque trahit crates, juvat arva ; neque illum 95
 Flava Ceres alto nequidquam spectat Olympo ;
 Et qui, proscisso quae suscitāt aequore terga,

Rursus in obliquum verso perrumpit aratro,
Exercetque frequens tellurem, atque imperat arvis.

Humida solstitia atque hiemes orate serenas, 100

Agricolae ; hiberno laetissima pulvere farra,

Laetus ager : nullo tantum se Mysia cultu

Jactat et ipsa suas mirantur Gargara messes.

Quid dicam, jacto qui semine comminus arva

Insequitur cumulosque ruit male pinguis arenae, 105

Deinde satis fluvium inducit rivosque sequentes,

Et, quum exustus ager morientibus aestuat herbis,

Ecce supercilio clivosi tramitis undam

Elicit ? illa cadens raucum per levia murmur

Saxa ciet, scatebrisque arentia temperat arva. 110

Quid, qui, ne gravidis procumbat culmus aristis,

Luxuriem segetum tenera depascit in herba,

Quum primum sulcos aequant sata ? quique paludis

Collectum humorem bibula deducit arena,

Praesertim incertis si mensibus amnis abundans 115

Exit, et obducto late tenet omnia limo,

Unde cavae tepido sudant humore lacunae ?

Nec tamen, haec quum sint hominumque boumque labores

Versando terram experti, nihil improbus anser

Strymoniaeque grues et amaris intuba fibris 120

Officiunt aut umbra nocet. Pater ipse colendi

Haud facilem esse viam voluit, primusque per artem

Movit agros, curis acuens mortalia corda,

Nec torpere gravi passus sua regna veterno.

Ante Jovem nulli subigebant arva coloni ; 125

Ne signare quidem aut partiri limite campum

Fas erat : in medium quaerebant, ipsaque tellus

Omnia liberior, nullo poscente, ferebat.

Ille malum virus serpentibus addidit atris,

Praedarique lupos jussit, pontumque moveri, 130

Mellaque decussit foliis, ignemque removit,

Et passim rivis currentia vina repressit,

Ut varias usus meditando extunderet artes

Paulatim, et sulcis frumenti quaereret herbam,
 Ut silicis venis abstrusum excuderet ignem. 135
 Tunc alnos primum fluvii sensere cavatas ;
 Navita tum stellis numeros et nomina fecit,
 Pleiadas, Hyadas, claramque Lycaonis Arcton ;
 Tum laqueis captare feras, et fallere visco
 Inventum, et magnos canibus circumdare saltus. 140
 Atque alius latum funda jam verberat amnem,
 Alta petens, pelagoque alius trahit humida lina.
 Tum ferri rigor atque argutae lamina serrae, —
 Nam primi cuneis scindebant fissile lignum —
 Tum variae venere artes. Labor omnia vicit 145
 Inprobus et duris urguens in rebus egestas.
 Prima Ceres ferro mortales vertere terram
 Instituit, quum jam glandes atque arbuta sacrae
 Deficerent silvae et victum Dodona negaret.
 Mox et frumentis labor additus, ut mala culmos 150
 Esset robigo segnisque horreret in arvis
 Carduus ; intereunt segetes, subit aspera silva,
 Lappaeque tribulique, interque nitentia culta
 Infelix lolium et steriles dominantur avenae.
 Quod nisi et assiduis herbam insectabere rastris, 155
 Et sonitu terrebis aves, et ruris opaci
 Falce premes umbram, votisque vocaveris imbrem,
 Heu, magnum alterius frustra spectabis acervum,
 Concussaue famen in silvis solabere quercu.
 Dicendum et, quae sint duris agrestibus arma, 160
 Quis sine nec potuere seri nec surgere messes :
 Vomis et inflexi primum grave robur aratri,
 Tardaque Eleusinae matris volventia plaustra,
 Tribulaque, traheaeque, et iniquo pondere rastri ;
 Virgea praeterea Celei vilisque supellex, 165
 Arbuteae crates et mystica vannus Iacchi.
 Omnia quae multo ante memor provisa repones,
 Si te digna manet divini gloria ruris.
 Continuo in silvis magna vi flexa domatur

In burim et curvi formam accipit ulmus aratri. 170
 Huic ab stirpe pedes temo protentus in octo,
 Binae aures, duplici aptantur dentalia dorso.
 Caeditur et tilia ante iugo levis, altaque fagus
 Stivaque, quae cursus a tergo torqueat imos ;
 Et suspensa focis explorat robora fumus. 175

Possum multa tibi veterum praecepta referre,
 Ni refugis tenuesque piget cognoscere curas.
 Area cum primis ingenti aequanda cylindro
 Et vertenda manu et creta solidanda tenaci,
 Ne subeant herbae, neu pulvere victa fatiscat. 180
 Tum variae illudant pestes : saepe exiguus mus
 Sub terris posuitque domos atque horrea fecit ;
 Aut oculis capti fodere cubilia talpae ;
 Inventusque cavis bufo, et quae plurima terrae
 Monstra ferunt ; populatque ingentem farris acervum 185
 Curculio, atque inopi metuens formica senectae.
 Contemplator item, quum se nux plurima silvis
 Induet in florem et ramos curvabit olentes :
 Si superant fetus, pariter frumenta sequentur,
 Magnaque cum magno veniet tritura calore ; 190
 At si luxuria foliorum exuberat umbra,
 Nequidquam pingues palea teret area culmos.
 Semina vidi equidem multos medicare serentes
 Et nitro prius et nigra perfundere amurca,
 Grandior ut fetus siliquis fallacibus esset, 195
 Et, quamvis igni exiguo, properata maderent.
 Vidi lecta diu et multo spectata labore
 Degenerare tamen, ni vis humana quot annis
 Maxima quaeque manu legeret. Sic omnia fatis
 In pejus ruere, ac retro sublapsa referri ; 200
 Non aliter, quam qui adverso vix flumine lembum
 Remigiis subigit, si brachia forte remisit,
 Atque illum in praeceps pronò rapit alveus amni.
 Praeterea tam sunt Arcturi sidera nobis
 Haedorumque dies servandi et lucidus Anguis, 205

Quam quibus in patriam ventosa per aequora vectis
 Pontus et ostriferi fauces tentantur Abydi.
 Libra die somnique pares ubi fecerit horas,
 Et medium luci atque umbris jam dividit orbem,
 Exercete, viri, tauros, serite hordea campis, 270
 Usque sub extremum brumae intractabilis imbrem ;
 Nec non et lini segetem et Cereale papaver
 Tempus humo tegere, et jamdudum incumbere aratris,
 Dum sicca tellure licet, dum nubila pendent.
 Vere fabis satio ; tum te quoque, Medica, putres 275
 Accipiunt sulci, et milio venit annua cura,
 Candidus auratis aperit quum cornibus annum
 Taurus, et adverso cedens Canis occidit astro.
 At si triticeam in messem robustaque farra
 Exercebis humum solisque instabis aristis, 280
 Ante tibi Eoae Atlantides abscondantur
 Grœsiaque ardentis decedat stella Coronae,
 Debita quam sulcis committas semina, quamque
 Invitae properes anni spem credere terrae.
 Multi ante occasum Maiæ coepere ; sed illos 285
 Exspectata seges vanis elusit aristis.
 Si vero viciamque seres vilemque phaselum
 Nec Pelusiæ curam aspernabere lentis,
 Haud obscura cadens mittet tibi signa Bootes :
 Incipe, et ad medias sementem extende pruinas. 290
 Idcirco certis dimensum partibus orbem
 Per duodena regit mundi Sol aureus astra.
 Quinque tenent coelum zonæ ; quarum una corusco
 Semper sole rubens et torrida semper ab igni ;
 Quam circum extremæ dextra laevæque trahuntur, 295
 Caerulea glacie concretæ atque imbribus atris ;
 Has inter mediamque duæ mortalibus ægris
 Munere concessæ divum, et via secta per ambas,
 Obliquus qua se signorum verteret ordo.
 Mundus, ut ad Scythiam Rhipæasque arduus arces 300
 Consurgit, premitur Libyæ devexus in austros.

Hic vertex nobis semper sublimis ; at illum
 Sub pedibus Styx atra videt Manesque profundi.
 Maximus hic flexu sinuoso elabitur Anguis
 Circum perque duas in morem fluminis Arctos, 245
 Arctos Oceani metuentes aequore tingui.
 Illic, ut perhibent, aut intempesta silet nox
 Semper, et obtenta densantur nocte tenebrae,
 Aut redit a nobis Aurora diemque reducit,
 Nosque ubi primus equis Oriens afflavit anhelis, 250
 Illic sera rubens accendit lumina Vesper.
 Hinc tempestates dubio praediscere coelo
 Possumus, hinc messisque diem tempusque serendi,
 Et quando infidum remis impellere marmor
 Conveniat, quando armatas deducere classes, 255
 Aut tempestivam silvis evertere pinum :
 Nec frustra signorum obitus speculamur et ortus,
 Temporibusque parem diversis quattuor annum.
 Frigidus agricolam si quando continet imber,
 Multa, forent quae mox coelo properanda sereno, 260
 Maturare datur : durum procudit arator
 Vomeris obtunsi dentem, cavat arbore lintres,
 Aut pecori signum aut numeros impressit acervis.
 Exacuunt alii vallos furcasque bicornes,
 Atque Amerina parant lentae retinacula viti. 265
 Nunc facilis rubea texatur fiscina virga ;
 Nunc torrete igni fruges, nunc frangite saxo.
 Quippe etiam festis quaedam exercere diebus
 Fas et jura sinunt : rivos deducere nulla
 Religio vetuit, segeti praetendere saepem, 270
 Insidias avibus moliri, incendere vepres,
 Balantumque gregem fluvio mersare salubri.
 Saepe oleo tardi costas agitator aselli
 Vilibus aut onerat pomis, lapidemque revertens
 Incusum aut atrae massam picis urbe reportat. 275
 Ipsa dies alios alio dedit ordine Luna
 Felices operum. Quintam fuge : pallidus Orcus

Eumenidesque satae ; tum partu Terra nefando
 Coeumque Iapetumque creat, saevumque Typhoea,
 Et conjuratos coelum rescindere fratres. 280

Ter sunt conati imponere Pelio Ossam
 Scilicet, atque Ossae frondosum involvere Olympum ;
 Ter Pater exstructos disjecit fulmine montes.
 Septima post decimam felix et ponere vitem,
 Et preñsos domitare boves, et licia telae 285
 Addere ; nona fugae melior, contraria furtis.

Multa adeo gelida melius se nocte dedere,
 Aut quum sole novo terras irrorat Eous.
 Nocte leves melius stipulae, nocte arida prata
 Tondentur ; noctes lentus non deficit humor. 290
 Et quidam seros hiberni ad luminis ignes
 Pervigilat, ferroque faces inspicat acuto ;
 Interea longum cantu solata laborem
 Arguto conjux percurrit pectine telas,
 Aut dulcis musti Vulcano decoquit humorem 295
 Et foliis undam trepidi despumat aëni.

At rubicunda Ceres medio succiditur aestu,
 Et medio tostas aestu terit area fruges.
 Nudus ara, sere nudus ; hiems ignava colono.
 Frigoribus parto agricolae plerumque fruuntur, 300
 Mutuaque inter se lacti convivia curant ;
 Invitat genialis hiems curasque resolvit :
 Ceu pressae quum jam portum tetigere carinae,
 Puppibus et laeti nautae imposuere coronas.
 Sed tamen et quernas glandes tum stringere tempus 305

Et lauri baccas oleamque cruentaue myrta ;
 Tum gruibus pedicas et retia ponere cervis,
 Auritosque sequi lepores ; tum figere damas,
 Stuppea torquentem Balearis verbera fundae,
 Quum nix alta jacet, glaciem quum flumina trudunt. 310

Quid tempestates autumnii et sidera dicam,
 Atque, ubi jam breviorque dies et mollior aestas,
 Quae vigilanda viris ? vel quum ruit imbriferum ver,

Spicea jam campis quum messis inhorruit, et quum
 Frumenta in viridi stipula lactentia turgent? 315
 Saepe ego, quum flavis messorum induceret arvis
 Agricola et fragili jam stringeret hordea culmo,
 Omnia ventorum concurrere proelia vidi,
 Quae gravidam late segetem ab radicibus imis
 Sublimem expulsam eruerent; ita turbine nigro 320
 Ferret hiems culmumque levem stipulasque volantes.
 Saepe etiam immensum coelo venit agmen aquarum,
 Et foedam glomerant tempestatem imbribus atris
 Collectae ex alto nubes; ruit arduus aether,
 Et pluvia ingenti sata laeta boumque labores 325
 Diluit; implentur fossae, et cava flumina crescunt
 Cum sonitu, fervetque fretis spirantibus aequor.
 Ipse Pater media nimborum in nocte corusca
 Fulmina molitur dextra; quo maxima motu
 Terra tremit, fugere ferae, et mortalia corda 330
 Per gentes humilis stravit pavor; ille flagranti
 Aut Athon, aut Rhodopen, aut alta Ceraunia telo
 Dejecit; ingeminant austri et densissimus imber;
 Nunc nemora ingenti vento, nunc litora plangunt.
 Hoc metuens, coeli menses et sidera serva, 335
 Frigida Saturni sese quo stella receptet,
 Quos ignis coeli Cyllenius erret in orbes.
 In primis venerare deos, atque annua magnae
 Sacra refer Cereri laetis operatus in herbis,
 Extremae sub casum hiemis, jam vere sereno. 340
 Tum pingues agni, et tum mollissima vina;
 Tum somni dulces densaeque in montibus umbrae.
 Cuncta tibi Cererem pubes agrestis adoret,
 Cui tu lacte favos et miti dilue Baccho,
 Terque novas circum felix eat hostia fruges, 345
 Omnis quam chorus et socii comitentur ovantes,
 Et Cererem clamore vocent in tecta; neque ante
 Falcem maturis quisquam supponat aristis,
 Quam Cereri torta redimitus tempora quercu

Det motus incompósitos et carmina dicat.

350

Atque haec ut certis possemus discere signis,
Aestusque, pluviasque, et agentes frigora ventos,
Ipse Pater statuit, quid menstrua Luna moneret ;
Quo signo caderent austri ; quid saepe videntes
Agricolae propius stabulis armenta tenerent.

355

Continuo, ventis surgentibus, aut freta ponti
Incipiunt agitata tumescere et aridus altis
Montibus audiri fragor, aut resonantia longe
Litora misceri et nemorum increbrescere murmur.

Jam sibi tum a curvis male temperat unda carinis,
Quum medio celeres revolant ex aequore mergi
Clamoremque ferunt ad litora, quumque marinae

360

In sicco ludunt fulicae, notasque paludes
Deserit atque altam supra volat ardea nubem.
Saepe etiam stellas, vento impendente, videbis
Praecipites coelo labi, noctisque per umbram
Flammarum longos a tergo albescere tractus ;
Saepe levem paleam et frondes volitare caducas,

365

Aut summa nantes in aqua colludere plumas.

At Boreae de parte trucis quum fulminat, et quum
Eurique Zephyrique tonat domus, omnia plenis

370

Rura natant fossis, atque omnis navita ponto
Humida vela legit. Numquam imprudentibus imber
Obfuit : aut illum surgentem vallibus imis

Aëriae fugere grues, aut bucula coelum

375

Suspiciens patulis captavit naribus auras,

Aut arguta lacus circumvolitavit hirundo,

Et veterem in limo ranae cecinere querelam.

Saepius et tectis penetralibus extulit ova

Angustum formica terens iter, et bibit ingens

380

Arcus, et e pastu decedens agmine magno

Corvorum increpuit densis exercitus alis.

Jam varias pelagi volucres, et quae Asia circum

Dulcibus in stagnis rimantur prata Caystri,

Certatim largos humeris infundere rores,

385

Nunc caput objectare fretis, nunc currere in undas,
Et studio incassum videas gestire lavandi.

Tum cornix plena pluviam vocat improba voce
Et sola in sicca secum spatatur arena.

Ne nocturna quidem carpentes pensa puellae
Nescivere hiemem, testa quum ardente viderent
Scintillare oleum et putres concreescere fungos.

390

Nec minus ex imbri soles et aperta serena
Prospicere et certis poteris cognoscere signis :

Nam neque tum stellis acies obtunsa videtur,

395

Nec fratris radiis obnoxia surgere Luna,

Tenuia nec lanae per coelum vellera ferri ;

Non tepidum ad solem pennas in litore pandunt

Dilectae Thetidi alcyones, non ore solutos

Immundi meminere sues jactare maniplos.

400

At nebulae magis ima petunt campoque recumbunt,

Solis et occasum servans de culmine summo

Nequidquam seros exercet noctua cantus.

Apparet liquido sublimis in aëre Nisus,

Et pro purpureo poenas dat Scylla capillo ;

405

Quacumque illa levem fugiens secat aethera pennis,

Ecce inimicus, atrox, magno stridore per auras

Insequitur Nisus ; qua se fert Nisus ad auras,

Illa levem fugiens raptim secat aethera pennis.

Tum liquidas corvi presso ter gutture voces

410

Aut quater ingeminant, et saepe cubilibus altis,

Nescio qua praeter solitum dulcedine laeti,

Inter se in foliis strepitant ; juvat imbribus actis

Progeniem parvam dulcesque revisere nidos ;

Haud, equidem credo, quia sit divinitus illis

415

Ingenium aut rerum fato prudentia major ;

Verum, ubi tempestas et coeli mobilis humor

Mutavere vias et Juppiter uvidus austris

Denset, erant quae rara modo, et quae densa, relaxat,

Vertuntur species animorum, et pectora motus

420

Nunc alios, alios, dum nubila ventus agebat,

Concipiunt : hinc ille avium concentus in agris,
Et laetae pecudes, et ovantes gutture corvi.

Si vero solem ad rapidum lunasque sequentes

Ordine respicies, numquam te crastina fallet

425

Hora, neque insidiis noctis capiere serenae.

Luna, revertentes quum primum colligit ignes,

Si nigrum obscuro comprehenderit aëra cornu,

Maximus agricolis pelagoque parabitur imber ;

At si virgineum suffuderit ore ruborem,

430

Ventus erit ; vento semper rubet aurea Phoebe.

Sin ortu quarto, namque is certissimus auctor,

Pura neque obtunsis per coelum cornibus ibit,

Totus et ille dies, et qui nascentur ab illo

Exactum ad mensem, pluvia ventisque carebunt,

435

Votaque servati solvent in litore nautae

Glauco et Panopeae et Inoo Melicertae.

Sol quoque et exoriens, et quum se condet in undas,

Signa dabit ; solem certissima signa sequuntur,

Et quae mane refert, et quae surgentibus astris.

440

Ille ubi nascentem maculis variaverit ortum

Conditus in nubem, medioque refugerit orbe,

Suspecti tibi sint imbres ; namque urguet ab alto

Arboribusque satisque Notus pecorique sinister.

Aut ubi sub lucem densa inter nubila sese

445

Diversi rumpent radii, aut ubi pallida surget

Tithoni croceum linquens Aurora cubile,

Heu, male tum mites defendet pampinus uvas :

Tam multa in tectis crepitans salit horrida grando.

Hoc etiam, emenso quum jam decedit Olympo,

450

Profuerit meminisse magis ; nam saepe videmus

Ipsius in vultu varios errare colores ;

Caeruleus pluviam denuntiat, igneus Euros ;

Sin maculae incipient rutilo immiscerier igni,

Omnia tum pariter vento nimbisque videbis

455

Fervere. Non illa quisquam me nocte per altum

Ire, neque a terra moneat convellere funem.

At si, quum referetque diem condetque relatum,
 Lucidus orbis erit, frustra terreberè nimbis,
 Et claro silvas cernes Aquilone moveri. 460
 Denique, quid vesper serus vehat, unde serenas
 Ventus agat nubes, quid cogitet humidus Auster,
 Sol tibi signa dabit. Solem quis dicere falsum
 Audeat? Ille etiam caecos instare tumultus
 Saepe monet, fraudemque et operta tumescere bella 465
 Ille etiam extincto miseratus Caesare Romam,
 Quum caput obscura nitidum ferrugine textit,
 Impiaque aeternam timuerunt saecula noctem.
 Tempore quamquam illo tellus quoque et aequora ponti,
 Obscenaque canes, importunaeque volucres 470
 Signa dabant. Quoties Cyclopum effervere in agros
 Vidimus undantem ruptis fornacibus Aetnam,
 Flammarumque globos liquefactaque volvere saxa!
 Armorum sonitum toto Germania coelo
 Audiit; insolitis tremuerunt motibus Alpes. 475
 Vox quoque per lucos vulgo exaudita silentes,
 Ingens, et simulacra modis pallentia miris
 Visa sub obscurum noctis; pecudesque locutae,
 Infandum! sistunt amnes, terraeque dehiscunt,
 Et maestum illacrimat templis ebur, aeraque sudant. 480
 Proluit insano contorquens vertice silvas
 Fluviorum rex Eridanus, camposque per omnes
 Cum stabulis armenta tulit. Nec tempore eodem
 Tristibus aut extis fibrae apparere minaces,
 Aut puteis manare cruor cessavit, et altae 485
 Per noctem resonare lupis ululantibus urbes.
 Non alias coelo ceciderunt plura sereno
 Fulgura nec diri toties arsere cometae.
 Ergo inter sese paribus concurrere telis
 Romanas acies iterum videre Philippi; 490
 Nec fuit indignum superis, bis sanguine nostro
 Emathiam et latos Haemi pinguescere campos.
 Scilicet et tempus veniet, quum finibus illis

Agricola, incurvo terram molitus aratro,
 Exesa inveniet scabra robigine pila, 405
 Aut gravibus rastris galeas pulsabit inanes,
 Grandiaque effossis mirabitur ossa sepulchris.
 Di patrii, Indigetes, et Romule Vestaque mater,
 Quæ Tuscum Tiberim et Romana Palatia servas,
 Hunc saltem everso juvenem succurrere saeclo 500
 Ne prohibete! Satis jam pridem sanguine nostro
 Laomedontæe luimus perjuria Trojæ;
 Jam pridem nobis coeli te regia, Caesar,
 Invidet, atque hominum queritur curare triumphos;
 Quippe ubi fas versum atque nefas: tot bella per orbem, 505
 Tam multæ scelerum facies; non ullus aratro
 Dignus honos; squalent abductis arva colonis,
 Et curvæ rigidum falces conflantur in ensem.
 Hinc movet Euphrates, illinc Germania bellum;
 Vicinæ ruptis inter se legibus urbes 520
 Arma ferunt; saevit toto Mars impius orbe;
 Ut quum carceribus sese effudere quadrigæ,
 Addunt in spatia, et frustra retinacula tendens
 Fertur equis auriga, neque audit currus habenas.

LIBER II.

HACTENUS arborum cultus et sidera coeli,
 Nunc te, Bacche, canam, nec non silvestria tecum
 Virgulta et prolem tarde crescentis olivæ.
 Huc, pater o Lenæe; tuis hic omnia plena
 Muneribus, tibi pampineo gravidus autumnus 5
 Floret ager, spumat plenis vindemia labris;
 Huc, pater o Lenæe, veni, nudataque musto
 Tinguæ novo mecum dereptis crura cothurnis.
 Principio arboribus varia est natura creandis.
 Namque alia, nullis hominum cogentibus, ipsæ 20

Sponte sua veniunt camposque et flumina late
 Curva tenent, ut molle siler, lentaeque genestae,
 Populus et glauca canentia fronde salicta ;
 Pars autem posito surgunt de semine, ut altae
 Castaneae, nemorumque Jovi quae maxima frondet 15
 Aesculus, atque habitae Graiis oracula quercus.
 Pullulat ab radice aliis densissima silva,
 Ut cerasis ulmisque ; etiam Parnasia laurus
 Parva sub ingenti matris se subjicit umbra.
 Hos natura modos primum dedit ; his genus omne 20
 Silvarum fruticumque viret nemorumque sacrorum.
 Sunt alii, quos ipse via sibi reperit usus.
 Hic plantas tenero abscindens de corpore matrum
 Deposuit sulcis ; hic stirpes obruit arvo,
 Quadrifidasque sudes, et acuto robore vallos ; 25
 Silvarumque aliae pressos propaginis arcus
 Exspectant et viva sua plantaria terra ;
 Nil radices egent aliae, summumque putator
 Haud dubitat terrae referens mandare cacumen ;
 Quin et caudicibus sectis — mirabile dictu — 30
 Truditur e sicco radix oleagina ligno ;
 Et saepe alterius ramos impune videmus
 Vertere in alterius, mutatamque insita mala
 Ferre pirum, et prunis lapidosa rubescere corna.
 Quare agite o, proprios generatim discite cultus, 35
 Agricolae, fructusque feros mollite colendo,
 Neu segnes jaceant terrae. Juvat Ismara Baccho
 Conserere, atque olea magnum vestire Taburnum.
 Tuque ades, inceptumque una decurre laborem,
 O decus, o famae merito pars maxima nostrae, 40
 Maecenas, pelagoque volans da vela patenti.
 Non ego cuncta meis amplecti versibus opto,
 Non, mihi si linguae centum sint, oraque centum,
 Ferrea vox ; ades, et primi lege litoris oram ;
 In manibus terrae ; non hic te carmine ficto 45
 Atque per ambages et longa exorsa tenebo.

Sponte sua quae se tollunt in luminis oras,
 Infecunda quidem, sed laeta et fortia surgunt ;
 Quippe solo natura subest. Tamen haec quoque, si quis
 Inserat, aut scrobibus mandet mutata subactis, 50
 Exuerint silvestrem animum, cultuque frequenti
 In quascumque voces artes haud tarda sequentur.
 Nec non et sterilis, quae stirpibus exit ab imis,
 Hoc faciet, vacuos si sit digesta per agros ;
 Nunc altae frondes et rami matris opacant, 55
 Crescentique adimunt fetus, uruntque ferentem.
 Jam, quae seminibus jactis se sustulit arbos,
 Tarda venit, seris factura nepotibus umbram,
 Pomaque degenerant sucos oblita priores,
 Et turpes avibus praedam fert uva racemos. 60

Scilicet omnibus est labor impendendus, et omnes
 Cogendae in sulcum, ac multa mercede domandae.
 Sed truncis oleae melius, propagine vites
 Respondent, solido Paphiae de robore myrtus ;
 Plantis et durae coryli nascuntur, et ingens 65
 Fraxinus, Herculeaeque arbos umbrosa coronae,
 Chaoniiue patris glandes ; etiam ardua palma
 Nascitur, et casus abies visura marinos.
 Inseritur vero et nucis arbutus horrida fetu,
 Et steriles platani malos gessere valentes ; 70
 Castaneae fagus, ornusque incanuit albo
 Flore piri, glandemque sues fregere sub ulmis.

Nec modus inserere atque oculos imponere simplex.
 Nam, qua se medio trudunt de cortice gemmae
 Et tenues rumpunt tunicas, angustus in ipso 75
 Fit nudo sinus : huc aliena ex arbore germen
 Includunt, udoque docent inolescere libro.
 Aut rursum enodes trunci reseantur, et alte
 Finditur in solidum cuneis via, deinde feraces
 Plantae immittuntur : nec longum tempus, et ingens 80
 Exiit ad coelum ramis felicibus arbos,
 Miraturque novas frondes et non sua poma.

Praeterea genus haud unum, nec fortibus ulmis,
 Nec salici lotoque, neque Idaeis cyparissis ;
 Nec pingues unam in faciem nascuntur olivae, 85
 Orchades, et radii, et amara pausia bacca,
 Pomaque et Alcinoi silvae ; nec surculus idem
 Crustumiiis Syriisque, piris gravibusque volemis.
 Non eadem arboribus pendet vindemia nostris,
 Quam Methymnaeo carpit de palmite Lesbos ; 90
 Sunt Thasiae vites, sunt et Mareotides albae,
 Pinguibus hae terris habiles, levioribus illae ;
 Et passo Psithia utilior, tenuisque Lageos,
 Tentatura pedes olim vincturaque linguam ;
 Purpureae, preciaeque ; et quo te carmine dicam, 95
 Rhaetica ? nec cellis ideo contende Falernis.
 Sunt et Aminaeae vites, firmissima vina,
 Tmolius adsurgit quibus et rex ipse Phanaeus ;
 Argitisque minor, cui non certaverit ulla
 Aut tantum fluere aut totidem durare per annos. 100
 Non ego te, Dis et mensis accepta secundis,
 Transierim, Rhodia, et tumidis, Bumaste, racemis.
 Sed neque, quam multae species, nec, nomina quae sint,
 Est numerus ; neque enim numero comprehendere refert ;
 Quem qui scire velit, Libyci velit aequoris idem 105
 Discere quam multae Zephyro turbentur arenae,
 Aut, ubi navigiis violentior incidit Eurys,
 Nosse, quot Ionii veniant ad litora fluctus.
 Nec vero terrae ferre omnes omnia possunt.
 Fluminibus salices crassisque paludibus alni 110
 Nascuntur, steriles saxosis montibus orni ;
 Litora myrtetis laetissima ; denique apertos
 Bacchus amat colles, aquilonem et frigora taxi.
 Adspice et extremis domitum cultoribus orbem,
 Eoasque domos Arabum pictosque Gelonos. 115
 Divisae arboribus patriae : sola India nigrum
 Fert ebum, solis est turea virga Sabaeis.
 Quid tibi odorato referam sudantia ligno

Balsamaque et baccas semper frondentis acanthi?

Quid nemora Aethiopum, molli canentia lana?

120

Velleraque ut foliis depectant tenuia Seres?

Aut quos Oceano propior gerit India lucos,

Extremi sinus orbis, ubi aëra vincere summum

Arboris haud ullae jactu potuere sagittae?

Et gens illa quidem sumptis non tarda pharetris.

125

Media fert tristes sucos tardumque saporem

Felicis mali, quo non praesentius ullum,

Pocula si quando saevae infecere novercae

Miscueruntque herbas et non innoxia verba,

Auxilium venit, ac membris agit atra venena.

130

Ipsa ingens arbor faciemque simillima lauro,

Et, si non alium late jactaret odorem,

Laurus erat; folia haud ullis labentia ventis;

Flos ad prima tenax; animas et olentia Medi

Ora foveat illo et senibus medicantur anhelis.

135

Sed neque Medorum silvae, ditissima terra,

Nec pulcher Ganges atque auro turbidus Hermus

Laudibus Italiae certent, non Bactra, neque Indi,

Totaque turiferis Panchaia pinguis arenis.

Haec loca non tauri spirantes naribus ignem

140

Invertere satis immanis dentibus hydri,

Nec galeis densisque virum seges horruit hastis;

Sed gravidae fruges et Bacchi Massicus humor

Implevere; tenent oleae armentaque laeta.

Hinc bellator equus campo sese arduus infert;

145

Hinc albi, Clitumne, greges et maxima taurus

Victima, saepe tuo perfusi flumine sacro,

Romanos ad templa deum duxere triumphos.

Hic ver adsidium atque alienis mensibus aestas;

Bis gravidae pecudes, bis pomis utilis arbor.

150

At rabidae tigres absunt et saeva leonum

Semina, nec miseros fallunt aconita legentes,

Nec rapit immensos orbis per humum, neque tanto

Squameus in spiram tractu se colligit anguis.

Adde tot egregias urbes operumque laborem, 155
 Tot congesta manu praeruptis oppida saxis,
 Fluminaque antiquos subterlabentia muros.
 An mare, quod supra, memorem, quodque alluit infra?
 Anne lacus tantos, te, Lari maxime, teque,
 Fluctibus et fremitu adsurgens Benace marino? 160
 An memorem portus Lucrinoque addita claustra
 Atque indignatum magnis stridoribus aequor,
 Julia qua ponto longe sonat unda refuso
 Tyrrhenusque fretis immittitur aestus Avernus?
 Haec eadem argenti rivos aerisque metalla 165
 Ostendit venis, atque auro plurima fluxit.
 Haec genus acre virum, Marsos, pubemque Sabellam,
 Adsuetumque malo Ligurem, Volcosque verutos
 Extulit, haec Decios, Marios, magnosque Camillos,
 Scipiadas duos bello, et te, maxime Caesar, 170
 Qui nunc extremis Asiae jam victor in oris
 Imbellem avertis Romanis arcibus Indum.
 Salve, magna parens frugum, Saturnia tellus,
 Magna virum; tibi res antiquae laudis et artis
 Ingredior, sanctos ausus recludere fontis, 175
 Ascræumque cano Romana per oppida carmen.
 Nunc locus arborum ingeniis, quae robora cuique,
 Quis color, et quae sit rebus natura ferendis.
 Difficiles primum terrae collesque maligni,
 Tenuis ubi argilla et dumosis calculus arvis, 180
 Palladia gaudent silva vivacis olivae.
 Indicio est tractu surgens oleaster eodem
 Plurimus et strati baccis silvestribus agri.
 At quae pinguis humus dulcique uligine laeta,
 Quique frequens herbis et fertilis ubere campus — 185
 Qualem saepe cava montis convalle solemus
 Despicere; huc summis liquuntur rupibus amnes,
 Felicemque trahunt limum — quique editus austro,
 Et filicem curvis invisam pascit aratris:
 Hic tibi praevalidas olim multoque fluentes 190

Sufficiet Baccho vites, hic fertilis uvae,
 Hic laticis, qualem pateris libamus et auro,
 Inflavit quum pinguis ebur Tyrrhenus ad aras
 Lancibus et pandis fumantia reddimus exta.
 Sin armenta magis studium vitulosque tueri, 195
 Aut fetus ovium, aut urentes culta capellas,
 Saltus et saturi petito longinqua Tarenti,
 Et qualem infelix amisit Mantua campum,
 Pascentem niveos herboso flumine cycnos :
 Non liquidi gregibus fontes, non gramina deerunt, 200
 Et, quantum longis carpent armenta diebus,
 Exigua tantum gelidus ros nocte reponet.
 Nigra fere et presso pinguis sub vomere terra,
 Et cui putre solum, — namque hoc imitatur arando —
 Optima frumentis ; non ullo ex aequore cernes 205
 Plura domum tardis decedere plaustra juvencis ;
 Aut unde iratus silvam devexit arator
 Et nemora evertit multos ignava per annos,
 Antiquasque domos avium cum stirpibus imis
 Eruit ; illae altum nidis petiere relictis ; 210
 At rudis enituit impulso vomere campus.
 Nam jejuna quidem clivosi glarea ruris
 Vix humiles apibus casias roremque ministrat ;
 Et tofus scaber, et nigris exesa chelydri
 Creta negant alios aequae serpentibus agros 215
 Dulcem ferre cibum et curvas praeberere latebras.
 Quae tenuem exhalat nebulam fumosque volucres,
 Et bibit humorem, et quum vult, ex se ipsa remittit,
 Quaque suo semper viridis se gramine vestit,
 Nec scabie et salsa laedit robigine ferrum, 220
 Illa tibi laetis intexet vitibus ulmos,
 Illa ferax oleae est, illam experiere colendo
 Et facilem pecori et patientem vomeris unci.
 Talem dives arat Capua et vicina Vesevo
 Ora jugo et vacuis Clanius non aequus Acerris. 225
 Nunc, quo quamque modo possis cognoscere, dicam.

Rara sit an supra morem si densa requires,
 Altera frumentis quoniam favet, altera Baccho,
 Densa magis Cereri, rarissima quaeque Lyaeo ;
 Ante locum capies oculis, alteque jubebis 230
 In solido puteum demitti, omnemque repones
 Rursus humum, et pedibus summas aequabis arenas.
 Si deerunt, rarum, pecorique et vitibus almis
 Aptius uber erit ; sin in sua posse negabunt
 Ire loca et scrobibus superabit terra repletis, 235
 Spissus ager ; glaebas cunctantes crassaque terga
 Exspecta, et validis terram proscinde juvencis.
 Salsa autem tellus et quae perhibetur amara —
 Frugibus infelix ea, nec mansuescit arando,
 Nec Baccho genus, aut pomis sua nomina servat — 240
 Tale dabit specimen : tu spisso vimine qualos,
 Colaue prelorum fumosis deripe tectis ;
 Huc ager ille malus dulcesque a fontibus undae
 Ad plenum calcentur ; aqua eluctabitur omnis
 Scilicet, et grandes ibunt per vimina guttae ; 245
 At sapor indicium faciet manifestus, et ora
 Tristia tentantum sensu torquebit amaro.
 Pinguis item quae sit tellus, hoc denique pacto
 Discimus : haud umquam manibus jactata fatiscit,
 Sed picis in morem ad digitos lentescit habendo. 250
 Humida majores herbas alit, ipsaque justo
 Laetior. Ah nimium ne sit mihi fertilis illa,
 Neu se praevalidam primis ostendat aristis !
 Quae gravis est, ipso tacitam se pondere prodit,
 Quaeque levis. Promptum est oculis praediscere nigram, 255
 Et quis cui color. At sceleratum exquirere frigus
 Difficile est : piceae tantum taxique nocentes
 Interdum aut hederæ pandunt vestigia nigrae.
 His animadversis, terram multo ante memento
 Excoquere et magnos scrobibus concidere montes, 260
 Ante supinatas aquiloni ostendere glaebas,
 Quam laetum infodias vitis genus. Optima putri

Arva solo : id venti curant gelidaeque pruinae
 Et labefacta movens robustus jugera fossor.
 At, si quos haud ulla viros vigilantia fugit, 265
 Ante locum similem exquirunt, ubi prima paretur
 Arboribus seges, et quo mox digesta feratur,
 Mutatam ignorent subito ne semina matrem.
 Quin etiam coeli regionem in cortice signant,
 Ut, quo quaeque modo steterit, qua parte calores 270
 Austrinos tulerit, quae terga obverterit axi,
 Restituant : adeo in teneris consuescere multum est.
 Collibus an plano melius sit ponere vitem,
 Quaere prius. Si pinguis agros metabere campi,
 Densa sere ; in denso non segnior ubere Bacchus ; 275
 Sin tumulis acclive solum collesque supinos,
 Indulge ordinibus, nec secius omnis in unguem
 Arboribus positis secto via limite quadret.
 Ut saepe ingenti bello quum longa cohortes
 Explicuit legio, et campo stetit agmen aperto, 280
 Directaeque acies, ac late fluctuat omnis
 Aere renidenti tellus, necdum horrida miscent
 Proelia, sed dubius mediis Mars errat in armis ;
 Omnia sint paribus numeris dimensa viarum ;
 Non animum modo uti pascat prospectus inanem, 285
 Sed quia non aliter vires dabit omnibus aequas
 Terra, neque in vacuum poterunt se extendere rami.
 Forsitan et scrobibus quae sint fastigia quaeras.
 Ausim vel tenui vitem committere sulco.
 Altior ac penitus terrae defigitur arbor, 290
 Aesculus in primis, quae, quantum vertice ad auras
 Aetherias, tantum radice in Tartara tendit.
 Ergo non hiemes illam, non flabra, neque imbres
 Convellunt ; inmota manet, multosque nepotes,
 Multa virum volvens durando saecula vincit ; 295
 Tum fortes late ramos et brachia tendens
 Huc illuc, media ipsa ingentem sustinet umbram.
 Neve tibi ad solem vergant vineta cadentem ;

Neve inter vites corylum sere ; neve flagella
 Summa pete, aut summa defringe ex arbore plantas ; 300
 Tantus amor terrae ; neu ferro laede retunso
 Semina ; neve oleae silvestris insere truncos :
 Nam saepe incautis pastoribus excidit ignis,
 Qui, furtim pingui primum sub cortice tectus,
 Robora comprehendit, frondesque elapsus in altas 305
 Ingentem coelo sonitum dedit ; inde secutus
 Per ramos victor perque alta cacumina regnat,
 Et totum involvit flammis nemus, et ruit atram
 Ad coelum picea crassus caligine nubem,
 Praesertim si tempestas a vertice silvis 310
 Incubuit, glomeratque ferens incendia ventus.
 Hoc ubi, non a stirpe valent caesaeque reverti
 Possunt atque ima similes revirescere terra ;
 Infelix superat foliis oleaster amaris.
 Nec tibi tam prudens quisquam persuadeat auctor 315
 Tellurem Borea rigidam spirante movere.
 Rura gelu tunc claudit hiems, nec semine jacto
 Concretam patitur radicem affigere terrae.
 Optima vinetis satio, quum vere rubenti
 Candida venit avis longis invisâ colubris, 320
 Prima vel autumnî sub frigora, quum rapidus Sol
 Nondum hiemem contingit equis, jam praeterit aestas.
 Ver adeo frondi nemorum, ver utile silvis,
 Vere tument terrae et genitalia semina poscunt.
 Tum pater omnipotens fecundis imbribus Aether 325
 Conjugis in gremium laetae descendit, et omnes
 Magnus alit, magno commixtus corpore, fetus.
 Avia tum resonant avibus virgulta canoris,
 Et Venerem certis repetunt armenta diebus ;
 Parturit almus ager, Zephyrique tepentibus auris 330
 Laxant arva sinus ; superat tener omnibus humor ;
 Inque novos soles audent se gramina tuto
 Credere ; nec metuit surgentis pampinûs austros
 Aut actum coelo magnis aquilonibus imbrem,

Sed trudit gemmas et frondes explicat omnes. 335

Non alios prima crescentis origine mundi

Illuxisse dies aliumve habuisse tenorem

Crediderim : ver illud erat, ver magnus agebat

Orbis, et hibernis parcebant flatibus Euri :

Quum primae lucem pecudes hausere, virumque 340

Ferrea progenies duris caput extulit arvis,

Immissaeque ferae silvis et sidera coelo.

Nec res hunc tenerae possent perferre laborem,

Si non tanta quies iret frigusque caloremque

Inter, et exciperet coeli indulgentia terras. 345

Quod superest, quaecumque premes virgulta per agros,

Sparge fimo pingui, et multa memor occule terra,

Aut lapidem bibulum, aut squalentes infode conchas,

Inter enim labentur aquae, tenuisque subibit

Halitus, atque animos tollent sata ; jamque reperti, 350

Qui saxo super atque ingentis pondere testae

Urguerent ; hoc effusos munimen ad imbres,

Hoc ubi hiulca siti findit Canis aestifer arva.

Seminibus positis, superest diducere terram

Saepius ad capita, et duos jactare bidentes, 355

Aut presso exercere solum sub vomere, et ipsa

Flectere luctantes inter vineta juvencos ;

Tum leves calamos et rasae hastilia virgae

Fraxineasque aptare sudes, furcasque valentes,

Viribus eniti quarum et contemnere ventos 360

Adsuescant, summasque sequi tabulata per ulmos.

Ac dum prima novis adolescit frondibus aetas,

Parcendum teneris, et, dum se laetus ad auras

Palmes agit laxis per purum immissus habenis,

Ipsa acie nondum falcis tentanda, sed uncis 365

Carpendae manibus frondes, interque legendae :

Inde ubi jam validis amplexae stirpibus ulmos

Exierint, tunc stringe comas, tunc brachia tonde ;

Ante reformidant ferrum ; tum denique dura

Exerce imperia, et ramos compesce fluentes. 370

Textendæ saepes etiam et pecus omne tenendum,
 Praecipue dum frons tenera imprudensque laborum ;
 Cui super indignas hiemes solemque potentem
 Silvestres uri adsidue capreaeque sequaces
 Illudunt, pascuntur oves avidaeque juvencae. 375
 Frigora nec tantum cana concreta pruina,
 Aut gravis incumbens scopulis arentibus aestas,
 Quantum illi nocuere greges, durique venenum
 Dentis et admorso signata in stirpe cicatrix.
 Non aliam ob culpam Baccho caper omnibus aris 380
 Caeditur et veteres ineunt proscenia ludi,
 Praemiaque ingeniis pagos et compita circum
 Thesidae posuere, atque inter pocula laeti
 Mollibus in pratis unctos saluere per utres.
 Nec non Ausonii, Troja gens missa, coloni 385
 Versibus incomptis ludunt risuque soluto,
 Oraque corticibus sumunt horrenda cavatis,
 Et te, Bacche, vocant per carmina laeta, tibique
 Oscilla ex alta suspendunt mollia pinu.
 Hinc omnis largo pubescit vinea fetu, 390
 Complentur vallesque cavæ saltusque profundi,
 Et quocumque deus circum caput egit honestum.
 Ergo rite suum Baccho dicemus honorem
 Carminibus patriis lancesque et liba feremus,
 Et ductus cornu stabit sacer hircus ad aram, 395
 Pinguiaque in veribus torrebimus exta columnis.
 Est etiam ille labor curandis vitibus alter,
 Cui numquam exhausti satis est : namque omne quot annis
 Terque quaterque solum scindendum, glaebaque versis
 Aeternum frangenda bidentibus ; omne levandum 400
 Fronde nemus. Redit agricolis labor actus in orbem,
 Atque in se sua per vestigia volvitur annus.
 Ac jam olim seras posuit quum vinea frondes
 Frigidus et silvis aquilo decussit honorem,
 Jam tum acer curas venientem extendit in annum 405
 Rusticus, et curvo Saturni dente relictam

Persequitur vitem attondens fingitque putando.
 Primus humum fodito, primus devecta cremato
 Sarmenta, et vallos primus sub tecta referto ;
 Postremus metito. Bis vitibus ingruit umbra ; 410
 Bis segetem densis obducunt sentibus herbae ;
 Durus uterque labor : laudato ingentia rura,
 Exiguum colito. Nec non etiam aspera rusci
 Vimina per silvam, et ripis fluvialis arundo
 Caeditur, incultique exercet cura salicti. 415
 Jam vinctae vites, jam falcem arbusta reponunt,
 Jam canit effectos extremus vinitor antes :
 Sollicitanda tamen tellus, pulvisque movendus,
 Et jam maturis metuendus Juppiter uvis.

Contra non ulla est oleis cultura ; neque illae 420
 Procurvam exspectant falcem rastrosque tenaces,
 Quum semel haeserunt arvis aurasque tulerunt ;
 Ipsa satis tellus, quum dente recluditur unco,
 Sufficit humorem et gravidas cum vomere fruges ;
 Hoc pinguem et placitam Paci nutritor olivam. 425

Poma quoque, ut primum truncos sensere valentes
 Et vires habuere suas, ad sidera raptim
 Vi propria nituntur opisque haud indiga nostrae.
 Nec minus interea fetu nemus omne gravescit,
 Sanguineisque inculta rubent aviaria baccis : 430
 Tondentur cytisi, taedas silva alta ministrat,
 Pascunturque ignes nocturni et lumina fundunt :
 Et dubitant homines serere atque impendere curam ?
 Quid majora sequar ? salices humilesque genestae,
 Aut illae pecori frondem aut pastoribus umbras 435
 Sufficiunt, saepemque satis et pabula melli.
 Et juvat undantem buxo spectare Cytorum
 Naryciaeque picis lucos, juvat arva videre
 Non rastris, hominum non ulli obnoxia curae.
 Ipsae Caucasio steriles in vertice silvae, 440
 Quas animosi Euri adsidue franguntque feruntque,
 Dant alios aliae fetus, dant utile lignum

Navigiis pinos, domibus cedrumque cupressosque ;
 Hinc radios trivere rotis, hinc tympana plaustri
 Agricolae, et pandas ratibus posuere carinas ; 445
 Viminibus salices fecundae, frondibus ulmi,
 At myrtus validis hastilibus et bona bello
 Cornus ; Ituraeos taxi torquentur in arcus ;
 Nec tiliae leves aut torno rasile buxum
 Non formam accipiunt ferroque cavantur acuto ; 450
 Nec non et torrentem undam levis innatat alnus,
 Missa Pado ; nec non et apes examina condunt
 Corticibusque cavis vitiosaeque ilicis alveo.
 Quid memorandum aeque Baccheia dona tulerunt ?
 Bacchus et ad culpam caussas dedit : ille furentes 455
 Centauros leto domuit, Rhoetumque Pholumque
 Et magno Hylaeum Lapithis cratere minantem.

O fortunatos nimium, sua si bona norint,
 Agricolas, quibus ipsa, procul discordibus armis,
 Fundit humo facilem victum justissima tellus ! 460
 Si non ingentem foribus domus alta superbis
 Mane salutantum totis vomit aedibus undam,
 Nec varios inhiant pulchra testudine postes,
 Illusasque auro vestes, Ephyreiaque aera,
 Alba neque Assyrio fucatur lana veneno, 465
 Nec casia liquidi corrumpitur usus olivi :
 At secura quies et nescia fallere vita,
 Dives opum variarum, at latis otia fundis,
 Speluncae, vivique lacus, at frigida Tempe,
 Mugitusque boum, mollesque sub arbore somni 470
 Non absunt ; illic saltus ac lustra ferarum,
 Et patiens operum exiguoque adsueta juvenus,
 Sacra deum, sanctique patres ; extrema per illos
 Justitia excedens terris vestigia fecit.

Me vero primum dulces ante omnia Musae,
 Quarum sacra fero ingenti percussus amore,
 Accipiant, coelique vias et sidera monstrent,
 Defectus solis varios, lunaeque labores, 475

Unde tremor terris, qua vi maria alta tumescant
 Objicibus ruptis rursusque in se ipsa residant, 480
 Quid tantum Oceano properent se tingere soles
 Hiberni, vel quae tardis mora noctibus obstet.
 Sin, has ne possim naturae accedere partes,
 Frigidus obstiterit circum praecordia sanguis,
 Rura mihi et rigui placeant in vallibus amnes ; 485
 Flumina amem silvasque inglorius. O, ubi campi
 Spercheusque, et virginibus bacchata Lacaenis
 Taygeta ! o, qui me gelidis convallibus Haemi
 Sistat, et ingenti ramorum protegat umbra !
 Felix, qui potuit rerum cognoscere caussas, 490
 Atque metus omnes et inexorabile fatum
 Subjecit pedibus strepitumque Acherontis avari !
 Fortunatus et ille, deos qui novit agrestes,
 Panaque Silvanumque senem Nymphasque sorores !
 Illum non populi fascēs, non purpura regum 495
 Flexit et infidos agitans discordia fratres,
 Aut conjurato descendens Dacus ab Histro,
 Non res Romanae perituraque regna ; neque ille
 Aut doluit miserans inopem, aut invidit habenti.
 Quos rami fructus, quos ipsa volentia rura 500
 Sponte tulere sua, carpsit, nec ferrea jura
 Insanumque forum aut populi tabularia vidit.
 Sollicitant alii remis freta caeca, ruuntque
 In ferrum, penetrant aulas et limina regum ;
 Hic petit exscidiis urbem miserosque Penates, 505
 Ut gemma bibat et Sarrano dormiat ostro ;
 Condit opes alius, defossoque incubat auro ;
 Hic stupet attonitus Rostris ; hunc plausus hiantem
 Per cuneos geminatus enim plebisque patrumque
 Corripuit ; gaudent perfusi sanguine fratrum, 510
 Exsilioque domos et dulcia limina mutant,
 Atque alio patriam quaerunt sub sole jacentem.
 Agricola incurvo terram dimovit aratro :
 Hinc anni labor, hinc patriam parvosque Penates

Sustinet, hinc armenta boum meritosque juvencos. 515
 Nec requies, quin aut pomis exuberet annus,
 Aut fetu pecorum, aut Cerealis mergite culmi,
 Proventuque oneret sulcos atque horrea vincat.
 Venit hiems : teritur Sicyonia bacca trapetis,
 Glande sues laeti redeunt, dant arbuta silvae ; 520
 Et varios ponit fetus autumnus, et alte
 Mitis in apicis coquitur vindemia saxis.
 Interea dulces pendent circum oscula nati,
 Casta pudicitiam servat domus, ubera vaccae
 Lactea demittunt, pinguesque in gramine laeto 525
 Inter se adversis luctantur cornibus haedi.
 Ipse dies agitat festos, fususque per herbam,
 Ignis ubi in medio et socii cratera coronant,
 Te, libans, Lenaeae, vocat, pecorisque magistris
 Velocis jaculi certamina ponit in ulmo, 530
 Corporaque agresti nudant praedura palaestrae.
 Hanc olim veteres vitam coluere Sabini,
 Hanc Remus et frater, sic fortis Etruria crevit
 Scilicet, et rerum facta est pulcherrima Roma,
 Septemque una sibi muro circumdedit arces. 535
 Ante etiam sceptrum Dictaei regis, et ante
 Impia quam caesis gens est epulata juvencis,
 Aureus hanc vitam in terris Saturnus agebat :
 Necdum etiam audierant inflari classica, necdum
 Impositos duris crepitare incudibus enses. 540
 Sed nos immensum spatium confecimus aequor,
 Et jam tempus equum fumantia solvere colla.

P. VIRGILII MARONIS

AENEIS.

LIBER I.

ARMA virumque cano, Trojae qui primus ab oris
Italiam, fato profugus, Lavinaque venit
Litora, multum ille et terris jactatus et alto
Vi superum, saevae memorem Junonis ob iram,
Multa quoque et bello passus, dum conderet urbem, 5
Inferretque deos Latio, genus unde Latinum
Albanique patres atque altae moenia Romae.

Musa, mihi caussas memora, quo numine laeso,
Quidve dolens, regina deum tot volvere casus
Insignem pietate virum, tot adire labores 10
Impulerit. Tantaene animis coelestibus irae?

Urbs antiqua fuit, Tyrii tenuere coloni,
Karthago, Italiam contra Tiberinaque longe
Ostia, dives opum studiisque asperrima belli;
Quam Juno fertur terris magis omnibus unam 15
Posthabita coluisse Samo; hic illius arma,
Hic currus fuit; hoc regnum dea gentibus esse,
Si qua fata sinant, jam tum tenditque fovetque.
Progeniem sed enim Trojano a sanguine duci
Audierat, Tyrias olim quae verteret arces; 20
Hinc populum late regem belloque superbum
Venturum excidio Libyae: sic volvere Parcas.
Id metuens veterisque memor Saturnia belli,
Prima quod ad Trojam pro caris gesserat Argis —

Necdum etiam caussae irarum saevique dolores 25
 Exciderant animo : manet alta mente repostum
 Judicium Paridis spretaeque injuria formae,
 Et genus invisum, et rapti Ganymedis honores ;
 His accensa super jactatos aequore toto
 Troas reliquias Danaum atque immitis Achilli, 30
 Arcebat longe Latio, multosque per annos
 Errabant, acti fati, maria omnia circum.
 Tanta molis erat Romanam condere gentem.
 Vix e conspectu Siculae telluris in altum
 Vela dabant laeti, et spumas salis aere ruebant, 35
 Cum Juno, aeternum servans sub pectore vulnus,
 Haec secum : Mene incepto desistere victam,
 Nec posse Italia Teucrorum avertere regem ?
 Quippe vetor fati. Pallasne exurere classem
 Argivum atque ipsos potuit submergere ponto, 40
 Unius ob noxam et furias Ajacis Oilei ?
 Ipsa, Jovis rapidum jaculata e nubibus ignem,
 Disjecitque rates evertitque aequora ventis,
 Illum expirantem transfixo pectore flammam
 Turbine corripuit scopuloque infixit acuto ; 45
 Ast ego, quae divum incedo regina, Jovisque
 Et soror et conjux, una cum gente tot annos
 Bella gero. Et quisquam numen Junonis adorât :
 Praeterea, aut supplex aris imponit honorem ? 50
 Talia flammato secum dea corde volutans
 Nimborum in patriam, loca feta furentibus austris,
 Aeoliam venit. Hic vasto rex Aeolus antro
 Luctantes ventos tempestatesque sonoras
 Imperio premit ac vinclis et carcere frenat.
 Illi indignantes magno cum murmure montis 55
 Circum claustra fremunt ; celsa sedet Aeolus arce
 Sceptra tenens, mollitque animos et temperat iras ;
 Ni faciat, maria ac terras coelumque profundum
 Quippe ferant rapidi secum verrantque per auras.
 Sed pater omnipotens speluncis abdedit atris, 60

Hoc metuens, molemque et montes insuper altos
 Imposuit, regemque dedit, qui foedere certo
 Et premere et laxas sciret dare jussus habenas.
 Ad quem tum Juno supplex his vocibus usa est :

Aeole, namque tibi divum pater atque hominum rex 65
 Et mulcere dedit fluctus et tollere vento,
 Gens inimica mihi Tyrrhenum navigat aequor,
 Ilium in Italiam portans victosque Penates :
 Incute vim ventis submersasque obrue puppes,
 Aut age diversos et disjice corpora ponto. 70
 Sunt mihi bis septem praestanti corpore Nymphae,
 Quarum quae forma pulcherrima Deiopea,
 Connubio jungam stabili propriamque dicabo,
 Omnes ut tecum meritis pro talibus annos
 Exigat et pulchra faciat te prole parentem. 75

Aeolus haec contra : Tuus, o regina, quid optes,
 Explorare labor ; mihi jussa capessere fas est.
 Tu mihi, quodcumque hoc regni, tu sceptrum Jovemque
 Concilias, tu das epulis accumbere divum,
 Nimborumque facis tempestatumque potentem. 80

Haec ubi dicta, cavum conversa cuspidem montem
 Impulit in latus : ac venti, velut agmine facto,
 Qua data porta, ruunt et terras turbine perfiant.
 Incubuerunt mari, totumque a sedibus imis
 Una Eurusque Notusque ruunt creberque procellis 85
 Africus, et vastos volvunt ad litora fluctus.
 Insequitur clamorque virum stridorque rudentum.
 Eripiunt subito nubes coelumque diemque
 Teucrorum ex oculis ; ponto nox incubat atra.
 Intonuere poli, et crebris micat ignibus aether, 90
 Praesentemque viris intentant omnia mortem.
 Extemplo Aeneae solvuntur frigore membra ;
 Ingemit, et duplices tendens ad sidera palmas
 Talia voce refert : O terque quaterque beati,
 Quis ante ora patrum Trojae sub moenibus altis 95
 Contigit oppetere ! o Danaum fortissime gentis

Tydide ! mene Iliacis occumbere campis
 Non potuisse tuaque animam hanc effundere dextra,
 Saevus ubi Aeacidae telo jacet Hector, ubi ingens
 Sarpedon, ubi tot Simois correpta sub undis 100
 Scuta virum galeasque et fortia corpora volvit ?

Talia jactanti stridens Aquilone procella
 Velum adversa ferit, fluctusque ad sidera tollit.
 Franguntur remi ; tum prora avertit, et undis
 Dat latus ; insequitur cumulo praeruptus aquae mons. 105
 Hi summo in fluctu pendent ; his unda dehiscens
 Terram inter fluctus aperit ; furit aestus arenis.
 Tres Notus abreptas in saxa latentia torquet —
 Saxa vocant Itali mediis quae in fluctibus Aras —
 Dorsum immane mari summo ; tres Eurus ab alto 110
 In brevia et Syrtes urguet — miserabile visu —
 Illiditque vadis atque aggere cingit arenae.

Unam, quae Lycios fidumque vehebat Oronten,
 Ipsius ante oculos ingens a vertice pontus
 In puppim ferit : excutitur pronusque magister 115
 Volvitur in caput ; ast illam ter fluctus ibidem
 Torquet agens circum, et rapidus vorat aequore vertex.
 Apparent rari nantes in gurgite vasto,
 Arma virum, tabulaeque, et Troia gaza per undas.
 Jam validam Ilionei navem, jam fortis Achatae, 120
 Et qua vectus Abas, et qua grandaevus Aletes,
 Vicit hiems ; laxis laterum compagibus omnes
 Accipiunt inimicum imbrem, rimisque fatiscunt.

Interea magno misceri murmure pontum,
 Emissamque hiemem sensit Neptunus et imis 125
 Stagna refusa vadis, graviter commotus : et alto
 Prospiciens, summa placidum caput extulit unda.
 Disiectam Aeneae toto videt aequore classem,
 Fluctibus oppressos Troas coelique ruina,
 Nec latuere doli fratrem Junonis et irae. 130
 Eurum ad se Zephyrumque vocat, dehinc talia fatur :

Tantane vos generis tenuit fiducia vestri ?

Jam coelum terramque meo sine numine, Venti,
 Miscere, et tantas audetis tollere moles?
 Quos ego — ! Sed motos praestat componere fluctus. 135
 Post mihi non simili poena commissa luetis.
 Maturate fugam, regique haec dicite vestro :
 Non illi imperium pelagi saevumque tridentem,
 Sed mihi sorte datum. Tenet ille immania saxa,
 Vestras, Eure, domos ; illa se jactet in aula 140
 Aeolus, et clauso ventorum carcere regnet.
 Sic ait, et dicto citius tumida aequora placat,
 Collectasque fugat nubes solemque reducit.
 Cymothoë simul et Triton adnixus acuto
 Detrudunt naves scopulo ; levat ipse tridenti ; 145
 Et vastas aperit Syrtes, et temperat aequor,
 Atque rotis summas levibus perlabitur undas.
 Ac veluti magno in populo quum saepe coorta est
 Seditio, saevitque animis ignobile vulgus,
 Jamque faces et saxa volant — furor arma ministrat — 150
 Tum, pietate gravem ac meritis si forte virum quem
 Conspexere, silent arrectisque auribus adstant ;
 Ille regit dictis animos, et pectora mulcet :
 Sic cunctus pelagi cecidit fragor, aequora postquam
 Prospiciens genitor coeloque investus aperto 155
 Flectit equos curruque volans dat lora secundo.
 Defessi Aeneadae, quae proxima litora, cursu
 Contendunt petere, et Libyae vertuntur ad oras.
 Est in secessu longo locus : insula portum
 Efficit objectu laterum, quibus omnis ab alto 160
 Frangitur inque sinus scindit sese unda reductos ;
 Hinc atque hinc vastae rupes geminique minantur
 In coelum scopuli, quorum sub vertice late
 Aequora tuta silent ; tum silvis scena coruscis
 Desuper horrentique atrum nemus imminet umbra ; 165
 Fronte sub adversa scopulis pendentibus antrum,
 Intus aquae dulces vivoque sedilia saxo,
 Nympharum domus : hic fessas non vincula naves

Ulla tenent, unco non alligat ancora morsu.
 Huc septem Aeneas collectis navibus omni 170
 Ex numero subit; ac magno telluris amore
 Egressi optata potiuntur Troes arena
 Et sale tabentes artus in litore ponunt.
 Ac primum silici scintillam excudit Achates
 Succcepitque ignem foliis atque arida circum 175
 Nutrimenta dedit rēpuitque in fomite flammam.
 Tum Cererem corruptam undis Cerealiaque arma
 Expediunt fessi rerum, frugesque receptas
 Et torrere parant flammis et frangere saxo.
 Aeneas scopulum interea conscendit et omnem 180
 Prospectum late pelago petit, Anthea si quem
 Jactatum vento videat Phrygiasque biremes,
 Aut Capyn, aut celsis in puppibus arma Caici.
 Navem in conspectu nullam, tres litore cervos
 Prospicit errantes; hos tota armenta sequuntur 185
 A tergo, et longum per valles pascitur agmen.
 Constitit hic, arcumque manu celeresque sagittas
 Corripuit, fidus quae tela gerebat Achates,
 Ductoresque ipsos primum, capita alta ferentes
 Cornibus arboreis, sternit, tum vulgus, et omnem 190
 Miscet agens telis nemora inter frondea turbam;
 Nec prius absistit, quam septem ingentia victor
 Corpora fundat humi et numerum cum navibus aequet.
 Hinc portum petit, et socios partitur in omnes.
 Vina bonus quae deinde cadis onerarat Acestes 195
 Litore Trinacriō dederatque abeuntibus heros,
 Dividit, et dictis maerentia pectora mulcet:
 O socii, — neque enim ignari sumus ante malorum —
 O passi graviores, dabit deus his quoque finem.
 Vos et Scyllaeam rabiem penitusque sonantes 200
 Accestis scopulos, vos et Cyclopia saxa
 Experti: revocate animos, maestumque timorem
 Mittite: forsā et haec olim meminisse juvabit.
 Per varios casus, per tot discrimina rerum

Tendimus in Latium, sedes ubi fata quietas
 Ostendunt ; illic fas regna resurgere Trojae.
 Durate, et vosmet rebus servate secundis.

Talia voce refert, curisque ingentibus aeger
 Spem vultu simulat, premit altum corde dolorem.
 Illi se praedae accingunt dapibusque futuris :
 Tergora deripiunt costis et viscera nudant ;
 Pars in frusta secant veribusque trementia figunt ;
 Litore aëna locant alii, flammasque ministrant.
 Tum victu revocant vires, fusique per herbam
 Implentur veteris Bacchi pinguisque ferinae.
 Postquam exempta fames epulis mensaeque remotae,
 Amissos longo socios sermone requirunt,
 Spemque metumque inter dubii, seu vivere credant,
 Sive extrema pati nec jam exaudire vocatos.
 Praecipue pius Aeneas nunc acris Oronti,
 Nunc Amyci casum gemit et crudelia secum
 Fata Lyci, fortemque Gyan, fortemque Cloanthum.

Et jam finis erat, cum Juppiter aethere summo
 Despiciens mare velivolum terrasque jacentes
 Litoraue et latos populos, sic vertice coeli
 Constitit et Libyae defixit lumina regnis.
 Atque illum tales jactantem pectore curas
 Tristior et lacrimis oculos suffusa nitentes
 Alloquitur Venus : O qui res hominumque deumque
 Aeternis regis imperiis, et fulmine terres,
 Quid meus Aeneas in te committere tantum,
 Quid Troes potuere, quibus, tot funera passis,
 Cunctis ob Italiam terrarum clauditur orbis ?
 Certe hinc Romanos olim, volventibus annis,
 Hinc fore ductores, revocato a sanguine Teucris,
 Qui mare, qui terras omni ditione tenerent,
 Pollicitus, quae te, genitor, sententia perit ?
 Hoc equidem occasum Trojae tristesque ruinas
 Solabar, fatis contraria fata rependens ;
 Nunc eadem fortuna viros tot casibus actos

Insequitur. Quem das finem, rex magne, laborum?
 Antenor potuit, mediis elapsus Achivis,
 Illyricos penetrare sinus atque intima tutus
 Regna Liburnorum, et fontem superare Timavi,
 Unde per ora novem vasto cum murmure montis 245
 It mare proruptum et pelago premit arva sonanti.
 Hic tamen ille urbem Patavi sedesque locavit
 Teucrorum, et genti nomen dedit armaque fixit
 Troia, nunc placida compostus pace quiescit:
 Nos tua progenies, coeli quibus adnuis arcem, 250
 Navibus — infandum! — amissis, unius ob iram
 Prodimur atque Italiam longe disjungimur oris.
 Hic pietatis honos? sic nos in sceptrum reponis?
 Olli subridens hominum sator atque deorum
 Vultu, quo coelum tempestatesque serenat, 255
 Oscula libavit natae, dehinc talia fatur:
 Parce metu, Cytherea, manent immota tuorum
 Fata tibi: cernes urbem et promissa Lavini
 Moenia, sublimemque feres ad sidera coeli
 Magnanimum Aenean; neque me sententia vertit. 260
 Hic tibi — labor enim, quando haec te cura remordet,
 Longius et volvens fatorum arcana movebo —
 Bellum ingens geret Italia populosque feroces
 Contundet, moresque viris et moenia ponet,
 Tertia dum Latio regnantem viderit aestas, 265
 Ternaque transierint Rutulis hiberna subactis.
 At puer Ascanius, cui nunc cognomen Iulo
 Additur, — Ilus erat, dum res stetit Ilia regno —
 Triginta magnos volvendis mensibus orbes
 Imperio explebit, regnumque ab sede Lavini 270
 Transferet, et longam multa vi muniet Albam.
 Hic jam ter centum totos regnabitur annos
 Gente sub Hectorea, donec regina sacerdos
 Marte gravis geminam partu dabit Ilia prolem.
 Inde lupae fulvo nutricis tegmine laetus 275
 Romulus excipiet gentem, et Mavortia condet

Moenia Romanosque suo de nomine dicet.
 His ego nec metas rerum nec tempora pono ;
 Imperium sine fine dedi. Quin aspera Juno,
 Quae mare nunc terrasque metu coelumque fatigat, 280
 Consilia in melius referet, mecumque fovebit
 Romanos, rerum dominos, gentemque togatam.
 Sic placitum. Veniet lustris labentibus aetas,
 Cum domus Assaraci Phthiam clarasque Mycenae
 Servitio premet ac victis dominabitur Argis. 285
 Nascetur pulchra Trojanus origine Caesar,
 Imperium Oceano, famam qui terminet astris,
 Julius, a magno demissum nomen Iulo.

Hunc tu olim coelo, spoliis Orientis onustum,
 Accipies securâ ; vocabitur hic quoque votis. 290
 Aspera tum positis mitescent secula bellis ;
 Cana Fides, et Vesta, Remo cum fratre Quirinus,
 Jura dabunt ; dirae ferro et compagibus artis
 Claudentur Belli portae ; Furor impius intus
 Saeva sedens super arma et centum vinctus aënis 295
 Post tergum nodis fremet horridus ore cruento.

Haec ait, et Maia genitum demittit ab alto,
 Ut terrae, utque novae pateant Karthaginis arces
 Hospitio Teucris, ne fati nescia Dido
 Finibus arceret. Volat ille per aëra magnum 300
 Remigio alarum, ac Libyae citus adstitit oris.
 Et jam jussa facit, ponuntque ferocia Poeni
 Corda volente deo ; in primis regina quietum
 Accipit in Teucros animum mentemque benignam.

At pius Aeneas, per noctem plurima volvens, 305
 Ut primum lux alma data est, exire locosque
 Explorare novos, quas vento accesserit oras,
 Qui teneant, nam inculta videt, hominesne feraene,
 Quaerere constituit, sociisque exacta refert.
 Classem in convexo nemorum sub rupe cavata 310
 Arboribus clausam circum atque horrentibus umbris
 Occulit ; ipse uno graditur comitatus Achate,

Bina manu lato crispans hastilia ferro.
 Cui mater media sese tulit obvia silva,
 Virginis os habitumque gerens et virginis arma, 315
 Spartanae, vel qualis equos Threissa fatigat
 Harpalyce volucremque fuga praevertitur Hebrum.
 Namque humeris de more habilem suspenderat arcum
 Venatrix, dederatque comam diffundere ventis,
 Nuda genu, nodoque sinus collecta fluentes. 320
 Ac prior, Heus, inquit, juvenes, monstrate, mearum
 Vidistis si quam hic errantem forte sororum,
 Succinctam pharetra et maculosae tegmine lyncis,
 Aut spumantis apri cursum clamore prementem.

Sic Venus ; et Veneris contra sic filius orsus : 325
 Nulla tuarum audita mihi neque visa sororum,
 O — quam te memorem, virgo ? namque haud tibi vultus
 Mortalis, nec vox hominem sonat : o, dea certe ;
 An Phoebi soror ? an Nympharum sanguinis una ?
 Sis felix, nostrumque leves, quaecumque, laborem, 330
 Et, quo sub coelo tandem, quibus orbis in oris
 Jactemur, doceas : ignari hominumque locorumque
 Erramus, vento huc vastis et fluctibus acti :
 Multa tibi ante aras nostra cadet hostia dextra.

Tum Venus : Haud equidem tali me dignor honore ; 335
 Virginibus Tyriis mos est gestare pharetram,
 Purpureoque alte suras vincere cothurno.
 Punica regna vides, Tyrios et Agenoris urbem ;
 Sed fines Libyci, genus intractabile bello.
 Imperium Dido Tyria regit urbe profecta, 340
 Germanum fugiens. Longa est injuria, longae
 Ambages ; sed summa sequar fastigia rerum.
 Huic conjux Sychaeus erat, ditissimus agri
 Phoenicum, et magno miserae dilectus amore,
 Cui pater intactam dederat, primisque jugarat 345
 Ominibus. Sed regna Tyri germanus habebat
 Pygmalion, scelere ante alios immanior omnes.
 Quos inter medius venit furor. Ille Sychaeum

Impius ante aras atque auri caecus amore
 Clam ferro incautum superat, securus amorum 350
 Germanae ; factumque diu celavit, et aegram,
 Multa malus simulans, vana spe lusit amantem.
 Ipsa sed in somnis inhumati venit imago
 Conjugis, ora modis attollens pallida miris ;
 Crudeles aras trajectaque pectora ferro 355
 Nudavit, caecumque domus scelus omne rexit.
 Tum celerare fugam patriaue excedere suadet,
 Auxiliumque viae veteres tellure recludit
 Thesauros, ignotum argenti pondus et auri.
 His commota fugam Dido sociosque parabat. 360
 Conveniunt, quibus aut odium crudele tyranni
 Aut metus acer erat ; naves, quae forte paratae,
 Corripiunt, onerantque auro ; portantur avari
 Pygmalionis opes pelago ; dux femina facti.
 Devenere locos, ubi nunc ingentia cernis 365
 Moenia surgentemque novae Karthaginis arcem,
 Mercatique solum, facti de nomine Byrsam,
 Taurino quantum possent circumdare tergo.
 Sed vos qui tandem, quibus aut venistis ab oris,
 Quove tenetis iter ? Quaerenti talibus ille 370
 Suspirans imoque trahens a pectore vocem :
 O dea, si prima repetens ab origine pergam,
 Et vacet annales nostrorum audire laborum,
 Ante diem clauso componat Vesper Olympo.
 Nos Troja antiqua, si vestras forte per aures 375
 Trojae nomen iit, diversa per aequora vectos
 Forte sua Libycis tempestas appulit oris.
 Sum pius Aeneas, raptos qui ex hoste Penates
 Classe veho mecum, fama super aethera notus.
 Italiam quaero patriam, et genus ab Jove summo. 380
 Bis denis Phrygium conscendi navibus aequor,
 Matre dea monstrante viam, data fata secutus ;
 Vix septem convulsae undis Euroque supersunt.
 Ipse ignotus, egens, Libyae deserta peragro,

Europa atque Asia pulsus. Nec plura querentem 385
Passa Venus medio sic interfata dolore est :

Quisquis es, haud, credo, invisus coelestibus auras
Vitales carpis, Tyriam qui adveneris urbem.
Perge modo, atque hinc te reginae ad limina perfer.
Namque tibi reduces socios classemque relata 390
Nuntio et in tutum versis aquilonibus actam,
Ni frustra augurium vani docuere parentes.
Adspice bis senos laetantes agmine cycnos,
Aetheria quos lapsa plaga Jovis ales aperto
Turbabat coelo ; nunc terras ordine longo 395
Aut capere aut captas jam despectare videntur :
Ut reduces illi ludunt stridentibus alis,
Et coetu cinxere polum, cantusque dedere,
Haud aliter puppesque tuae pubesque tuorum
Aut portum tenet, aut pleno subit ostia velo. 400
Perge modo, et, qua te ducit via, dirige gressum.

Dixit, et avertens rosea cervice refulsit,
Ambrosiaeque comae divinum vertice odorem
Spiravere, pedes vestis defluxit ad imos,
Et vera incessu patuit dea. Ille ubi matrem 405
Agnovit, tali fugientem est voce secutus :
Quid natum toties, crudelis tu quoque, falsis
Ludis imaginibus ? cur dextrae jungere dextram
Non datur ac veras audire et reddere voces ?
Talibus incusat, gressumque ad moenia tendit. 410
At Venus obscuro gradientes aere saepsit,
Et multo nebulae circum dea fudit amictu,
Cernere ne quis eos, neu quis contingere posset,
Molirive moram, aut veniendi poscere caussas.
Ipsa Paphum sublimis abit, sedesque revisit 415
Laeta suas, ubi templum illi, centumque Sabaeo
Ture calent arae sertisque recentibus halant.

Corripuere viam interea, qua semita monstrat.
Jamque ascendebant collem, qui plurimus urbi
Imminet adversasque adspectat desuper arces. 420

Miratur molem Aeneas, magalia quondam,
 Miratur portas strepitumque et strata viarum.
 Instant ardentes Tyrii, pars ducere muros
 Molirique arcem et manibus subvolvere saxa,
 Pars optare locum tecto et concludere sulco ; 425
 Jura magistratusque legunt sanctumque senatum ;
 Hic portus alii effodiunt : hic alta theatri
 Fundamenta locant alii, immanesque columnas
 Rupibus excidunt, scenis decora alta futuris.
 Qualis apes aestate nova per florea rura 430
 Exercet sub sole labor, quum gentis adultos
 Educunt fetus, aut quum liquentia mella
 Stipant et dulci distendunt nectare cellas,
 Aut onera accipiunt venientum, aut agmine facto
 Ignavum fucos pecus a praesepibus arcent : 435
 Fervet opus, redolentque thymo fragrantia mella.
 O fortunati, quorum jam moenia surgunt !
 Aeneas ait, et fastigia suspicit urbis.
 Infert se saeptus nebula — mirabile dictu —
 Per medios, miscetque viris, neque cernitur ulli. 440
 Lucus in urbe fuit media, laetissimus umbrae,
 Quo primum jactati undis et turbine Poeni
 Effodere loco signum, quod regia Juno
 Monstrarat, caput acris equi : sic nam fore bello 445
 Egregiam et facilem victu per saecula gentem.
 Hic templum Junoni ingens Sidonia Dido
 Condebat, donis opulentum et numine divae,
 Aerea cui gradibus surgebant limina nexaeque
 Aere trabes, foribus cardo stridebat aënis.
 Hoc primum in luco nova res oblata timorem 450
 Leniit, hic primum Aeneas sperare salutem
 Ausus et afflictis melius confidere rebus.
 Namque sub ingenti lustrat dum singula templo,
 Reginam opperiens, dum, quae Fortuna sit urbi,
 Artificumque manus inter se operumque laborem 455
 Miratur, videt Iliacas ex ordine pugnās

Bellaque jam fama totum vulgata per orbem,
 Atridas, Priamumque, et saevum ambobus Achillen.
 Constat, et lacrimans, Quis jam locus, inquit, Achate,
 Quae regio in terris nostri non plena laboris? 460
 En Priamus. Sunt hic etiam sua praemia laudi;
 Sunt lacrimae rerum et mentem mortalia tangunt.
 Solve metus; feret haec aliquam tibi fama salutem.
 Sic ait, atque animum pictura pascit inani,
 Multa gemens, largoque humectat flumine vultum. 465
 Namque videbat, uti bellantes Pergama circum
 Hac fugerent Graii, premeret Trojana juvenus,
 Hac Phryges, instaret curru cristatus Achilles.
 Nec procul hinc Rhesi niveis tentoria velis
 Agnoscit lacrimans, primo quae prodita somno 470
 Tydides multa vastabat caede cruentus,
 Ardentesque avertit equos in castra, prius quam
 Pabula gustassent Trojae Xanthumque bibissent.
 Parte alia fugiens amissis Troilus armis,
 Infelix puer atque impar congressus Achilli, 475
 Fertur equis, curruque haeret resupinus inani,
 Lora tenens tamen; huic cervixque comaeque trahuntur
 Per terram, et versa pulvis inscribitur hasta.
 Interea ad templum non aequae Palladis ibant
 Crinibus Iliades passis peplumque ferebant, 480
 Suppliciter tristes et tunsae pectora palmis;
 Diva solo fixos oculos aversa tenebat.
 Ter circum Iliacos raptaverat Hectora muros,
 Exanimumque auro corpus vendebat Achilles.
 Tum vero ingentem gemitum dat pectore ab imo, 485
 Ut spolia, ut currus, utque ipsum corpus amici,
 Tendentemque manus Priamum conspexit inermes.
 Se quoque principibus permixtum agnovit Achivis,
 Eoasque acies et nigri Memnonis arma.
 Ducit Amazonidum lunatis agmina peltis 490
 Penthesilea furens, mediisque in milibus ardet,
 Aurea subnectens exsertae cingula mammae,

Bellatrix, audetque viris concurrere virgo.

Haec dum Dardanio Aeneae miranda videntur,
 Dum stupet, obtutuque haeret defixus in uno, 495
 Regina ad templum, forma pulcherrima Dido,
 Incessit, magna juvenum stipante caterva.
 Qualis in Eurotae ripis aut per juga Cynthi
 Exercet Diana choros, quam mille secutae
 Hinc atque hinc glomerantur Oreades ; illa pharetram 500
 Fert humero, gradiensque deas supereminet omnes ;
 Latonae tacitum pertentant gaudia pectus :
 Talis erat Dido, talem se laeta ferebat
 Per medios, instans operi regnisque futuris.
 Tum foribus divae, mediâ testudine templi, 505
 Saepta armis, solioque alte subnixa resedit.
 Jura dabat legesque viris, operumque laborem
 Partibus aequabat justis, aut sorte trahebat :
 Quum subito Aeneas concursu accedere magno
 Anthea Sergestumque videt fortemque Cloanthum, 510
 Teucrorumque alios, ater quos aequore turbo
 Dispulerat penitusque alias avexerat oras.
 Obstupuit simul ipse simul percussus Achates
 Laetitiaque metuque ; avidi conjungere dextas
 Ardebant ; sed res animos incognita turbat. 515
 Dissimulant, et nube cava speculantur amicti,
 Quae fortuna viris, classem quo litore linquant,
 Quid veniant ; cunctis nam lecti navibus ibant,
 Orantes veniam, et templum clamore petebant.
 Postquam introgressi et coram data copia fandi, 520
 Maximus Ilioneus placido sic pectore coepit :
 O Regina, novam cui condere Juppiter urbem
 Justitiaque dedit gentes frenare superbas,
 Troes te miseri, ventis maria omnia vecti,
 Oramus, prohibe infandos a navibus ignes, 525
 Parce pio generi, et propius res adspice nostras.
 Non nos aut ferro Libycos populare Penates
 Venimus, aut raptas ad litora vertere praedas ;

Non ea vis animo, nec tanta superbia victis.
 Est locus, Hesperiam Graii cognomine dicunt, . 530
 Terra antiqua, potens armis atque ubere glaebae;
 Oenotri coluere viri; nunc fama, minores
 Italiam dixisse ducis de nomine gentem.
 Hic cursus fuit:

Quum subito adsurgens fluctu nimbosus Orion 535
 In vada caeca tulit, penitusque procacibus austris
 Perque undas, superante salo, perque invia saxa
 Dispulit; huc pauci vestris adnavimus oris.
 Quod genus hoc hominum? quaeve hunc tam barbara morem
 Permittit patria? hospitio prohibemur arenae; 540
 Bella cient, primaque vetant consistere terra.
 Si genus humanum et mortalia temnitis arma,
 At sperate deos memores fandi atque nefandi.
 Rex erat Aeneas nobis, quo justior alter,
 Nec pietate fuit nec bello major et armis. 545
 Quem si fata virum servant, si vescitur aura
 Aetheria, neque adhuc crudelibus occubat umbris,
 Non metus; officio nec te certasse priorem
 Poeniteat. Sunt et Siculis regionibus urbes
 Arvaeque, Trojanoque a sanguine clarus Acestes. 550
 Quassatam ventis liceat subducere classem,
 Et silvis aptare trabes et stringere remos,
 Si datur Italiam, sociis et rege recepto,
 Tendere, ut Italiam laeti Latiumque petamus,
 Sin absumpta salus, et te, pater optime Teucrum, 555
 Pontus habet Libyae, nec spes jam restat Juli,
 At freta Sicaniae saltem sedesque paratas,
 Unde huc advecti, regemque petamus Acesten.
 Talibus Ilioneus; cuncti simul ore fremebant
 Dardanidae. 560

Tum breviter Dido, vultum demissa, profatur:
 Solvite corde metum, Teucris, secludite curas.
 Res dura et regni novitas me talia cogunt
 Moliri, et late fines custode tueri.

Quis genus Aeneadum, quis Trojae nesciat urbem,
 Virtutesque virosque, aut tanti incendia belli?
 Non obtunsa adeo gestamus pectora Poeni,
 Nec tam aversus equos Tyria Sol jungit ab urbe.
 Seu vos Hesperiam magnam Saturniaque arva,
 Sive Erycis fines regemque optatis Acesten,
 Auxilio tutos dimittam, opibusque juvabo.
 Vultis et his mecum pariter considerare regnis?
 Urbem quam statuo, vestra est; subducite naves;
 Tros Tyriusque mihi nullo discrimine agetur.
 Atque utinam rex ipse Noto compulsus eodem
 Afforet Aeneas! Equidem per litora certos
 Dimittam et Libyae hustrare extrema jubebo,
 Si quibus ejectus silvis aut urbibus errat.

His animum arrecti dictis et fortis Achates
 Et pater Aeneas jamdudum erumpere nubem
 Ardebant. Prior Aenean compellat Achates:
 Nate dea, quae nunc animo sententia surgit?
 Omnia tuta vides, classem sociosque receptos.
 Unus abest, medio in fluctu quem vidimus ipsi
 Submersum; dictis respondent cetera matris.
 Vix ea fatus erat, quum circumfusa repente
 Scindit se nubes et in aethera purgat apertum.
 Restitit Aeneas claraque in luce refulsit,
 Os humerosque deo similis; namque ipsa decoram
 Caesariem nato genetrix lumenque juventae
 Purpureum et laetos oculis afflarat honores:
 Quale manus addunt ebori decus, aut ubi flavo
 Argentum Pariusve lapis circumdatur auro.
 Tum sic reginam alloquitur, cunctisque repente
 Inprovisus ait: Coram, quem quaeritis, adsum,
 Troius Aeneas, Libycis ereptus ab undis.
 O sola infandos Trojae miserata labores,
 Quae nos, reliquias Danaum, terraeque marisque
 Omnibus exhaustos jam casibus, omnium egenos,
 Urbe, domo, socias, grates persolvere dignas

Non opis est nostrae, Dido, nec quidquid ubique est
 Gentis Dardaniae, magnum quae sparsa per orbem.
 Di tibi, si qua pios respectant numina, si quid
 Usquam justitia est et mens sibi conscia recti,
 Praemia digna ferant. Quae te tam laeta tulerunt
 Saecula? qui tanti talem genuere parentes?
 In freta dum fluvii current, dum montibus umbrae
 Lustrabunt convexa, polus dum sidera pascet,
 Semper honos nomenque tuum laudesque manebunt,
 Quae me cumque vocant terrae. Sic fatus, amicum
 Ilionea petit dextra, laevaue Serestum,
 Post alios, fortemque Gyan, fortemque Cloanthum.

605

610

Obstupuit primo adspectu Sidonia Dido,
 Casu deinde viri tanto, et sic ore locuta est:
 Quis te nate dea, per tanta pericula casus
 Insequitur? quae vis immanibus applicat oris?
 Tunc ille Aeneas, quem Dardanio Anchisae
 Alma Venus Phrygii genuit Simoëntis ad undam?
 Atque equidem Teucrum memini Sidona venire
 Finibus expulsum patriis, nova regna petentem
 Auxilio Beli; genitor tum Belus opimam
 Vastabat Cyprum, et victor ditione tenebat.
 Tempore jam ex illo casus mihi cognitus urbis
 Trojanae nomenque tuum regesque Pelasgi.
 Ipse hostis Teucros insigni laude ferebat,
 Seque ortum antiqua Teucrorum ab stirpe volebat.
 Quare agite, o tectis, juvenes, succedite nostris.
 Me quoque per multos similis fortuna labores
 Jactatam hac demum voluit consistere terra.
 Non ignara mali miseris succurrere disco.
 Sic memorat; simul Aenean in regia ducit
 Tecta, simul divum templis indicit honorem.
 Nec minus interea sociis ad litora mittit
 Viginti tauros, magnorum horrentia centum
 Terga suum, pingues centum cum matribus agnos,
 Munera laetitiamque dei.

615

620

625

630

635

At domus interior regali splendida luxu
Instruitur, mediisque parant convivia tectis :
Arte laboratae, vestes ostroque superbo,
Ingens argentum mensis, caelataque in auro 640
Fortia facta patrum, series longissima rerum
Per tot ducta viros antiquae ab origine gentis.

Aeneas — neque enim patrius consistere mentem
Passus amor — rapidum ad naves praemittit Achaten,
Ascanio ferat haec, ipsumque ad moenia ducat ; 645
Omnis in Ascanio cari stat cura parentis.
Munera praeterea, Iliacis erepta ruinis,
Ferre jubet, pallam signis auroque rigentem,
Et circumtextum croceo velamen acantho,
Ornatus Argivae Helenae, quos illa Mycenis, 650
Pergama quum peteret in concessosque Hymenaeos,
Extulerat, matris Ladae mirabile donum :
Praeterea sceptrum, Ilione quod gesserat olim,
Maxima, natarum Priami colloque monile
Baccatum, et duplicem gemmis auroque coronam. 655
Haec celerans iter ad naves tendebat Achates.

At Cytherea novas artes, nova pectore versat
Consilia, ut faciem mutatus et ora Cupido
Pro dulci Ascanio veniat, donisque furem
Incendat reginam, atque ossibus implicet ignem ; 660
Quippe domum timet ambiguam Tyriosque bilingues ;
Urit atrox Juno, et sub noctem cura recursat.
Ergo his aligerum dictis affatur Amorem :
Nate, meae vires, mea magna potentia solus,
Nate, patris summi qui tela Typhoia temnis, 665
Ad te confugio et supplex tua numina posco.
Frater ut Aeneas pelago tuus omnia circum
Litora jaetetur odiis Junonis iniquae,
Nota tibi, et nostro doluisti saepe dolore.
Hunc Phoenissa tenet Dido blandisque moratur 670
Vocibus ; et vereor, quo se Junonia vertant
Hospitia ; haud tanto cessabit cardine rerum.

Quocirca capere ante dolis et cingere flamma
 Reginam meditor, ne quo se numine mutet,
 Sed magno Aeneae mecum teneatur amore. . 673
 Qua facere id possis, nostram nunc accipe mentem :
 Regius accitu cari genitoris ad urbem
 Sidoniam puer ire parat, mea maxima cura,
 Dona ferens, pelago et flammis restantia Trojae ;
 Hunc ego sopitum somno super alta Cythera 680
 Aut super Idalium sacrata sede recondam,
 Ne qua scire dolos mediusve occurrere possit.
 Tu faciem illius noctem non amplius unam
 Falle dolo, et notos pueri puer indue vultus,
 Ut, quum te gremio accipiet laetissima Dido 685
 Regales inter mensas laticemque Lyaeum,
 Quum dabit amplexus atque osoula dulcia figet,
 Occultum inspires ignem fallasque veneno.
 Paret Amor dictis carae genetricis, et alas
 Exuit, et gressu gaudens incedit Iuli. 690
 At Venus Ascanio placidam per membra quietem
 Irrigat, et fotum gremio dea tollit in altos
 Idaliae lucos, ubi mollis amaracus illum
 Floribus et dulci adspirans complectitur umbra.
 Jamque ibat dicto parens et dona Cupido 695
 Regia portabat Tyriis, duce laetus Achate.
 Quum venit, aulaeis jam se regina superbis
 Aurea composuit sponda mediamque locavit.
 Jam pater Aeneas et jam Trojana juvenus
 Conveniunt, stratoque super discumbitur ostro. 700
 Dant famuli manibus lymphas, Cereremque canistris
 Expediunt, tonsisque ferunt mantelia villis.
 Quinquaginta intus famulae, quibus ordine longam
 Cura penum struere, et flammis adolere Penates ;
 Centum aliae totidemque pares aetate ministri, 705
 Qui dapibus mensas onerent et pocula ponant.
 Nec non et Tyrii per limina laeta frequentes
 Convenere, toris jussi discumbere pictis.

Mirantur dona Aeneae, mirantur Iulum
 Flagrantesque dei vultus simulataque verba, 720
 Pallamque et pictum croceo velamen acantho.
 Praecipue infelix, pesti devota futurae,
 Expleri mentem nequit ardescitque tuendo
 Phoenissa, et pariter puero donisque movetur.
 Ille ubi complexu Aeneae colloque pependit 725
 Et magnum falsi implevit genitoris amorem,
 Reginam petit. Haec oculis, haec pectore toto
 Haeret et interdum gremio foveat, inscia Dido,
 Insideat quantus miserae deus. At memor ille
 Matris Acidaliae paulatim abolere Sychaeum 730
 Incipit, et vivo tentat praevertere amore
 Jam pridem resides animos desuetaque corda.
 Postquam prima quies epulis, mensaeque remotae,
 Crateras magnos statuunt et vina coronant.
 Fit strepitus tectis, vocemque per ampla volutant 735
 Atria; dependent lychni laquearibus aureis
 Incensi, et noctem flammis funalia vincunt.
 Hic regina gravem gemmis auroque poposcit
 Implevitque mero pateram, quam Belus et omnes
 A Belo soliti; tum facta silentia tectis: 740
 Juppiter, hospitibus nam te dare jura loquuntur,
 Hunc laetum Tyriisque diem Trojaque profectis
 Esse velis, nostrosque hujus meminisse minores.
 Adsit laetitiae Bacchus dator, et bona Juno,
 Et vos, o coetum, Tyrii, celebrate faventes. 745
 Dixit, et in mensam laticum libavit honorem,
 Primaque, libato, summo tenus attigit ore;
 Tum Bitiae dedit increpitans; ille impiger hausit
 Spumantem pateram, et pleno se proluit auro;
 Post alii procures. Cithara crinitus Iopas 750
 Personat aurata, docuit quem maximus Atlas.
 Hic canit errantem lunam solisque labores;
 Unde hominum genus et pecudes; unde imber et ignes;
 Arcturum pluviasque Hyadas geminosque Triones;

Quid tantum Oceano properent se tingere soles 748
 Hiberni, vel quae tardis mora noctibus obstet.
 Ingeminant plausu Tyrii, Troesque sequuntur.
 Nec non et vario noctem sermone trahebat
 Infelix Dido, longumque bibebat amorem,
 Multa super Priamo rogitans, super Hectore multa ; 750
 Nunc, quibus Aurorae venisset filius armis,
 Nunc, quales Diomedis equi, nunc, quantus Achilles.
 Immo age, et a prima dic, hospes, origine nobis
 Insidias, inquit, Danaum, casusque tuorum,
 Erroresque tuos ; nam te jam septima portat 755
 Omnibus errantem terris et fluctibus aestas.

LIBER II.

CONTICUERE omnes, intentique ora tenebant.
 Inde toro pater Aeneas sic orsus ab alto :
 Infandum, Regina, jubes renovare dolorem,
 Trojanas ut opes et lamentabile regnum
 Eruerint Danai ; quaeque ipse miserrima vidi, 5
 Et quorum pars magna fui. Quis talia fando
 Myrmidonum Dolopumve aut duri miles Ulixi
 Temperet a lacrimis ? et jam nox humida coelo
 Praecipitat, suadentque cadentia sidera somnos.
 Sed si tantus amor casus cognoscere nostros 20
 Et breviter Trojae supremum audire laborem,
 Quamquam animus meminisse horret, luctuque refugit,
 Incipiam. Fracti bello fatisque repulsi
 Ductores Danaum, tot jam labentibus annis,
 Instar montis equum divina Palladis arte 25
 Aedificant, sectaque intexunt abiete costas ;
 Votum pro reditu simulant ; ea fama vagatur.
 Huc delecta virum sortiti corpora furtim

Includunt caeco lateri, penitusque cavernas
Ingentes utrumque armato milite complent.

20

Est in conspectu Tenedos, notissima fama
Insula, dives opum, Priami dum regna manebant,
Nunc tantum sinus et statio male fida carinis;
Huc se provecti deserto in litore condunt.

Nos abiisse rati et vento petiisse Mycenae.

25

Ergo omnis longo solvit se Teucra luctu.

Panduntur portae; juvat ire et Dorica castra

Desertosque videre locos litusque relictum.

Hic Dolopum manus, hic saevus tendebat Achilles;

Classibus hic locus; hic acie certare solebant.

30

Pars stupet innuptae donum exitiale Minervae

Et molem mirantur equi; primusque Thymoetes

Duci intra muros hortatur et arce locari,

Sive dolo, seu jam Trojae sic fata ferebant.

At Capys, et quorum melior sententia menti,

35

Aut pelago Danaum insidias suspectaque dona

Praecipitare jubent, subjectisque urere flammis,

Aut terebrare cavas uteri et tentare latebras.

Scinditur incertum studia in contraria vulgus.

Primus ibi ante omnes, magna comitante caterva,

40

Laocoon ardens summa decurrit ab arce,

Et procul: O miseri, quae tanta insania, cives?

Creditis avectos hostis? aut ulla putatis

Dona carere dolis Danaum? sic notus Ulixes?

Aut hoc inclusi ligno occultantur Achivi,

45

Aut haec in nostros fabricata est machina muros

Inspectura domos venturaque desuper urbi,

Aut aliquis latet error; equo ne credite, Teucri.

Quidquid id est, timeo Danaos et dona ferentes.

Sic fatus validis ingentem viribus hastam

50

In latus inque feri curvam compagibus alvum

Contorsit. Stetit illa tremens, uteroque recusso

Insonuere cavae gemitumque dedere cavernae.

Et, si fata deum, si mens non laeva fuisset,

Impulerat ferro Argolicas foedare latebras, 33
Trojaque, nunc stares, Priamique arx alta, maneres.

Ecce, manus juvenem interea post terga revinctum
Pastores magno ad regem clamore trahebant
Dardanidae, qui se ignotum venientibus ultro,
Hoc ipsum ut strueret Trojamque aperiret Achivis, 60
Obtulerat, fidens animi, atque in utrumque paratus,
Seu versare dolos, seu certae occumbere morti.
Undique visendi studio Trojana juvenus
Circumfusa ruit, certantque illudere capto.
Accipe nunc Danaum insidias, et crimine ab uno 65
Disce omnes.

Namque ut conspectu in medio turbatus, inermis,
Constitit atque oculis Phrygia agmina circumspexit :
Heu, quae nunc tellus, inquit, quae me aequora possunt
Accipere? aut quid jam misero mihi denique restat, 70
Cui neque apud Danaos usquam locus, et super ipsi
Dardanidae infensi poenas cum sanguine poscunt?
Quo gemitu conversi animi, compressus et omnis
Impetus. Hortamur fari; quo sanguine cretus,
Quidve ferat, memoret, quae sit fiducia capto. 75
[Ille hæc, deposita tandem formidine, fatur:]

Cuncta equidem tibi, Rex, fuerit quodcumque, fatebor
Vera, inquit; neque me Argolica de gente negabo;
Hoc primum; nec, si miserum Fortuna Sinonem
Finxit, vanum etiam mendacemque improba finget. 80
Fando aliquod si forte tuas pervenit ad aures
Belidae nomen Palamedis et incluta fama
Gloria, quem falsa sub proditione Pelasgi
Insontem infando indicio, quia bella vetabat,
Demisere neci, nunc cassum lumine lugent: 85
Illi me comitem et consanguinitate propinquum
Pauper in arma pater primis huc misit ab annis.
Dum stabat regno incolumis regumque vigeat
Consiliis, et nos aliquod nomenque decusque
Gessimus. Invidia postquam pellacis Ulixi — 90

Haud ignota loquor — superis concessit ab oris
 Afflictus vitam in tenebris luctuque trahebam,
 Et casum insontis mecum indignabar amici.
 Neque tacui demens, et me, fors si qua tulisset,
 Si patrios umquam remeassem victor ad Argos, 95
 Promisi ultorem, et verbis odia aspera movi.
 Hinc mihi prima mali labes, hinc semper Ulixes
 Criminibus terrere novis, hinc spargere voces
 In vulgum ambiguas, et quaerere conscius arma.
 Nec requievit enim, donec Calchante ministro — 100
 Sed quid ego haec autem nequidquam ingrata revolve?
 Quidve moror, si omnes uno ordine habetis Achivos,
 Idque audire sat est? Jamdudum sumite poenas;
 Hoc Ithacus velit, et magno mercentur Atridae.
 Tum vero ardemus scitari et quaerere caussas, 105
 Ignari scelerum tantorum artisque Pelasgae.
 Prosequitur pavitans, et ficto pectore fatur:
 Saepe fugam Danaï Troja cupiere relicta
 Moliri et longo fessi discedere bello;
 Fecissentque utinam! saepe illos aspera ponti 110
 Interclusit hiemes, et terruit Auster euntes.
 Praecipue, quum jam hic trabibus contextus acernis
 Staret equus, toto sonuerunt aethere nimbi.
 Suspensi Eurypylum scitantem oracula Phoebi
 Mittimus, isque adytis haec tristia dicta reportat: 115
 Sanguine placastis ventos et virgine caesa,
 Quum primum Iliacas, Danaï, venistis ad oras;
 Sanguine quaerendi reditus, animaque litandum
 Argolica. Vulgi quae vox ut venit ad aures,
 Obstupuere animi, gelidusque per ima cucurrit 120
 Ossa tremor, cui fata parent, quem poscat Apollo.
 Hic Ithacus vatem magno Calchanta tumultu
 Protrahit in medios; quae sint ea numina divum,
 Flagitat. Et mihi jam multi crudele canebant
 Artificis scelus, et taciti ventura videbant. 125
 Bis quinos silet ille dies, tectusque recusat

Prodere vocē sua quemquam aut opponere mortī.
 Vix tandem, magnis Ithaci clamoribus actus,
 Composito rumpit vocem, et me destinat arae.
 Adsensere omnes, et, quae sibi quisque timebat, 130
 Unius in miseri exitium conversa tulere.

Jamque dies infanda aderat ; mihi sacra parari,
 Et salsae fruges, et circum tempora vittae.
 Eripui, fateor, leto me, et vincula rupi,
 Limosoque lacu per noctem obscurus in ulva 135
 Delitui, dum vela darent, si forte dedissent.

Nec mihi jam patriam antiquam spes ulla videndi,
 Nec dulces natos exoptatumque parentem ;
 Quos illi fors et poenas ob nostra reposcent
 Effugia, et culpam hanc miserorum morte piabunt. 140
 Quod te per superos et conscia numina veri,
 Per, si qua est, quae restet adhuc mortalibus usquam
 Intemerata fides, oro, miserere laborum
 Tantorum, miserere animi non digna ferentis.

His lacrimis vitam damus, et miserescimus ultro. 145
 Ipse viro primus manicas atque arta levare
 Vincula jubet Priamus, dictisque ita fatur amicis :
 Quisquis es, amissos hinc jam obliviscere Graios ;
 Noster eris, mihi que haec edissere vera roganti :
 Quo molem hanc immanis equi statuere ? quis auctor ? 150
 Quidve petunt ? quae religio ? aut quae machina belli ?
 Dixerat. Ille, dolis instructus et arte Pelasga,
 Sustulit exutas vinclis ad sidera palmas :

Vos, aeterni ignes, et non violabile vestrum
 Testor numen, ait, vos arae ensesque nefandi, 155
 Quos fugi, vittaeque deum, quas hostia gessi :
 Fas mihi Graiorum sacra resolvere jura,
 Fas odisse viros, atque omnia ferre sub auras,
 Si qua tegunt ; teneor patriae nec legibus ullis.
 Tu modo promissis maneat, servataque serves 160
 Troja fidem, si vera feram, si magna rependam.

Omnis spes Danaum et coepti fiducia belli

Palladis auxiliis semper stetit. Impiūs ex quo
 Tydides sed enim scelerumque inventor Ulixes,
 Fatale aggressi sacrato avellere templo 165
 Palladium, caesis summae custodibus arcis,
 Corripuere sacram effigiem, manibusque cruentis
 Virgineas ausi divae contingere vittas,
 Ex illo fluere ac retro sublapsa referri
 Spes Danaum, fractae vires, aversa deae mens. 170
 Nec dubiis ea signa dedit Tritonia monstribus.
 Vix positum castris simulacrum : arsere coruscae
 Luminibus flammæ arrectis, salsusque per artus
 Sudor iit, terque ipsa solo — mirabile dictu —
 Emicuit, parmamque ferens hastamque trementem. 175
 Extemplo tentanda fuga canit aequora Calchas,
 Nec posse Argolicis exscindi Pergama telis,
 Omina ni repetant Argis, numenque reducant,
 Quod pelago et curvis secum avexere carinis.
 Et nunc, quod patrias vento petiere Mycenae, 180
 Arma deosque parant comites, pelagoque remenso
 Improvisi aderunt. Ita digerit omina Calchas.
 Hanc pro Palladio moniti, pro numine laeso
 Effigiem statuere, nefas quae triste piaret.
 Hanc tamen immensam Calchas attollere molem 185
 Roboribus textis coeloque educere jussit,
 Ne recipi portis, aut duci in moenia possit,
 Neu populum antiqua sub religione tueri.
 Nam si vestra manus violasset dona Minervae,
 Tum magnum exitium — quod di prius omen in ipsum 190
 Convertant ! — Priami imperio Phrygibusque futurum ;
 Sin manibus vestris vestram ascendisset in urbem,
 Ultro Asiam magno Pelopea ad moenia bello
 Venturam, et nostros ea fata manere nepotes.
 Talibus insidiis perjurique arte Sinonis 195
 Credita res, captique dolis lacrimisque coactis,
 Quos neque Tydides, nec Larissaeus Achilles,
 Non anni domuere decem, non mille carinae.

Hic aliud majus miseris multoque tremendum
 Objicitur magis, atque improvida pectora turbat. 200
 Laocoön, ductus Neptuno sorte sacerdos,
 Sollemnes taurum ingentem mactabat ad aras.
 Ecce autem gemini a Tenedo tranquilla per alta —
 Horresco referens — immensis orbibus angues
 Incumbunt pelago, pariterque ad litora tendunt ; 205
 Pectora quorum inter fluctus arrecta jubaeque
 Sanguineae superant undas ; pars cetera pontum
 Pone legit sinuatque immensa volumine terga.
 Fit sonitus spumante salo ; jamque arva tenebant,
 Ardentesque oculos suffecti sanguine et igni, 220
 Sibilam lambebant linguis vibrantibus ora.
 Diffugimus visu exsangues. Illi agmine certo
 Laocoonta petunt ; et primum parva duorum
 Corpora natorum serpens amplexus uterque
 Implicat et miseros morsu depascitur artus ; 225
 Post ipsum, auxilio subeuntem ac tela ferentem,
 Corripiunt, spirisque ligant ingentibus ; et jam
 Bis medium amplexi, bis collo squamea circum
 Terga dati, superant capite et cervicibus altis.
 Ille simul manibus tendit divellere nodos, 230
 Perfusus sanie vittas atroque veneno,
 Clamores simul horrendos ad sidera tollit :
 Quales mugitus, fugit quum saucius aram
 Taurus et incertam excussit cervice securim.
 At gemini lapsu delubra ad summa dracones 235
 Effugiunt saevaeque petunt Tritonidis arcem,
 Sub pedibusque deae clipeique sub orbe teguntur.
 Tum vero tremefacta novus per pectora cunctis
 Insinuat pavor, et scelus expendisse merentem
 Laocoonta ferunt, sacrum qui cuspidem robur 240
 Laeserit et tergo sceleratam intorserit hastam.
 Ducendum ad sedes simulacrum orandaque divae
 Numina conclamant.
 Dividimus muros et moenia pandimus urbis.

Accingunt omnes operi, pedibusque rotarum 235
 Subjiciunt lapsus, et stuppea vincula collo
 Intendunt. Scandit fatalis machina muros,
 Feta armis. Pueri circum innuptaeque puellae
 Sacra canunt, funemque manu contingere gaudent.
 Illa subit, mediaeque minans illabitur urbi. 240
 O patria, o divum domus Ilium, et incluta bello
 Moenia Dardanidum! quater ipso in limine portae
 Substitit, atque utero sonitum quater arma dedere;
 Instamus tamen immemores caecique furore,
 Et monstrum infelix sacrata sistimus arce. 245
 Tunc etiam fatis aperit Cassandra futuris
 Ora, dei jussu non umquam credita Teucris.
 Nos delubra deum miseri, quibus ultimus esset
 Ille dies, festa velamus fronde per urbem.

Vertitur interea coelum et ruit oceano Nox, 250
 Involvans umbra magna terramque polumque
 Myrmidonumque dolos; fusi per moenia Teucri
 Conticuere; sopor fessos complectitur artus.
 Et jam Argiva phalanx instructis navibus ibat 255
 A Tenedo, tacitae per amica silentia lunae
 Litora nota petens, flammas quum regia puppis
 Extulerat, fatisque deum defensus iniquis
 Inclusos utero Danaos et pinea furtim
 Laxat claustra Sinon. Illos patefactus ad auras
 Reddit equus, laetique cavo se robore promunt 260
 Thessandrus Sthenelusque duces et dirus Ulixes,
 Demissum lapsi per funem, Acamasque, Thoasque,
 Pelidesque Neoptolemus, primusque Machaon,
 Et Menelaus, et ipse doli fabricator Epeus.
 Invadunt urbem somno vinoque sepultam; 265
 Caeduntur vigiles, portisque patentibus omnes
 Accipiunt socios atque agmina conscia jungunt.

Tempus erat, quo prima quies mortalibus aegris
 Incipit et dono divum gratissima serpit.
 In somnis, ecce, ante oculos maestissimus Hector 270

Visus adesse mihi, largosque effundere fletus,
 Raptatus bigis, ut quondam, aterque cruento
 Pulvere, perque pedes trajectus lora tumentes.
 Hei mihi, qualis erat ! quantum mutatus ab illo
 Hectore, qui redit exuvias indutus Achilli, 275
 Vel Danaum Phrygios jaculatus puppibus ignés !
 Squalentem barbam et concretos sanguine crines
 Vulneraque illa gerens, quae circum plurima muros
 Accepit patrios. Ultro flens ipse videbar
 Compellare virum et maestas expromere voces : 280
 O lux Dardaniae, spes o fidissima Teucrum,
 Quae tantae tenuere morae ? quibus Hector ab oris
 Exspectate venis ? ut te post multa tuorum
 Funera, post varios hominumque urbisque labores
 Defessi adspicimus ! quae caussa indigna serenos 285
 Foedavit vultus ? aut cur haec vulnera cerno ?
 Ille nihil, nec me quaerentem vana moratur,
 Sed graviter gemitus imo de pectore ducens,
 Heu fuge, nate dea, teque his, ait, eripe flammis.
 Hostis habet muros ; ruit alto a culmine Troja. 290
 Sat patriae Priamoque datum : si Pergama dextra
 Defendi possent, etiam hac defensa fuissent :
 Sacra suosque tibi commendat Troja Penates :
 Hos cape fatorum comites, his moenia quaere
 Magna, pererrato statues quae denique ponto. 295
 Sic ait, et manibus vittas Vestamque potentem
 Aeternumque adytis effert penetralibus ignem.
 Diverso interea miscentur moenia luctu,
 Et magis atque magis, quamquam secreta parentis
 Anchisae domus arboribusque oblecta recessit, 300
 Claescent sonitus, armorumque ingruit horror.
 Excitior somno, et summi fastigia tecti
 Ascensu supero, atque arrectis auribus adsto :
 In segetem veluti quum flamma furentibus austris
 Incidit, aut rapidus montano flumine torrens 305
 Sternit agros, sternit sata laeta boumque labores,

Praecipitesque trahit silvas, stupet inscius alto
 Accipiens sonitum saxi de vertice pastor.
 Tum vero manifesta fides, Danaumque patescunt
 Insidiae. Jam Deiphobi dedit ampla ruina 370
 Vulcano superante domus, jam proximus ardet
 Ucalegon ; Sigea igni freta lata relucet.
 Exoritur clamorque virum clangorque tubarum.
 Arma amens capio ; nec sat rationis in armis ;
 Sed glomerare manum bello et concurrere in arcem 375
 Cum sociis ardent animi ; furor iraque mentem
 Praecipitant, pulchrumque mori succurrit in armis.

Ecce autem telis Panthus elapsus Achivum,
 Panthus Othryades, arcis Phoebique sacerdos,
 Sacra manu victosque deos parvumque nepotem 380
 Ipse trahit, cursuque amens ad limina tendit.
 Quo res summa loco, Panthu ? quam prendimus arcem ?
 Vix ea fatus eram, gemitu cum talia reddit :
 Venit summa dies et ineluctabile tempus
 Dardaniae. Fuimus Troes, fuit Ilium et ingens 385
 Gloria Teucrorum ; ferus omnia Juppiter Argos
 Transtulit : incensa Danai dominantur in urbe.
 Arduus armatos mediis in moenibus adstans
 Fundit equus, victorque Sinon incendia miscet
 Insultans. Portis alii bipatentibus adsunt, 390
 Milia quot magnis umquam venero Mycenis ;
 Obsedere alii telis angusta viarum
 Oppositi ; stat ferri acies mucrone corusco
 Stricta, parata neci ; vix primi proelia tentant
 Portarum vigiles, et caeco Marte resistunt. 395
 Talibus Othryadae dictis et numine divum
 In flammis et in arma feror, quo tristis Erinny,
 Quo fremitus vocat et sublatus ad aethera clamor.
 Addunt se socios Rhipeus et maximus armis
 Epytus, oblatus per lunam, Hypanisque Dymasque, 400
 Et lateri agglomerant nostro, juvenisque Coroebus,
 Mygdonides. Illis ad Trojam forte diebus

Venerat, insano Cassandrae incensus amore,
 Et gener auxilium Priamo Phrygibusque ferebat;
 Infelix, qui non sponsae praecepta furentis
 Audierit. 345

Quos ubi confertos audere in proelia vidi,
 Incipio super his : Juvenes, fortissima frustra
 Pectora, si vobis audentem extrema cupido
 Certa sequi, quae sit rebus fortuna videtis : 350

Excessere omnes, adytis arisque relictis,
 Di, quibus imperium hoc steterat ; succurritis urbi
 Incensae ; moriamur, et in media arma ruamus.
 Una salus victis, nullam sperare salutem.

Sic animis juvenum furor additus. Inde, lupi ceu 355
 Raptores atra in nebula, quos improba ventris
 Exegit caecos rabies, catulique relict

Faucibus exspectant siccis, per tela, per hostes
 Vadimus haud dubiam in mortem, mediaeque tenemus
 Urbis iter ; nox atra cava circumvolat umbra. 360

Quis cladem illius noctis, quis funera fando
 Explicet, aut possit lacrimis aequare labores ?
 Urbs antiqua ruit, multos dominata per annos ;
 Plurima perque vias sternuntur inertia passim

Corpora perque domos et religiosa deorum 365
 Limina. Nec soli poenas dant sanguine Teucri ;
 Quondam etiam victis redit in praecordia virtus
 Victoresque cadunt Danaï. Crudelis ubique
 Luctus, ubique pavor, et plurima mortis imago.

Primus se, Danaum magna comitante caterva, 370
 Androgeos offert nobis, socia agmina credens
 Inscius, atque ultro verbis compellat amicis :

Festinate, viri. Nam quae tam sera moratur
 Segnities ? Alii rapiunt incensa feruntque
 Pergama ; vos celsis nunc primum a navibus itis. 375

Dixit, et extemplo, neque enim responsa dabantur
 Fida satis, sensit medios delapsus in hostes.
 Obstupuit, retroque pedem cum voce repressit.

Improvisum aspris veluti qui sentibus anghem
 Pressit humi nitens, trepidusque repente refugit 380
 Attollentem iras et caerula colla tumentem ;
 Haud secus Androgeos visu tremefactus abibat.
 Irruimus, densis et circumfundimur armis,
 Ignarosque loci passim et formidine captos
 Sternimus. Adspirat primo fortuna labori. 385
 Atque hic successu exsultans animisque Coroebus,
 O socii, qua prima, inquit, fortuna salutis
 Monstrat iter, quaque ostendit se dextra, sequamur :
 Mutemus clipeos, Danaumque insignia nobis
 Aptemus. Dolus an virtus, quis in hoste requirat ? 390
 Arma dabunt ipsi. Sic fatus, deinde comantem
 Androgei galeam clipeique insigne decorum
 Induitur, laterique Argivum accommodat ensem.
 Hoc Rhipeus, hoc ipse Dymas omnisque juventus
 Laeta facit ; spoliis se quisque recentibus armat. 395
 Vadimus immixti Danaïs haud numine nostro,
 Multaque per caecam congressi proelia noctem
 Conserimus, multos Danaum demittimus Orco.
 Diffugiunt alii ad naves, et litora cursu
 Fida petunt : pars ingentem formidine turpi 400
 Scandunt rursus equum et nota conduntur in alvo.
 Heu nihil invitis fas quemquam fidere divi !
 Ecce trahebatur passis Priameia virgo
 Crinibus a templo Cassandra adytisque Minervae,
 Ad coelum tendens ardentia lumina frustra, 405
 Lumina, nam teneras arcebant vincula palmas.
 Non tulit hanc speciem furiata mente Coroebus,
 Et sese medium iniecit periturus in agmen.
 Consequimur cuncti et densis incurrimus armis.
 Hic primum ex alto delubri culmine telis 410
 Nostrorum obruimur, oriturque miserrima caedes
 Armorum facie et Graiarum errore jubarum.
 Tum Danai gemitu atque ereptae virginis ira
 Undique collecti invadunt, acerrimus Ajax,

Et gemini Atridae, Dolopumque exercitus omnis ; 425
 Adversi rupto ceu quondam turbine venti
 Confligunt, Zephyrusque Notusque et laetus Eois
 Eurus equis ; stridunt silvae, saevitque tridenti
 Spumeus atque imo Nereus ciet aequora fundo.
 Illi etiam, si quos obscura nocte per umbram 430
 Fudimus insidiis totaque agitavimus urbe,
 Apparent ; primi clipeos mentitaque tela
 Agnoscunt, atque ora sono discordia signant.
 Illicet obruimur numero ; primusque Coroeus
 Penelei dextra divae armipotentis ad aram 435
 Procumbit ; cadit et Rhipeus, justissimus unus
 Qui fuit in Teucris et servantissimus aequi ;
 Dis aliter visum ; pereunt Hypanisque Dymasque
 Confixi a sociis ; nec te tua plurima, Panthu,
 Labentem pietas nec Apollinis infula textit. 439
 Iliaci cineres et flamma extrema meorum,
 Testor, in occasu vestro nec tela nec ulla
 Vitavisse vices Danaum, et, si fata fuissent,
 Ut caderem, meruisse manu. Divellimur inde,
 Iphitus et Pelias mecum, quorum Iphitus aevo 435
 Jam gravior, Pelias et vulnere tardus Ulixi ;
 Protinus ad sedes Priami clamore vocati.
 Hic vero ingentem pugnam, ceu cetera nusquam
 Bella forent, nulli tota morentur in urbe,
 Sic Martem indomitum, Danaosque ad tecta ruentes 440
 Cernimus obsessumque acta testudine limen.
 Haerent parietibus scalae, postesque sub ipsos
 Nituntur gradibus, clipeosque ad tela sinistris
 Protecti objiciunt, prensant fastigia dextris.
 Dardanidae contra turres ac tecta domorum 445
 Culmina convellunt ; his se, quando ultima cernunt,
 Extrema jam in morte parant defendere telis ;
 Auratasque trabes, veterum decora alta parentum,
 Devolvunt ; alii strictis mucronibus imas
 Obsedere fores ; has servant agmine denso. 450

Instaurati animi, regis succurrere tectis,
Auxilioque levare viros, vimque addere victis.

Limen erat caecaeque fores et pervius usus
Tectorum inter se Priami, postesque relict
A tergo, infelix qua se, dum regna manebant, 455
Saepius Andromache ferre incommitata solebat
Ad soceros, et avo puerum Astyanacta trahebat.
Evado ad summi fastigia culminis, unde
Tela manu miseri jactabant irrita Teucri.

Turrim in praecipiti stantem summisque sub astra 460
Eductam tectis, unde omnis Troja videri
Et Danaum solitae naves et Achaia castra,
Aggressi ferro circum, qua summa labantes
Juncturas tabulata dabant, convellimus altis
Sedibus impulimusque ; ea lapsa repente ruinam 465
Cum sonitu trahit et Danaum super agmina late
Incidit. Ast alii subeunt, nec saxa, nec ullum
Telorum interea cessat genus.

Vestibulum ante ipsum primoque in limine Pyrrhus
Exsultat, telis et luce coruscus aëna ; 470
Qualis ubi in lucem coluber mala gramina pastus,
Frigida sub terra tumidum quem bruma tegebat,
Nunc, positis novus exuviis nitidusque juventa,
Lubrica convolvit sublata pectore terga
Arduus ad solem, et linguis micat ore trisulcis. 475
Una ingens Periphas et equorum agitator Achillis,
Armiger Automedon, una omnis Scyria pubes
Succedunt tecto, et flammas ad culmina jactant.
Ipse inter primos correpta dura bipenni
Limina perrumpit, postesque a cardine vellit 480
Aeratos ; jamque excisa trabe firma cavavit
Robora, et ingentem lato dedit ore fenestram.
Apparet domus intus, et atria longa patescunt ;
Apparent Priami et veterum penetralia regum,
Armatosque vident stantes in limine primo. 485

At domus interior gemitu miseroque tumultu

Miscetur, penitusque cavae plangoribus aedes
 Femineis ululant ; ferit aurea sidera clamor.
 Tum pavidæ tectis matres ingentibus errant,
 Amplexæque tenent postes atque oscula figunt. 490
 Instat vi patria Pyrrhus ; nec claustra, neque ipsi
 Custodes sufferre valent ; labat ariete crebro
 Janua, et emoti procumbunt cardine postes.
 Fit via vi ; rumpunt aditus, primosque trucidant
 Immissi Danai, et late loca milite complent. 495
 Non sic, aggeribus ruptis quum spumeus amnis
 Exiit oppositasque evicit gurgite moles,
 Fertur in arva furens cumulo, camposque per omnes
 Cum stabulis armenta trahit. Vidi ipse furentem
 Caede Neoptolemum geminosque in limine Atridas ; 500
 Vidi Hecubam centumque nurus, Priamumque per aras
 Sanguine foedantem, quos ipse sacraverat, ignes.
 Quinquaginta illi thalami, spes tanta nepotum,
 Barbarico postes auro spoliisque superbi,
 Procubuerunt ; tenent Danai, qua deficit ignis. 505
 Forsitan et, Priami fuerint quæ fata, requiras.
 Urbis uti captae casum convulsaque vidit
 Limina tectorum et medium in penetralibus hostem,
 Arma diu senior desueta trementibus ævo
 Circumdat nequidquam humeris, et inutile ferrum 510
 Cingitur, ac densos fertur moriturus in hostes.
 Aedibus in mediis nudoque sub ætheris axe
 Ingens ara fuit juxtaque veterrima laurus,
 Incumbens aræ atque umbra complexa Penates.
 Hic Hecuba et natae nequidquam altaria circum, 515
 Praecipites atra ceu tempestate columbae,
 Condensæ et divum amplexæ simulacra sedebant.
 Ipsum autem sumptis Priamum juvenalibus armis
 Ut vidit, Quæ mens tam dira, miserrime conjux,
 Impulit his cingi telis ? aut quo ruis ? inquit. 520
 Non tali auxilio nec defensoribus istis
 Tempus eget ; non, si ipse meus nunc afforet Hector.

Huc tandem concede ; hæc ara tuebitur omnes,
Aut moriere simul. Sic ore effata recepit
Ad sese et sacra longaevum in sede locavit.

385

Ecce autem elapsus Pyrrhi de cæde Polites,
Unus natorum Priami, per tela, per hostes
Porticibus longis fugit, et vacua atria lustrat
Sæcius. Illum ardens infesto vulnere Pyrrhus
Insequitur, jam jamque manu tenet et premit hasta.

390

Ut tandem ante oculos evasit et ora parentum,
Concidit, ac multo vitam cum sanguine fudit.
Hic Priamus, quamquam in media jam morte tenetur,
Non tamen abstinuit, nec voci iræque pepercit :

At tibi pro scelere, exclamat, pro talibus ausis,
Di, si qua est coelo pietas, quæ talia curet,
Persolvant grates dignas et præmia reddant
Debita, qui nati coram me cernere letum

395

Fecisti et patrios foedasti funere vultus.

At non ille, satum quo te mentiris, Achilles
Talis in hoste fuit Priamo ; sed jura fidemque
Supplicis erubuit, corpusque exsanguie sepulchro
Reddidit Hectoreum, meque in mea regna remisit.

400

Sic fatus senior, telumque imbelli sine ictu

Conjecit, rauco quod protinus aere repulsum
Et summo clipei nequidquam umbone pependit.

405

Cui Pyrrhus : Referes ergo hæc et nuntius ibis
Pelidae genitori ; illi mea tristia facta

Degeneremque Neoptolemum narrare memento.

Nunc morere. Hoc dicens altaria ad ipsa trementem

410

Traxit et in multo lapsantem sanguine nati,
Implicuitque comam laeva, dextraque coruscum
Extulit ac lateri capulo tenuis abdidit ense.

Hæc finis Priami fatorum ; hic exitus illum
Sorte tulit, Trojam incensam et prolapsa videntem
Pergama, tot quondam populis terrisque superbum
Regnatorem Asiae. Jacet ingens litore truncus,
Avulsumque humeris caput, et sine nomine corpus.

415

At me tum primum saevus circumstetit horror.
 Obstupui ; subiit cari genitoris imago, 560
 Ut regem aequaevum crudeli vulnere vidi
 Vitam exhalantem ; subiit deserta Creusa,
 Et direpta domus, et parvi casus Iuli.
 Respicio, et, quae sit me circum copia, lustro.
 Deseruere omnes defessi, et corpora saltu 565
 Ad terram misere aut ignibus aegra dedere.
 [Jamque adeo super unus eram, quum limina Vestae
 Servantem et tacitam secreta in sede latentem
 Tyndarida adspicio : dant clara incendia lucem
 Erranti passimque oculos per cuncta ferenti. 570
 Illa sibi infestos eversa ob Pergama Teucros
 Et poenas Danaum et deserti conjugis iras
 Praemetuens, Trojae et patriae communis Erinnyes,
 Abdiderat sese atque aris invisa sedebat.
 Exarsere ignes animo ; subit ira cadentem 575
 Ulcisci patriam et sceleratas sumere poenas.
 Scilicet haec Spartam incolumis patriasque Mycenae
 Adspiciet ? partoque ibit regina triumpho,
 Conjugiumque, domumque, patres, natosque videbit,
 Iliadum turba et Phrygiis comitata ministris ? 580
 Occiderit ferro Priamus ? Troja arserit igni ?
 Dardanium toties sudarit sanguine litus ?
 Non ita. Namque etsi nullum memorabile nomen
 Feminea in poena est nec habet victoria laudem,
 Exstinxisse nefas tamen et sumpsisse merentes 585
 Laudabor poenas, animumque explesse juvabit
 Ultricis flammae, et cineres satiasset meorum.
 Talia jactabam, et furiata mente ferebar,]
 Quum mihi se, non ante oculis tam clara, videndam
 Obtulit et pura per noctem in luce refulsit 590
 Alma parens, confessa deam, qualisque videri
 Coelicolis et quanta solet, dextraque prehensum
 Continuit, roseoque haec insuper addidit ore :
 Nate, quis indomitas tantus dolor excitat iras ?

Quid furis? aut quonam nostri tibi cura recessit? 595

Non prius adspicies, ubi fessum aetate parentem

Liqueris Anchisen? superet conjuxne Creusa,

Ascaniusque puer? quos omnis undique Graiae

Circumerrant acies, et, ni mea cura resistat,

Jam flammae tulerint inimicus et hauserit ensis. 600

Non tibi Tyndaridis facies invisâ Lacænae

Culpatusve Paris, divum inclementia, divum,

Has evertit opes sternitque a culmine Trojam.

Adspice — namque omnem, quæ nunc obducta tuenti

Mortales hebetat visus tibi et humida circum 605

Caligat, nubem eripiam; tu ne qua parentis

Jussa time, neu praeceptis parere recusa —

Hic, ubi disjectas moles avulsaque saxis

Saxa vides mixtoque undantem pulvere fumum,

Neptunus muros magnoque emota tridenti 620

Fundamenta quatit totamque a sedibus urbem

Eruit. Hic Juno Scaëas saevissima portas

Prima tenet, sociumque furens a navibus agmen

Ferro accincta vocat.

Jam summas arces Tritonia, respice, Pallas 615

Insedit, nimbo effulgens et Gorgone saeva.

Ipse Pater Danaïs animos viresque secundas

Sufficit, ipse deos in Dardana suscitât arma.

Eripe, nate, fugam, finemque impone labori.

Nusquam abero, et tutum patrio te limine sistam. 625

Dixerat, et spissis noctis se condidit umbris.

Apparent diræ facies inimicæque Trojæ

Numina magna deum.

Tum vero omne mihi visum considerare in ignes

Ilium et ex imo verti Neptunia Troja; 635

Ac veluti summis antiquam in montibus ornum

Quum ferro accisam crebrisque bipennibus instant

Eruere agricolæ certatim; illa usque minatur

Et tremefacta comam concusso vertice nutat,

Vulneribus donec paulatim evicta supremum 630

Congemuit traxitque jugis avulsa ruinam.
 Descendo, ac ducente deo flammam inter et hostes
 Expedior; dant tela locum, flammaeque recedunt.

Atque ubi jam patriae perventum ad limina sedis
 Antiquasque domos, genitor, quem tollere in altos 638
 Optabam primum montes primumque petebam,
 Abnegat excisa vitam producere Troja
 Exsiliūque pati. Vos o, quibus integer aevi
 Sanguis, ait, solidaeque suo stant robore vires,
 Vos agitate fugam. 640

Me si coelicolae voluissent ducere vitam,
 Has mihi servassent sedes. Satis una superque
 Vidimus excidia et captae superavimus urbi.
 Sic o, sic positum affati discedite corpus.
 Ipse manu mortem inveniam; miserebitur hostis 643
 Exuviasque petet; facilis jactura sepulchri.
 Jam pridem invisus divis et inutilis annos
 Demoror, ex quo, me divum pater atque hominum rex
 Fulminis afflavit ventis et contigit igni.

Talia perstabat memorans, fixusque manebat. 650
 Nos contra effusi lacrimis conjuxque Creusa
 Ascaniusque omnisque domus, ne vertere secum
 Cuncta pater fatoque urgenti incumbere vellet.
 Abnegat, inceptoque et sedibus haeret in isdem.
 Rursus in arma feror, mortemque miserrimus opto, 655
 Nam quod consilium aut quae jam fortuna dabatur?
 Mene efferre pedem, genitor, te posse relicto
 Sperasti, tantumque nefas patrio excidit ore?
 Si nihil ex tanta Superis placet urbe relinqui,
 Et sedet hoc animo, perituraeque addere Trojae 660
 Teque tuosque juvat, patet isti janua leto,
 Jamque aderit multo Priami de sanguine Pyrrhus,
 Natum ante ora patris, patrem qui obtruncat ad aras.
 Hoc erat, alma parens, quod me per tela, per ignes
 Eripis, ut mediis hostem in penetralibus, utque 665
 Ascanium patremque meum juxtaque Creusam

Alterum in alterius mactatos sanguine cernam?
 Arma, viri, ferte arma; vocat lux ultima victos.
 Reddite me Danaïs; sinite instaurata revisam
 Proelia. Numquam omnes hodie moriemur inulti.

670

Hinc ferro accingor rursus clipeoque sinistram
 Insertabam aptans meque extra tecta ferebam.
 Ecce autem complexa pedes in limine conjux
 Haerebat, parvumque patri tendebat Iulum:
 Si periturus abis, et nos rape in omnia tecum;
 Sin aliquam expertus sumptis spem ponis in armis,
 Hanc primum tutare domum. Cui parvus Iulus,
 Cui pater et conjux quondam tua dicta relinquo?

675

Talia vociferans gemitu tectum omne replebat,
 Quum subitum dictuque oritur mirabile monstrum.
 Namque manus inter maestorumque ora parentum
 Ecce levis summo de vertice visus Iuli

680

Fundere lumen apex, tactuque innoxia molles
 Lambere flamma comas et circum tempora pasci.
 Nos pavidi trepidare metu, crinemque flagrantem
 Excutere et sanctos restinguere fontibus ignes.

685

At pater Anchises oculos ad sidera laetus
 Extulit, et coelo palmas cum voce tetendit:
 Juppiter omnipotens, precibus si flecteris ullis,
 Adspice nos; hoc tantum; et, si pietate meremur,
 Da deinde auxilium, pater, atque haec omina firma.

690

Vix ea fatus erat senior, subitoque fragore
 Intonuît laevum, et de coelo lapsa per umbras
 Stella facem ducens multa cum luce cucurrit.

Illam, summa super labentem culmina tecti,
 Cernimus Idaea claram se condere silva

695

Signantemque vias; tum longo limite sulcus
 Dat lucem, et late circum loca sulfure fumant.

Hic vero victus genitor se tollit ad auras,
 Affaturque deos et sanctum sidus adorat:

700

Jam jam nulla mora est; sequor, et, qua ducitis, adsum.
 Di patrii, servate domum, servate nepotem.

Vestrum hoc augurium, vestroque in numine Troja est.
Cedo equidem, nec, nate, tibi comes ire recuso.

Dixerat ille ; et jam per moenia clarius ignis
Auditur, propiusque aestus incendia volvunt. 705

Ergo age, care pater, cervici imponere nostrae ;
Ipse subibo humeris, nec me labor iste gravabit ;
Quo res cumque cadent, unum et commune periculum,
Una salus ambobus erit. Mihi parvus Iulus 710

Sit comes, et longe servet vestigia conjux.
Vos, famuli, quae dicam, animis advertite vestris.
Est urbe egressis tumulus templumque vetustum
Desertae Cereris, juxtaque antiqua cupressus
Religione patrum multos servata per annos. 715

Hanc ex diverso sedem veniemus in unam.
Tu, genitor, cape sacra manu patriosque Penates ;
Me, bello e tanto digressum et caede recenti,
Attrectare nefas, donec me flumine vivo
Abluero. 720

Haec fatus, latos humeros subjectaque colla
Veste super fulvique insternor pelle leonis,
Succedoque oneri ; dextrae se parvus Iulus
Implicuit sequiturque patrem non passibus aequis ;
Pone subit conjux. Ferimur per opaca locorum ; 725
Et me, quem dudum non ulla injecta movebant
Tela neque adverso glomerati ex agmine Graii,
Nunc omnes terrent aurae, sonus excitat omnis
Suspensum et pariter comitique onerique timentem.

Jamque propinquabam portis, omnemque videbar 730
Evasisse viam, subito cum creber ad aures
Visus adesse pedum sonitus, genitorque per umbram
Prospiciens, Nate, exclamat, fuge, nate ; propinquant.
Ardentes clipeos atque aera micantia cerno.
Hic mihi nescio quod trepido male numen amicum 735
Confusam eripuit mentem. Namque avia cursu
Dum sequor et nota excedo regione viarum,
Heu ! misero conjux fatone erepta Creusa

Substitit, erravitne via, seu lassa resedit,
 Incertum ; nec post oculis est reddita nostris. 740
 Nec prius amissam respexi animumque reflexi,
 Quam tumulum antiquae Cereris sedemque sacratam
 Venimus ; hic demum collectis omnibus una
 Defuit, et comites natumque virumque fefellit.
 Quem non incusavi amens hominumque deorumque, 745
 Aut quid in eversa vidi crudelius urbe ?
 Ascanium Anchisenque patrem Teucrosque Penates
 Commendo sociis et curva valle recondo ;
 Ipse urbem repeto et cingor fulgentibus armis.
 Stat casus renovare omnes, omnemque reverti 750
 Per Trojam, et rursus caput objectare periclis.
 Principio muros obscuraque limina portae,
 Qua gressum extuleram, repeto, et vestigia retro
 Observata sequor per noctem et lumine lustror.
 Horror ubique animos, simul ipsa silentia terrent. 755
 Inde domum, si forte pedem, si forte tulisset,
 Me refero. Irruerant Danaï, et tectum omne tenebant.
 Ilicet ignis edax summa ad fastigia vento
 Volvitur ; exsuperant flammae, furit aestus ad auras.
 Procedo et Priami sedes arcemque reviso. 760
 Et jam porticibus vacuis Junonis asylo
 Custodes lecti Phoenix et dirus Ulixes
 Praedam adservabant. Huc undique Troia gaza
 Incensis erepta adytis, mensaeque deorum,
 Crateresque auro solidi, captivaeque vestis 765
 Congeritur. Pueri et pavidæ longo ordine matres
 Stant circum.
 Ausus quin etiam voces jactare per umbram
 Implevi clamore vias, maestusque Creusam
 Nequidquam ingeminans iterumque iterumque vocavi. 770
 Quaerenti et tectis urbis sine fine furenti
 Infelix simulacrum atque ipsius umbra Creusae
 Visa mihi ante oculos et nota major imago.
 Obstupui, steteruntque comae et vox faucibus haesit.

Tum sic affari et curas his demere dictis : 773
 Quid tantum insano juvat indulgere dolori,
 O dulcis conjux ? non haec sine numine divum
 Eveniunt ; nec te hinc comitem asportare Creusam
 Fas aut ille sinit superi regnator Olympi.
 Longa tibi exsilia, et vastum maris aequor arandum, 775
 Et terram Hesperiam venies, ubi Lydius arva
 Inter opima virum leni fluit agmine Thybris :
 Illic res laetae regnumque et regia conjux
 Parta tibi. Lacrimas dilectae pelle Creusae :
 Non ego Myrmidonum sedes Dolopumve superbas 777
 Adspiciam, aut Graiis servitum matribus ibo,
 Dardanis, et divae Veneris nurus ;
 Sed me magna deum genetrix his detinet oris.
 Jamque vale, et nati serva communis amorem.
 Haec ubi dicta dedit, lacrimantem et multa volentem 779
 Dicere deseruit, tenuisque recessit in auras.
 Ter conatus ibi collo dare brachia circum :
 Ter frustra compressa manus effugit imago,
 Par levibus ventis volucrique simillima somno.
 Sic demum socios consumpta nocte reviso. 781
 Atque hic ingentem comitum affluxisse novorum
 Invenio admirans numerum, matresque, virosque,
 Collectam exsilio pubem, miserabile vulgus.
 Undique convenere, animis opibusque parati,
 In quascumque velim pelago deducere terras. 783
 Jamque jugis summae surgebat Lucifer Idae
 Ducebatque diem, Danaique obsessa tenebant
 Limina portarum, nec spes opis ulla dabatur ;
 Cessi et sublato montes genitore petivi.

LIBER III.

POSTQUAM res Asiae Priamique evertere gentem
Immeritam visum Superis, ceciditque superbum
Ilium et omnis humo fumat Neptunia Troja,
Diversa exsilia et desertas quaerere terras
Auguriis agimur divum, classemque sub ipsa
Antandro et Phrygiae molimur montibus Idae,
Incerti, quo fata ferant, ubi sistere detur,
Contrahimusque viros. Vix prima inceperat aestas,
Et pater Anchises dare fatis vela jubebat ;
Litora quum patriae lacrimans portusque relinquo
Et campos, ubi Troja fuit. Feror exsul in altum
Cum sociis natoque Penatibus et magnis dis.

Terra procul vastis colitur Mavortia campis,
Thracæ arant, acri quondam regnata Lycurgo,
Hospitium antiquum Trojae sociique Penates,
Dum fortuna fuit. Feror huc, et litore curvo
Moenia prima loco, fatis ingressus iniquis,
Aeneadasque meo nomen de nomine fingo.

Sacra Dionææ matri divisque ferebam
Auspiciis coeptorum operum, superoque nitentem
Coelicolum regi mactabam in litore taurum.
Forte fuit juxta tumulus, quo cornea summo
Virgulta et densis hastilibus horrida myrtus.
Accessi, viridemque ab humo convellere silvam
Conatus, ramis tegerem ut frondentibus aras,
Horrendum et dictu video mirabile monstrum.
Nam, quæ prima solo ruptis radicibus arbor
Vellitur, huic atro liquuntur sanguine guttae
Et terram tabo maculant. Mihi frigidus horror
Membra quatit, gelidusque coit formidine sanguis.
Rursus et alterius lentum convellere vimen
Insequor et caussas penitus tentare latentes :
Ater et alterius sequitur de cortice sanguis.

Multa movens animo Nymphas venerabar agrestes
 Gradivumque patrem, Geticis qui praesidēt arvis, 35
 Rite secundarent visus omenque levarent.
 Tertia sed postquam majore hastilia nisu
 Aggredior genibusque adversae obluctor arenae —
 Eloquar, an sileam? — gemitus lacrimabilis imo
 Auditur tumulo, et vox reddita fertur ad aures : 40
 Quid miserum, Aenea, laceras? jam parce sepulto ;
 Parce pias scelerare manus. Non me tibi Troja
 Externum tulit, aut cruor hic de stipite manat.
 Heu ! fuge crudeles terras, fuge litus avarum.
 Nam Polydorus ego. Hic confixum ferrea textit 45
 Telorum seges et jaculis increvit acutis.

Tum vero accipiti mentem formidine pressus
 Obstupui, steteruntque comae et vox faucibus haesit.
 Hunc Polydorum auri quondam cum pondere magno
 Infelix Priamus furtim mandarāt alendum 50
 Threicio regi, quum jam diffideret armis
 Dardaniae cingique urbem obsidione videret.
 Ille, ut opes fractae Teucrum, et Fortuna recessit,
 Res Agamemnonias victriciaque arma secutus,
 Fas omne abrumpit ; Polydorum obtruncat, et auro 55
 Vi potitur. Quid non mortalia pectora cogis,
 Auri sacra fames? Postquam pavor ossa reliquit,
 Delectos populi ad proceres primumque parentem
 Monstra deum refero, et, quae sit sententia, posco.
 Omnibus idem animus, scelerata excedere terra, 60
 Linqui pollutum hospitium, et dare classibus austos.
 Ergo instauramus Polydoro funus : et ingens
 Aggeritur tumulo tellus ; stant Manibus arae,
 Caeruleis maestae vittis atraque cupresso,
 Et circum Iliades crinem de more solutae ; 65
 Inferimus tepido spumantia cymbia lacte
 Sanguinis et sacri pateras, animamque sepulchro
 Condimus, et magna supremum voce ciemus.

Inde, ubi prima fides pelago, placataque venti
 Dant maria et lenis crepitans vocat auster in altum, 70

Deducunt socii naves et litora complent.
 Provehimur portu, terraeque urbesque recedunt.
 Sacra mari colitur medio gratissima tellus
 Nereidum matri et Neptuno Aegaeo,
 Quam pius Arcitenens oras et litora circum 75
 Errantem Mycono e celsa Gyaroque revinxit,
 Immotamque coli dedit et contemnere ventos.
 Huc feror ; haec fessos tuto placidissima portu
 Accipit. Egressi veneramur Apollinis urbem.
 Rex Anius, rex idem hominum Phoebeque sacerdos, 80
 Vittis et sacra redimitus tempora lauro,
 Occurrit ; veterem Anchisen agnoscit amicum.
 Jungimus hospitio dextras, et tecta subimus.
 Templi dei saxo venerabar structa vetusto :
 Da propriam, Thymbraee, domum ; da moenia fessis 85
 Et genus et mansuram urbem ; serva altera Trojae
 Pergama, reliquias Danaum atque immitis Achilli.
 Quem sequimur ? quove ire jubes ? ubi ponere sedes ?
 Da, pater, augurium, atque animis illabere nostris.
 Vix ea fatus eram : tremere omnia visa repente, 90
 Liminaque laurusque dei, totusque moveri
 Mons circum, et mugire adytis cortina reclusis.
 Submissi petimus terram, et vox fertur ad aures :
 Dardanidae duri, quae vos a stirpe parentum
 Prima tulit tellus, eadem vos ubere laeto 95
 Accipiet reduces. Antiquam exquirite matrem.
 Hic domus Aeneae cunctis dominabitur oris,
 Et nati natorum, et qui nascentur ab illis.
 Haec Phoebus ; mixtoque ingens exorta tumultu
 Laetitia, et cuncti, quae sint ea moenia, quaerunt, 100
 Quo Phoebus vocet errantes jubeatque reverti ?
 Tum genitor, veterum volvens monumenta virorum,
 Audite, o procures, ait, et spes discite vestras :
 Creta Jovis magni medio jacet insula ponto ;
 Mons Idaeus ubi, et gentis cunabula nostrae. 105
 Centum urbes habitant magnas, uberrima regna ;

Maximus unde pater, si rite audita recordor,
 Teucus Rhoeteas primum est advectus ad oras,
 Optavitque locum regno. Nondum Ilium et arces
 Pergameae steterant ; habitabant vallibus imis. 120
 Hinc mater cultrix Cybelae Corybantiaque aera
 Idaeumque nemus ; hinc fida silentia sacris,
 Et juncti currum dominae subiere leones.
 Ergo agite, et, divum ducunt qua jussa, sequamur ;
 Placemus ventos et Gnosia regna petamus. 125
 Nec longo distant cursu ; modo Juppiter adsit,
 Tertia lux classem Cretaeis sistet in oris.
 Sic fatus, meritos aris mactavit honores,
 Taurum Neptuno, taurum tibi, pulcher Apollo,
 Nigram Hiemi pecudem, Zephyris felicibus albam. 130
 Fama volat pulsum regnis cessisse paternis
 Idomenea ducem, desertaque litora Cretae,
 Hoste vacare domos, sedesque adstare relictas.
 Linquimus Ortygiae portus, pelagoque volamus,
 Bacchatamque jugis Naxon viridemque Donyssam, 135
 Olearon, niveamque Paron sparsasque per aequor
 Cycladas et crebris legimus freta consita terris.
 Nauticus exoritur vario certamine clamor ;
 Hortantur socii : Cretam proavosque petamus.
 Prosequitur surgens a puppi ventus euntes, 140
 Et tandem antiquis Curetum allabimur oris.
 Ergo avidus muros optatae molior urbis,
 Pergameamque voco, et laetam cognomine gentem
 Hortor amare focos arcemque attollere tectis.
 Jamque fere sicco subductae litore puppes ; 145
 Connubiis arvisque novis operata juvenus ;
 Jura domosque dabam : subito quum tabida membris,
 Corrupto coeli tractu, miserandaque venit
 Arboribusque satisque lues et letifer annus.
 Linquebant dulces animas, aut aegra trahabant 150
 Corpora ; tum steriles exurere Sirius agros ;
 Arebant herbae, et victum seges aegra negabat.

Rursus ad oraculum Ortygiae Phoebumque remenso
 Hortatur pater ire mari, veniamque precari :
 Quam fessis finem rebus ferat ; unde laborum
 Tentare auxilium jubeat ; quo vertere cursus.

145

Nox erat, et terris animalia somnus habebat :
 Effigies sacrae divum Phrygiique Penates,
 Quos mecum a Troja mediisque ex ignibus urbis
 Extuleram, visi ante oculos adstare jacentis
 In somnis, multo manifesti lumine, qua se
 Plena per insertas fundebat luna fenestras ;
 Tum sic affari et curas his demere dictis :
 Quod tibi delato Ortygiam dicturus Apollo est,
 Hic canit, et tua nos en ultro ad limina mittit.
 Nos te, Dardania incensa, tuaque arma secuti,
 Nos tumidum sub te permensi classibus aequor,
 Idem venturos tollemus in astra nepotes,
 Imperiumque urbi dabimus. Tu moenia magnis
 Magna para, longumque fugae ne linque laborem.
 Mutandae sedes. Non haec tibi litora suasit
 Delius aut Cretae jussit considerare Apollo.
 Est locus, Hesperiam Graii cognomine dicunt,
 Terra antiqua, potens armis atque ubere glabrae ;
 Oenotri coluere viri ; nunc fama minores
 Italiam dixisse ducis de nomine gentem :
 Hae nobis propriae sedes ; hinc Dardanus ortus,
 Iasiusque pater, genus a quo principe nostrum.
 Surge age, et haec laetus longaevo dicta parenti
 Haud dubitanda refer : Corythum terrasque requirat
 Ausonias. Dictaea negat tibi Juppiter arva.
 Talibus attonitus visis et voce deorum —
 Nec sopor illud erat, sed coram agnoscere vultus
 Velatasque comas praesentiaque ora videbar ;
 Tum gelidus toto manabat corpore sudor —
 Corripio e stratis corpus, tendoque supinas
 Ad coelum cum voce manus, et munera libo
 Intemerata focis. Perfecto laetus honore

155

160

165

170

175

Anchisen facio certum, remque ordine pando. ?
 Agnovit prolem ambiguam geminosque parentes, 180
 Seque novo veterum deceptum errore locorum.
 Tum memorat : Nate, Iliacis exercite fati,
 Sola mihi tales casus Cassandra canebat.
 Nunc repeto haec generi portendere debita nostro,
 Et saepe Hesperiam, saepe Italia regna vocare. 185
 Sed quis ad Hesperiae venturos litora Teucros
 Crederet? aut quem tum vates Cassandra moveret?
 Cedamus Phoebo, et moniti meliora sequamur.
 Sic ait ; et cuncti dicto paremus ovantes.
 Hanc quoque deserimus sedem, paucisque relictis 190
 Vela damus, vastumque cava trabe currimus aequor.

Postquam altum tenuere rates, nec jam amplius ullae
 Apparent terrae, coelum undiquè et undique pontus,
 Tum mihi caeruleus supra caput adstitit imber,
 Noctem hiememque ferens, et inhorruit unda tenebris. 195
 Continuo venti volvunt mare magnaue surgunt
 Aequora ; dispersi jactamur gurgite vasto ;
 Involvere diem nimbi, et nox humida coelum
 Abstulit ; ingeminant abruptis nubibus ignes.
 Excutimur cursu, et caecis erramus in undis. 200
 Ipse diem noctemque negat discernere coelo,
 Nec meminisse viae media Palinurus in unda.
 Tres adeo incertos caeca caligine soles
 Erramus pelago, totidem sine sidere noctes.
 Quarto terra die primum se attollere tandem 205
 Visa, aperire procul montes, ac volvere fumum.
 Vela cadunt, remis insurgimus ; haud mora, nautae
 Adnixi torquent spumas et caerula verrunt.

Servatum ex undis Strophadum me litora primum
 Accipiunt ; Strophades Graio stant nomine dictae, 210
 Insulae Ionio in magno, quas dira Celaeno
 Harpyiaeque colunt aliae, Phineia postquam
 Clausa domus, mensasque metu liquere priores.
 Tristius haud illis monstrum, nec saevior ulla

Pestis et ira deum Stygiis sese extulit undis.
 Virginei volucrum vultus, foedissima ventris
 Proluvies, uncaeque manus, et pallida semper
 Ora fame.

213

Hæc ubi delati portus intravimus, ecce
 Laeta boum passim campis armenta videmus
 Caprigenumque pecus nullo custode per herbas.
 Irruimus ferro, et divos ipsumque vocamus
 In partem prædamque Jovem; tum litore curvo
 Exstruimusque toros dapibusque epulamur opimis.
 At subitæ horrifico lapsu de montibus adsunt
 Harpyiae et magnis quatiunt clangoribus alas,
 Diripiuntque dapes contactuque omnia foedant
 Immundò; tum vox tetrum dira inter odorem.

220

225

Rursum in secessu longo sub rupe cavata,
 Arboribus clausi circum atque horrentibus umbris,
 Instruimus mensas arisque reponimus ignem:
 Rursum ex diverso coeli caecisque latebris
 Turba sonans prædam pedibus circumvolat uncis,
 Polluit ore dapes. Sociis tunc, arma capessant,
 Edico, et dira bellum cum gente gerendum.
 Haud secus ac jussi faciunt, tectosque per herbam
 Disponunt enses et scuta latentia condunt.
 Ergo ubi delapsae sonitum per curva dedere
 Litora, dat signum specula Misenus ab alta
 Aere cavo. Invadunt socii, et nova proelia tentant,
 Obscenæ pelagi ferro foedare volucres.

230

235

240

Sed neque vim plumis ullam nec vulnera tergo
 Accipiunt, celerique fuga sub sidera lapsae
 Semiesam prædam et vestigia foeda relinquunt.
 Una in præcelsa consedit rupe Celaeno,
 Infelix vates, rumpitque hanc pectore vocem:
 Bellum etiam pro caede boum stratisque juvencis,
 Laomedontiadae, bellumne inferre paratis
 Et patrio Harpyias insontes pellere regno?
 Accipite ergo animis atque hæc mea figite dicta.

245

250

- Quae Phoebus pater omnipotens, mihi Phoebus Apollo
 Praedixit, vobis Furiarum ego maxima pando.
 Italiam cursu petitis, ventisque vocatis
 Ibitis Italiam, portusque intrare licebit ;
 Sed non ante datam cingetis moenibus urbem, 255
 • Quam vos dira fames nostraeque injuria caedis
 Ambesas subigat malis absumere mensas.
 Dixit, et in silvam pennis ablata refugit.
 At sociis subita gelidus formidine sanguis
 Deriguit ; cecidere animi ; nec jam amplius armis, 260
 Sed votis precibusque jubent exposcere pacem,
 Sive deae, seu sint dirae obscaeque volucres.
 Et pater Anchises passis de litore palmis
 Numina magna vocat, meritosque indicit honores :
 Di, prohibete minas ; di, talem avertite casum, 265
 Et placidi servate pios ! Tum litore funem
 Deripere, excussosque jubet laxare rudentes.
 Tendunt vela Noti ; fugimus spumantibus undis,
 Qua cursum ventusque gubernatorque vocabat.
 Jam medio apparet fluctu nemorosa Zacynthos 270
 Dulichiumque Sameque et Neritos ardua saxis.
 Effugimus scopulos Ithacae, Laertia regna,
 Et terram altricem saevi exsecramur Ulixi.
 Mox et Leucatae nimbose cacumina montis
 Et formidatus nautis aperitur Apollo. 275
 Hunc petimus fessi et parvae succedimus urbi ;
 Ancora de prora jacitur, stant litore puppes.
 Ergo insperata tandem tellure potiti
 Lustramurque Jovi votisque inceperimus aras,
 Actiaque Iliacis celebramus litora ludis. 280
 Exercent patrias oleo labente palaestras
 Nudati socii ; juvat evasisse tot urbes
 Argolicas mediosque fugam tenuisse per hostes.
 Interea magnum sol circumvolvitur annus,
 Et glacialis hiems aquilonibus asperat undas. 285
 Aere cavo clipeum, magni gestamen Abantis,

Postibus adversis figo, et rem carmine signo :

AENEAS HAEC DE DANAIS VICTORIBUS ARMA.

Linquere tum portus jubeo et considerare transtris.

Certatim socii feriunt mare et aequora verrunt.

290

Protinus aerias Phaeacum abscondimus arces,

Litoraue Epiri legimus portuque subimus

Chaonio et celsam Buthroti accedimus urbem.

Hic incredibilis rerum fama occupat aures

Priamiden Helenum Graias regnare per urbes,

295

Conjugio Aeacidæ Pyrrhi sceptrisque potitum,

Et patrio Andromachen iterum cessisse marito.

Obstupui, miroque incensum pectus amore,

Compellare virum et casus cognoscere tantos.

Progredior portu, classis et litora linquens,

300

Sollemnes quum forte dapes et tristia dona

Ante urbem in luco falsi Simoentis ad undam

Libabat cineri Andromache Manesque vocabat

Hectoreum ad tumulum, viridi quem caespite inanem

Et geminas, caussam lacrimis, sacraverat aras.

305

Ut me conspexit venientem et Troia circum

Arma amens vidit, magnis exterrita monstis

Deriguit visu in medio, calor ossa reliquit ;

Labitur, et longo vix tandem tempore fatur :

Verane te facies, verus mihi nuntius affers,

310

Nate dea ? vivisne ? aut, si lux alma recessit,

Hector ubi est ? Dixit, lacrimasque effudit et omnem

Implevit clamore locum. Vix pauca furenti

Subjicio et raris turbatus vocibus hisco :

Vivo equidem, vitamque extrema per omnia duco ;

315

Ne dubita, nam vera vides.

Heu ! quis te casus dejectam conjuge tanto

Excipit ? aut quae digna satis fortuna revisit

Hectoris Andromachen ? Pyrrhin' connubia servas ?

Dejecit vultum et demissa voce locuta est :

320

O felix una ante alias Priameia virgo,

Hostilem ad tumulum Trojae sub moenibus altis

Jussa mori, quae sortitus non pertulit ullos,
 Nec victoris heri tetigit captiva cubile !
 Nos, patria incensa diversa per aequora vectae, 328
 Stirpis Achilleae fastus juvenemque superbum,
 Servitio enixae, tulimus ; qui deinde, secutus
 Ledaeam Hermionen Lacedaemoniosque hymenaeos,
 Me famulo famulamque Heleno transmisit habendam.
 Ast illum, ereptae magno inflammatus amore 330
 Conjugis et scelerum Furiis agitatus, Orestes
 Excipit incautum patriasque obtruncat ad aras.
 Morte Neoptolemi regnorum reddita cessit
 Pars Heleno, qui Chaonios cognomine campos
 Chaoniamque omnem Trojano a Chaone dixit, 332
 Pergamaque Iliacamque jugis hanc addidit arcem.
 Sed tibi qui cursum venti, quae fata dedere ?
 Aut quisnam ignarum nostris deus appulit oris ?
 Quid puer Ascanius ? superatne et vescitur aura,
 Quem tibi jam Troja — 340
 Ecqua tamen puero est amissae cura parentis ?
 Ecquid in antiquam virtutem animosque viriles
 Et pater Aeneas et avunculus excitat Hector ?
 Talia fundebat lacrimans longosque ciebat
 Incassum fletus, quum sese a moenibus heros 342
 Priamides multis Helenus comitantibus affert,
 Agnoscitque suos, laetusque ad limina ducit,
 Et multum lacrimas verba inter singula fundit.
 Procedo, et parvam Trojam simulataque magnis
 Pergama et arentem Xanthi cognomine rivum 344
 Agnosco, Scaecaeque amplector limina portae.
 Nec non et Teucri socia simul urbe fruuntur.
 Illos porticibus rex accipiebat in amplis ;
 Aulai medio libabant pocula Bacchi,
 Impositis auro dapibus, paterasque tenebant. 346
 Jamque dies alterque dies processit, et aurae
 Vela vocant tumidoque inflatur carbasus austro.
 His vatem aggredior dictis ac talia quaeso :

Trojugena, interpres divum, qui numina Phoebi,
 Qui tripodas, Clarii laurus, qui sidera sentis 360
 Et volucrum linguas et praepectis omina pennae,
 Fare age — namque omnem cursum mihi prospera dixit
 Religio, et cuncti suaserunt numine divi
 Italiam petere et terras tentare repostas ;
 Sola novum dictuque nefas Harpyia Celaeno 365
 Prodigium canit, et tristes denuntiat iras,
 Obscenamque famem — quae prima pericula vito ?
 Quidve sequens tantos possim superare labores ?
 Hic Helenus caesis primum de more juvenicis
 Exorat pacem divum, vittasque resolvit 370
 Sacrati capitis, meque ad tua limina, Phoebe,
 Ipse manu multo suspensum numine ducit,
 Atque haec deinde canit divino ex ore sacerdos :
 Nate dea, — nam te majoribus ire per altum
 Auspiciis manifesta fides : sic fata deum rex 375
 Sortitur, volvitque vices ; is vertitur ordo —
 Pauca tibi e multis, quo tutior hospita lustres
 Aequora et Ausonio possis considerare portu,
 Expediam dictis ; prohibent nam cetera Parcae
 Scire Helenum farique vetat Saturnia Juno. 380
 Principio Italiam, quam tu jam rere propinquam
 Vicinosque, ignare, paras invadere portus,
 Longa procul longis via dividit invia terris.
 Ante et Trinacria lentandus remus in unda,
 Et salis Ausonii lustrandum navibus aequor, 385
 Infernique lacus Aeaeaeque insula Circae,
 Quam tuta possis urbem componere terra.
 Signa tibi dicam ; tu condita mente teneto :
 Quum tibi sollicito secreti ad fluminis undam
 Litoreis ingens inventa sub ilicibus sus 390
 Triginta capitum fetus enixa jacebit,
 Alba, solo recubans, albi circum ubera nati,
 Is locus urbis erit, requies ea certa laborum.
 Nec tu mensarum morsus horresce futuros :

Fata viam invenient aderitque vocatus Apollo.	395
Has autem terras, Italique hanc litoris oram,	
Proxima quæ nostri perfunditur aequoris aestu,	
Effuge ; cuncta malis habitantur moenia Graiis.	
Hic et Narycii posuerunt moenia Locri,	
Et Sallentinos obsedit milite campos	400
Lyctius Idomeneus ; hic illa ducis Meliboei	
Parva Philoctetae subnixa Petelia muro.	
Quin, ubi transmissae steterint trans aequora classes	
Et positis aris jam vota in litore solves,	
Purpureo velare comas adopertus amictu,	405
Ne qua inter sanctos ignes in honore deorum	
Hostilis facies occurrat et omina turbet.	
Hunc socii morè sacrorum, hunc ipse teneto ;	
Hac casti maneant in religione nepotes.	
Ast ubi digressum Siculae te admoverit orae,	410
Ventus et angusti rarescent claustra Pelori,	
Laeva tibi tellus et longo laeva petantur	
Aequora circuitu ; dextrum fuge litus et undas.	
Haec loca vi quondam et vasta convulsa ruina —	
Tantum aevi longinqua valet mutare vetustas —	415
Dissiluisse ferunt, quum protinus utraque tellus	
Una foret ; venit medio vi pontus et undis	
Hesperium Siculo latus abscidit, arvaeque et urbes	
Litore diductas angusto interluit aestu.	
Dextrum Scylla latus, laevum implacata Charybdis	420
Obsidet, atque imo barathri ter gurgite vastos	
Sorbet in abruptum fluctus, rursusque sub auras	
Erigit alternos et sidera verberat unda.	
At Scyllam caecis cohibet spelunca latebris,	
Ora exsertantem et naves in saxa trahentem.	425
Prima hominis facies et pulchro pectore virgo	
Pube tenus, postrema immani corpore pristis,	
Delphinum caudas utero commissa luporum.	
Praestat Trinacrii metas lustrare Pachyni	
Cessantem, longos et circumflectere cursus,	430

Quam semel informem vasto vidisse sub antro
 Scyllam et caeruleis canibus resonantia saxa.
 Praeterea, si qua est Heleno prudentia, vati
 Si qua fides, animum si veris implet Apollo,
 Unum illud tibi, nate dea, proque omnibus unum 433
 Praedicam, et repetens iterumque iterumque monebo :
 Junonis magnae primum prece numen adora ;
 Junoni cane vota libens dominamque potentem
 Supplicibus supera donis : sic denique victor
 Trinacria fines Italos mittere relicta. 440
 Huc ubi delatus Cumaeam accesseris urbem
 Divinosque lacus et Aversa sonantia silvis,
 Insanam vatem adspicies, quae rupe sub ima
 Fata canit foliisque notas et nomina mandat.
 Quaecumque in foliis descripsit carmina virgo, 445
 Digerit in numerum atque antro seclusa relinquit.
 Illa manent immota locis neque ab ordine cedunt ;
 Verum eadem, verso tenuis quum cardine ventus
 Impulit et teneras turbavit janua frondes,
 Numquam deinde cavo volitantia prendere saxo, 450
 Nec revocare situs aut jungere carmina curat :
 Inconsulti abeunt, sedemque odere Sibyllae.
 Hic tibi ne qua morae fuerint dispendia tanti,
 Quamvis increpitent socii, et vi cursus in altum
 Vela vocet possisque sinus implere secundos, 455
 Quin adeas vatem precibusque oracula poscas
 Ipsa canat, vocemque volens atque ora resolvat.
 Illa tibi Italiae populos venturaque bella,
 Et quo quemque modo fugiasque ferasque laborem,
 Expediet, cursusque dabit venerata secundos. 460
 Haec sunt, quae nostra liceat te voce moneri.
 Vade age, et ingentem factis fer ad aethera Trojam.
 Quae postquam vates sic ore effatus amico est,
 Dona dehinc auro gravia sectoque elephanto
 Imperat ad naves ferri, stipatque carinis 465
 Ingens argentum, Dodonaeosque lebetas,

Loricam consertam hamis auroque trilicem,
 Et conum insignis galeae cristasque comantes,
 Arma Neoptolemi. Sunt et sua dona parenti.
 Addit equos, additque duces ; 470
 Remigium supplet ; socios simul instruit armis.
 Interea classem velis aptare jubebat
 Anchises, fieret vento mora ne qua ferenti.
 Quem Phoebi interpretres multo compellat honore :
 Conjugio, Anchise, Veneris dignate superbo, 475
 Cura deum, bis Pergameis erepte ruinis,
 Ecce tibi Ausoniae tellus ; hanc arripe velis.
 Et tamen hanc pelago praeterlabare necesse est ;
 Ausoniae pars illa procul, quam pandit Apollo.
 Vade, ait, o felix nati pietate. Quid ultra 480
 Provehor et fando surgentes demoror austros ?
 Nec minus Andromache, digressu maesta supremo,
 Fert picturatas auri subtemine vestes
 Et Phrygiam Ascanio chlamydem, nec cedit honori,
 Textilibusque onerat donis, ac talia fatur : 485
 Accipe et haec, manuum tibi quae monumenta mearum
 Sint, puer, et longum Andromachae testentur amorem,
 Conjugis Hectoreae. Cape dona extrema tuorum,
 O mihi sola mei super Astyanactis imago.
 Sic oculos, sic ille manus, sic ora ferebat ; 490
 Et nunc aequali tecum pubesceret aevo.
 Hos ego digrediens lacrimis affabar obortis :
 Vivite felices, quibus est fortuna peracta
 Jam sua ; nos alia ex aliis in fata vocamur.
 Vobis parta quies ; nullum maris aequor arandum, 495
 Arva neque Ausoniae semper cedentia retro
 Quaerenda. Effigiem Xanthi Trojamque videtis,
 Quam vestrae fecere manus, melioribus, opto,
 Auspiciis, et quae fuerit minus obvia Graiis.
 Si quando Thybrim vicinaque Hybridis arva 500
 Intraro gentique meae data moenia cernam,
 Cognatas urbes olim populosque propinquos,

Epiro, Hesperia, quibus idem Dardanus auctor
Atque idem casus, unam faciemus utramque
Trojam animis ; maneat nostros ea cura nepotes.

306

Provehimur pelago vicina Ceraunia juxta,
Unde iter Italiam cursusque brevissimus undis.
Sol ruit interea et montes umbrantur opaci.
Sternimur optatae gremio telluris ad undam,
Sortiti remos, passimque in litore sicco
Corpora curamus ; fessos sopor irrigat artus.
Necdum orbem medium Nox horis acta subibat :
Haud segnis strato surgit Palinurus et omnes
Explorat ventos, atque auribus aëra captat ;
Sidera cuncta notat tacito labentia coelo,
Arcturum pluviasque Hyadas geminosque Triones,
Armatumque auro circumspicit Oriona.
Postquam cuncta videt coelo constare sereno,
Dat clarum e puppi signum ; nos castra movemus,
Tentamusque viam et velorum pandimus alas.
Jamque rubescebat stellis Aurora fugatis,
Quum procul obscuros colles humilemque videmus
Italiam. Italiam primus conclamat Achates,
Italiam laetæ socii clamore salutant.

310

315

Tum pater Anchises magnam cratera corona
Induit implevitque mero, divosque vocavit
Stans celsa in puppi :

325

Di maris et terrae tempestatumque potentes,
Ferte viam vento facilem et spirate secundi.
Crebrescunt optatae aerae, portusque patescit
Jam prior, templumque apparet in arce Minervae.
Vela legunt socii, et proras ad litora torquent.
Portus ab Euroo fluctu curvatus in arcum ;
Objectae salsa spumant adspergine cautes ;
Ipse latet ; gemino demittunt brachia muro
Turriti scopuli, refugitque ab litore templum.
Quatuor hic, primum omen, equos in gramine vidi
Tondentes campum late, candore nivali.

330

335

Et pater Anchises : Bellum, o terra hospita, portas ;
 Bello armantur equi, bellum haec armenta minantur. 540
 Sed tamen idem olim curru succedere sueti
 Quadrupedes, et frena iugo concordia ferre :
 Spes et pacis, ait. Tum numina sancta precamur
 Palladis armisonae, quae prima accepit ovantes,
 Et capita ante aras Phrygio velamur amictu ; 545
 Praeceptisque Heleni, dederat quae maxima, rite
 Junoni Argivae jussos adolemus honores.
 Haud mora, continuo perfectis ordine votis,
 Cornua velatarum obvertimus antennarum,
 Grajugenumque domos suspectaque linquimus arva. 550
 Hinc sinus Herculei, si vera est fama, Tarenti
 Cernitur ; attollit se diva Lacinia contra,
 Caulonisque arces et navifragum Scylaceum.
 Tum procul e fluctu Trinacria cernitur Aetna,
 Et gemitum ingeptem pelagi pulsataque saxa 555
 Audimus longe fractasque ad litora voces,
 Exsultantque vada, atque aestu miscentur arenae.
 Et pater Anchises : Nimirum haec illa Charybdis :
 Hos Helenus scopulos, haec saxa horrenda canebat.
 Eripite, o socii, pariterque insurgite remis. 560
 Haud minus ac jussi faciunt, primusque rudentem
 Contorsit laevas proram Palinurus ad undas ;
 Laevam cuncta cohors remis ventisque petivit.
 Tollimur in coelum curvato gurgite, et idem
 Subducta ad Manes imos desedimus unda. 565
 Ter scopuli clamorem inter cava saxa dedere ;
 Ter spumam elisam et rorantia vidimus astra.
 Interea fessos ventus cum sole reliquit,
 Ignarique viae Cyclopum allabimur oris.
 Portus ab accessu ventorum immotus et ingens 570
 Ipse ; sed horrificis juxta tonat Aetna ruinis,
 Interdumque atram prorumpit ad aethera nubem,
 Turbine fumantem piceo et candente favilla,
 Attollitque globos flammaram et sidera lambit ;

Interdum scopulos avulsaque viscera montis 575
 Erigit eructans, liquefactaque saxa sub auras
 Cum gemitu glomerat, fundoque exaestuat imo.
 Fama est Enceladi semiustum fulmine corpus
 Urgueri mole hac, ingentemque insuper Aetnam
 Impositam ruptis flammam exspirare caminis ; 580
 Et fessum quoties mutet latus, intremere omnem
 Murmure Trinacriam, et coelum subtexere fumo.
 Noctem illam tecti silvis immania monstra
 Perferimus, nec, quae sonitum det caussa, videmus.
 Nam neque erant astrorum ignes, nec lucidus aethra 585
 Siderea polus, obscuro sed nubila coelo,
 Et lunam in nimbo nox intempesta tenebat.
 Postera jamque dies primo surgebat Eoo,
 Humentemque Aurora polo dimoverat umbram,
 Quum subito e silvis, macie confecta suprema, 590
 Ignoti nova forma viri miserandaque cultu
 Procedit supplexque manus ad litora tendit.
 Respicimus. Dira illuvies immissaque barba,
 Consertum tegumen spinis ; at cetera Graius,
 Et quondam patriis ad Trojam missus in armis. 595
 Isque ubi Dardanios habitus et Troia vidit
 Arma procul, paulum adspectu conterritus haesit,
 Continuitque gradum ; mox sese ad litora praeceps
 Cum fletu precibusque tulit : Per sidera testor,
 Per superos atque hoc coeli spirabile lumen, 600
 Tollite me, Teucri ; quascumque abducite terras ;
 Hoc sat erit. Scio me Danais e classibus unum,
 Et bello Iliacos fateor petiisse Penates.
 Pro quo, si sceleris tanta est injuria nostri,
 Spargite me in fluctus, vastoque immergite ponto. 605
 Si pereo, hominum manibus perisse juvabit.
 Dixerat, et genua amplexus genibusque volutans
 Haerebat. Qui sit, fari, quo sanguine cretus,
 Hortamur ; quae deinde agitet fortuna, fateri.
 Ipse pater dextram Anchises, haud multa moratus, 610

Dat juveni, atque animum praesenti pignore firmat.
 Ille haec, deposita tandem formidine, fatur :
 Sum patria ex Ithaca, comes infelicis Ulixi,
 Nomen Achemenides, Trojam genitore Adamasto
 Paupere — mansissetque utinam fortuna ! — profectus. 613
 Hic me, dum trepidi crudelia limina linquunt,
 Immemores socii vasto Cyclopi in antro
 Deseruere. Domus sanie dapibusque cruentis,
 Intus opaca, ingens. Ipse arduus, altaque pulsat
 Sidera — Di, talem terris avertite pestem ! — 614
 Nec visu facilis nec dictu affabilis ulli.
 Visceribus miserorum et sanguine vescitur atro.
 Vidi egomet, duo de numero quum corpora nostro
 Prensa manu magna medio resupinus in antro
 Frangeret ad saxum, sanieque exspersa natarent 615
 Limina ; vidi atro quum membra fluentia tabo
 Manderet, et tepidi tremerent sub dentibus artus.
 Haud impune quidem ; nec talia passus Ulixes,
 Oblitusve sui est Ithacus discrimine tanto.
 Nam simul expletus dapibus vinoque sepultus 616
 Cervicem inflexam posuit, jacuitque per antrum
 Immensus, saniem eructans et frusta cruento
 Per somnum commixta mero, nos, magna precati
 Numina sortitique vices, una undique circum
 Fundimur, et telo lumen terebramus acuto, 617
 Ingens, quod torva solum sub fronte latebat,
 Argolici clipei aut Phoebae lampadis instar,
 Et tandem laeti sociorum ulciscimur umbras.
 Sed fugite, o miseri, fugite, atque ab litore funem
 Rumpite. 618
 Nam qualis quantusque cavo Polyphemus in antro
 Lanigeras claudit pecudes atque ubera pressat,
 Centum alii curva haec habitant ad litora vulgo
 Infandi Cyclopes et altis montibus errant.
 Tertia jam lunae se cornua lumine complent, 619
 Quum vitam in silvis inter deserta ferarum

Lustra domosque traho, vastosque ab rupe Cyclopas
 Prospicio, sonitumque pedum vocemque tremisco.
 Victum infelicem, baccas lapidosaque corna,
 Dant rami, et vulsis pascunt radicibus herbae. 650
 Omnia collustrans, hanc primum ad litora classem
 Conspexi venientem. Huic me, quaecumque fuisset,
 Addixi : satis est gentem effugisse nefandam.
 Vos animam hanc potius quocumque absumite leto.
 Vix ea fatus erat, summo quum monte videmus 655
 Ipsum inter pecudes vasta se mole moventem
 Pastorem Polyphemum et litora nota petentem,
 Monstrum horrendum, informe, ingens, cui lumen ademptum.
 Trunca manu pinus regit et vestigia firmat ;
 Lanigerae comitantur oves ; ea sola voluptas 660
 Solamenque mali.
 Postquam altos tetigit fluctus et ad aequora venit,
 Luminis effossi fluidum lavit inde cruorem,
 Dentibus infrendens gemitu, graditurque per aequor
 Jam medium, necdum fluctus latera ardua tinxit. 665
 Nos procul inde fugam trepidi celerare, recepto
 Supplice sic merito, tacitique incidere funem ;
 Verrimus et proni certantibus aequora remis.
 Sensit, et ad sonitum vocis vestigia torsit.
 Verum ubi nulla datur dextra affectare potestas, 670
 Nec potis Ionios fluctus aequare sequendo,
 Clamorem immensum tollit, quo pontus et omnes
 Contremuere undae, penitusque exterrita tellus
 Italiae, curvisque immugiit Aetna cavernis.
 At genus e silvis Cyclopum et montibus altis 675
 Excitum ruit ad portus et litora complent.
 Cernimus adstantes nequidquam lumine torvo
 Aetnaeos fratres, coelo capita alta ferentes,
 Concilium horrendum : quales quum vertice celso
 Aëriae quercus, aut coniferae cyparissi 680
 Constiterunt, silva alta Jovis, lucusve Dianae.
 Praecipites metus acer agit quocumque rudentes

Excutere, et ventis intendere vela secundis.
 Contra jussa monent Heleni, Scyllam atque Charybdim
 Inter utramque viam leti discrimine parvo 685
 Ni teneant cursus ; certum est dare lintea retro.
 Ecce autem Boreas angusta ab sede Pelori
 Missus adest. Vivo praetervehor ostia saxo
 Pantagiae Megarosque sinus Thapsumque jacentem.
 Talia monstrabat relegens errata retrorsus 690
 Litora Achemenides, comes infelicis Ulixi.

Sicanio praetenta sinu jacet insula contra
 Plemyrrium undosum ; nomen dixere priores
 Ortygiam. Alpheum fama est huc Elidis amnem
 Occultas egisse vias subter mare ; qui nunc 695
 Ore, Arethusa, tuo Siculis confunditur undis.
 Jussi numina magna loci veneramur ; et inde
 Exsupero praepingue solum stagnantis Helori.
 Hinc altas cautes projectaque saxa Pachyni
 Radimus, et fatis numquam concessa moveri 700
 Apparet Camarina procul campique Geloi,
 Immanisque Gela fluvii cognomine dicta.
 Arduus inde Acragas ostentat maxima longe
 Moenia, magnanimum quondam generator equorum ;
 Teque datis linquo ventis, palmosa Selinus, 705
 Et vada dura lego saxis Lilybeia caecis.
 Hinc Drepani me portus et illaetabilis ora
 Accipit. Hic, pelagi tot tempestatibus actus,
 Heu genitorem, omnis curae casusque levamen,
 Amitto Anchisen. Hic me, pater optime, fessum 710
 Deseris, heu, tantis nequidquam erepte periclis !
 Nec vates Helenus, quum multa horrenda moneret,
 Hos mihi praedixit luctus, non dira Celaeno.
 Hic labor extremus, longarum haec meta viarum,
 Hinc me digressum vestris deus appulit oris. 715

Sic pater Aeneas intentis omnibus unus
 Fata renarrabat divum, cursusque docebat.
 Conticuit tandem, factoque hic fine quievit.

LIBER IV.

At regina gravi jamdudum saucia cura
 Vulnus alit venis, et caeco carpitur igni.
 Multa viri virtus animo, multusque recursat
 Gentis honos; haerent infixi pectore vultus
 Verbaque, nec placidam membris dat cura quietem. 5
 Postera Phoebea lustrabat lampade terras
 Humentemque Aurora polo dimoverat umbram,
 Quum sic unanimam alloquitur male sana sororem:
 Anna soror, quae me suspensam insomnia terrent!
 Quis novus hic nostris successit sedibus hospes, 10
 Quem sese ore ferens, quam forti pectore et armis!
 Credo equidem, nec vana fides, genus esse deorum.
 Degeneres animos timor arguit. Heu, quibus ille
 Jactatus fatis! quae bella exhausta canebat!
 Si mihi non animo fixum immotumque sederet, 15
 Ne cui me vinclo vellem sociare jugali,
 Postquam primus amor deceptam morte fefellit,
 Si non pertaesum thalami taedaeque fuisset,
 Huic uni forsán potui succumbere culpae.
 Anna, fatebor enim, miseri post fata Sychaei 20
 Conjugis et sparsos fraterna caede Penates,
 Solus hic inflexit sensus, animumque labantem
 Impulit. Agnosco veteris vestigia flammae.
 Sed mihi vel tellus optem prius ima dehiscat,
 Vel Pater omnipotens adigat me fulmine ad umbras, 25
 Pallentes umbras Erebi noctemque profundam,
 Ante, Pudor, quam te violò, aut tua jura resolvo.
 Ille meos, primus qui me sibi junxit, amores
 Abstulit; ille habeat secum servetque sepulchro.
 Sic effata sinum lacrimis implevit obortis. 30
 Anna refert: Q luce magis dilecta sorori,
 Solane perpetua maerens carpere juvena,

Nec dulces natos, Veneris nec praemia noris?
 Id cinerem aut Manes credis curare sepultos?
 Esto, aegram nulli quondam flexere mariti, 35
 Non Libyae, non ante Tyro; despectus Iarbas
 Ductoresque alii, quos Africa terra triumphis
 Dives alit: placitum etiam pugnabis amor?
 Nec venit in mentem, quorum consederis arvis?
 Hinc Gaetulae urbes, genus insuperabile bello, 40
 Et Numidae infreni cingunt et inhospita Syrtis;
 Hinc deserta siti regio, lateque furentes
 Barcaei. Quid bella Tyro surgentia dicam,
 Germanique minas?
 Dis equidem auspiciis reor et Junone secunda 45
 Hunc cursum Iliacas vento tenuisse carinas.
 Quam tu urbem, soror, hanc cernes, quae surgere regna
 Conjugio tali! Teucrum comitantibus armis
 Punica se quantis attollet gloria rebus!
 Tu modo posce deos veniam, sacrisque litatis 50
 Indulge hospitio, caussasque innecte morandi,
 Dum pelago desaevit hiems et aquosus Orion,
 Quassataeque rates, dum non tractabile coelum.
 His dictis incensum animum inflammavit amore,
 Spernamque dedit dubiae menti, solvitque pudorem. 55
 Principio delubra adeunt, pacemque per aras
 Exquirunt; mactant lectas de more bidentes
 Legiferae Cereri Phoeboque patrique Lyaeo,
 Junoni ante omnes, cui vincla jugalia curae.
 Ipsa, tenens dextra pateram, pulcherrima Dido 60
 Candentis vaccae media inter cornua fundit,
 Aut ante ora deum pingues spatiat ad aras,
 Instaurationem diem donis, pecudumque reclusis
 Pectoribus inhians spirantia consulit exta.
 Heu vaturn ignarae mentes! Quid vota furentem, 65
 Quid delubra juvant? Est molles flamma medullas
 Interea, et taciturn vivit sub pectore vulnus.
 Uritur infelix Dido totaque vagatur

Urbe furens, qualis coniecta cerva sagitta,
 Quam procul incautam nemora inter Cresia fixit 70
 Pastor agens telis, liquitque volatile ferrum
 Nescius ; illa fuga silvas saltusque peragrat
 Dictaeos ; haeret lateri letalis arundo.
 Nunc media Aenean secum per moenia ducit,
 Sidoniasque ostentat opes urbemque paratam ; 75
 Incipit effari, mediaque in voce resistit ;
 Nunc eadem labente die convivium quaerit,
 Iliacosque iterum demens audire labores
 Exposcit, pendetque iterum narrantis ab ore.
 Post, ubi digressi, lumenque obscura vicissim 80
 Luna premit suadentque cadentia sidera somnos,
 Sola domo maeret vacua, stratisque relictis
 Incubat. Illum absens absentem auditque videtque,
 Aut gremio Ascanium, genitoris imagine capta,
 Detinet, infandum si fallere possit amorem. 85
 Non coepit adsurgunt turres, non arma juventus
 Exercet, portusve aut propugnacula bello
 Tuta parant ; pendent opera interrupta minaeque
 Murorum ingentes aequataque machina coelo.
 Quam simul ac tali persensit peste teneri 90
 Cara Jovis conjux, nec famam obstare furori,
 Talibus adgreditur Venerem Saturnia dictis :
 Egregiam vero laudem et spolia ampla refertis
 Tuque puerque tuus, magnum et memorabile nomen,
 Una dolo divum si femina victa duorum est. 95
 Nec me adeo fallit veritam te moenia nostra
 Suspectas habuisse domos Karthaginis altae.
 Sed quis erit modus, aut quo nunc certamine tanto ?
 Quin potius pacem aeternam pactosque hymenaeos
 Exercemus ? habes, tota quod mente petisti : 100
 Ardet amans Dido traxitque per ossa furorem.
 Communem hunc ergo populum paribusque regamus
 Auspiciis ; liceat Phrygio servire marito,
 Dotalesque tuae Tyrios permittere dextrae.

Olli — sensit enim simulata mente locutam, 105
 Quo regnum Italiae Libycas averteret oras —
 Sic contra est ingressa Venus : Quis talia demens
 Abnuat, aut tecum malit contendere bello,
 Si modo, quod memoras, factum fortuna sequatur?
 Sed fatis incerta feror, si Juppiter unam 110
 Esse velit Tyriis urbem Trojaque profectis,
 Miscerive probet populos, aut foedera jungi.
 Tu conjux ; tibi fas animum tentare precando.
 Perge ; sequar. Tum sic excepit regia Juno :
 Mecum erit iste labor. Nunc qua ratione, quod instat, 115
 Confieri possit, paucis, adverte, docebo.
 Venatum Aeneas unaquē miserrima Dido
 In nemus ire parant, ubi primos crastinus ortus
 Extulerit Titan radiisque retexerit orbem.
 His ego nigrantem commixta grandine nimbum, 120
 Dum trepidant alae, saltusque indagine cingunt,
 Desuper infundam, et tonitru coelum omne ciebo.
 Diffugient comites et nocte tegentur opaca :
 Speluncam Dido dux et Trojanus eandem
 Devenient. Adero, et, tua si mihi certa voluntas, 125
 Connubio jungam stabili propriamque dicabo.
 Hic hymenaeus erit. — Non adversata petenti
 Adnuit, atque dolis risit Cytherea repertis.
 Oceanum interea surgens Aurora reliquit.
 It portis jubare exorto delecta juvenus ; 130
 Retia rara, plagae, lato venabula ferro,
 Massylique ruunt equites et odora canum vis.
 Reginam thalamo cunctantem ad limina primi
 Poenorum exspectant, ostroque insignis et auro
 Stat sonipes ac frena ferox spumantia mandit. 135
 Tandem progreditur magna stipante caterva,
 Sidoniam picto chlamydem circumdata limbo.
 Cui pharetra ex auro, crines nodantur in aurum,
 Aurea purpuream subnectit fibula vestem.
 Nec non et Phrygii comites et laetus Iulus 140

Incedunt. Ipse ante alios pulcherrimus omnes
 Infert se socium Aeneas atque agmina jungit.
 Qualis ubi hibernam Lyciam Xanthique fluenta
 Deserit ac Delum maternam invisit Apollo
 Instaumatque choros, mixtique altaria circum 145
 Cretesque Dryopesque fremunt pictique Agathyrsi ;
 Ipse jugis Cynthi graditur, mollique fluentem
 Fronde premit crinem fingens atque implicat auro ;
 Tela sonant humeris : haud illo segnior ibat
 Aeneas ; tantum egregio decus enitet ore. 150
 Postquam altos ventum in montes atque invia lustra,
 Ecce ferae, saxi dejectae vertice, caprae
 Decurrere jugis ; alia de parte patentes
 Transmittunt cursu campos atque agmina cervi
 Pulverulenta fuga glomerant montesque relinquunt. 155
 At puer Ascanius mediis in vallibus acri
 Gaudet equo, jamque hos cursu, jam praeterit illos,
 Spumantemque dari pecora inter inertia votis
 Optat aprum, aut fulvum descendere monte leonem.
 Interea magno misceri murmure coelum 160
 Incipit ; insequitur commixta grandine nimbus ;
 Et Tyrii comites passim et Trojana juvenus
 Dardaniusque nepos Veneris diversa per agros
 Tecta metu petiere ; ruunt de montibus amnes.
 Speluncam Dido dux et Trojanus eandem 165
 Deveniunt. Prima et Tellus et pronuba Juno
 Dant signum ; fulsere ignes et conscius aether
 Connubiis, summoque ulularunt vertice Nymphae.
 Ille dies primus leti primusque malorum
 Causa fuit ; neque enim specie famave movetur 170
 Nec jam furtivum Dido meditatur amorem ;
 Conjugium vocat ; hoc praetexit nomine culpam.
 Extemplo Libyae magnas it Fama per urbes,
 Fama, malum qua non aliud velocius ullum ;
 Mobilitate viget, virisque acquirit eundo ; 175
 Parva metu primo ; mox sese attollit in auras,

Ingrediturque solo, et caput inter nubila condit.
 Illam Terra parens, ira irritata deorum,
 Extremam, ut perhibent, Coeo Enceladoque sororem
 Progenuit, pedibus celerem et pernicipibus alis, 180
 Monstrum horrendum, ingens, cui, quot sunt corpore plumae,
 Tot vigiles oculi subter, mirabile dictu,
 Tot linguae, totidem ora sonant, tot subrigit aures.
 Nocte volat coeli medio terraeque per umbram,
 Stridens, nec dulci declinat lumina somno; 185
 Luce sedet custos aut summi culmine tecti,
 Turribus aut altis, et magnas territat urbes,
 Tam ficti praeque tenax, quam nuntia veri.
 Haec tum multiplici populos sermone replebat
 Gaudens et pariter facta atque infecta canebat: 190
 Venisse Aenean, Trojano sanguine cretum,
 Cui se pulchra viro dignetur jungere Dido;
 Nunc hiemem inter se luxu, quam longa, fovere
 Regnorum immemores turpique cupidine captos.
 Haec passim dea foeda virum diffundit in ora. 195
 Protinus ad regem cursus detorquet Iarban,
 Incenditque animum dictis atque aggerat iras.
 Hic Hammone satus, rapta Garamantide Nympha,
 Tempia Jovi centum latis immania regnis,
 Centum aras posuit, vigilemque sacraverat ignem, 200
 Excubias divum aeternas, pecudumque cruore
 Pingue solum et variis florentia limina sertis.
 Isque amens animi et rumore accensus amaro
 Dicitur ante aras media inter numina divum
 Multa Jovem manibus supplex orasse supinis: 205
 Juppiter omnipotens, cui nunc Maurusia pictis
 Gens epulata toris Lenaeum libat honorem,
 Adspicis haec? an te, genitor, quum fulmina torques,
 Nequidquam horremus, caecique in nubibus ignes
 Terrificant animos et inania murmura miscent? 210
 Femina, quae nostris errans in finibus urbem
 Exiguam pretio posuit, cui litus arandum

Cuique loci leges dedimus, connubia nostra
Repulit ac dominum Aenean in regna recepit.
Et nunc ille Paris cum semiviro comitatu,
Maeonia mentum mitra crinemque madentem
Subnexus, raptu potitur : nos munera templis
Quippe tuis ferimus, famamque fovemus inanem.

215

Talibus orantem dictis arasque tenentem
Audiit omnipotens, oculosque ad moenia torsit
Regia et oblitos fama melioris amantes.
Tum sic Mercurium alloquitur ac talia mandat :
Vade age, nate, voca Zephyros et labere pennis,
Dardanumque ducem, Tyria Karthagine qui nunc
Exspectat, fatisque datas non respicit urbes,
Alloquere et celeres defer mea dicta per auras.

220

225

•Non illum nobis genetrix pulcherrima talem
Promisit Graiumque ideo bis vindicat armis ;
Sed fore, qui gravidam imperiis belloque frementem
Italiam regeret, genus alto a sanguine Teucri
Proderet, ac totum sub leges mitteret orbem.
Si nulla accendit tantarum gloria rerum
Nec super ipse sua molitur laude laborem,
Ascanione pater Romanas invidet arces ?
Quid struit ? aut qua spe, inimica in gente, moratur,
Nec prolem Ausoniam et Lavinia respicit arva ?
Naviget : haec summa est ; hic nostri nuntius esto.

230

235

Dixerat. Ille patris magni parere parabat
Imperio ; et primum pedibus talaria nequit
Aurea, quae sublimem alis sive aequora supra
Seu terram rapido pariter cum flamine portant ;
Tum virgâ capit ; hac animas ille evocat Orco
Pallentes, alias sub Tartara tristia mittit,
Dat somnos adimitque, et lumina morte resignat.
Illa fretus agit ventos, et turbida tranat
Nubila ; jamque volans apicem et latera ardua cernit
Atlantis dñri, coelum qui vertice fulcit,
Atlantis, cinctum adsidue cui nubibus atris

240

245

Piniferum caput et vento pulsatur et imbri ;
 Nix humeros infusa tegit ; tum flumina mento 250
 Praecipitant senis, et glacie riget horrida barba.
 Hic primum paribus nitens Cyllenius alis
 Constitit ; hinc toto praeceps se corpore ad undas
 Misit, avi similis, quae circum litora, circum
 Piscosos scopulos humilis volat aequora juxta. 255
 Haud aliter terras inter coelumque volabat,
 Litus arenosum Libyae ventosque secabat
 Materno veniens ab avo Cyllenia proles.
 Ut primum alatis tetigit magalia plantis,
 Aenean fundantem arces ac tecta novantem 260
 Conspicit : atque illi stellatus iaspide fulva
 Ens erat, Tyrioque ardebat murice laena
 Demissa ex humeris, dives quae munera Dido
 Fecerat et tenui telas discreverat auro.
 Continuo invadit : Tu nunc Karthaginis altae 265
 Fundamenta locas, pulchramque uxorius urbem
 Extruis ? heu regni rerumque oblite tuarum !
 Ipse deum tibi me claro demittit Olympo
 Regnator, coelum et terras qui numine torquet ;
 Ipse haec ferre jubet celeres mandata per auras : 270
 Quid struis ? aut qua spe Libycis teris otia terris ?
 Si te nulla movet tantarum gloria rerum
 Nec super ipse tua moliris laude laborem,
 Ascanium surgentem et spes heredis Iuli
 Respice, cui regnum Italiae Romanaque tellus 275
 Debentur. Tali Cyllenius ore locutus
 Mortales visus medio sermone reliquit,
 Et procul in tenuem ex oculis evanuit auram.
 At vero Aeneas adspectu obmutuit amens,
 Arrectaeque horrore comae, et vox faucibus haesit. 280
 Ardet abire fuga dulcesque relinquere terras,
 Attonitus tanto monitu imperioque deorum.
 Heu quid agat ? quo nunc reginam ambire furentem
 Audeat affatu ? quae prima exordia sumat ?

Atque animum nunc huc celerem, nunc dividit illuc, 283
 In partesque rapit varias perque omnia versat.
 Haec alternanti potior sententia visa est :
 Mnesthea Sergestumque vocat fortemque Serestum,
 Classem aptent taciti sociosque ad litora cogant,
 Arma parent, et, quae rebus sit caussa novandis, 290
 Dissimulent ; sese interea, quando optima Dido
 Nesciat et tantos rumpi non speret amores,
 Tentaturum aditus, et quae mollissima fandi
 Tempora, quis rebus dexter modus. Ocius omnes
 Imperio laeti parent ac jussa facessunt. 295

At regina dolos — quis fallere possit amantem ? —
 Praesensit, motusque excepit prima futuros,
 Omnia tuta timens. Eadem impia Fama furenti
 Detulit armari classem cursumque parari.
 Saevit inops animi, totamque incensa per urbem 300
 Bacchatur, qualis commotis excita sacris
 Thyias, ubi audito stimulant trieterica Baccho
 Orgia nocturnusque vocat clamore Cithaeron.
 Tandem his Aenean compellat vocibus ultro :

Dissimulare etiam sperasti, perfide, tantum 305
 Posse nefas, tacitusque mea decedere terra ?
 Nec te noster amor, nec te data dextera quondam,
 Nec moritura tenet crudeli funere Dido ?
 Quin etiam hiberno moliris sidere classem,
 Et mediis properas aquilonibus ire per altum, 310
 Crudelis ? Quid ? si non arva aliena domosque
 Ignotas peteres, et Troja antiqua maneret,
 Troja per undosum peteretur classibus aequor ?
 Mene fugis ? Per ego has lacrimas dextramque tuam te —
 Quando aliud mihi jam miserae nihil ipsa reliqui — 315
 Per connubia nostra, per inceptos hymenaeos,
 Si bene quid de te merui, fuit aut tibi quidquam
 Dulce meum, miserere domus labentis et istam,
 Oro, si quis adhuc precibus locus, exue mentem.
 Te propter Libycae gentes Nomadumque tyranni 320

Odere, infensi Tyrii ; te propter eundem
 Exstinctus pudor et, qua sola sidera adibam,
 Fama prior. Cui me moribundam deseris, hospes ?
 Hoc solum nomen quoniam de conjuge restat.
 Quid moror ? An mea Pygmalion dum moenia frater 325
 Destruat, aut captam ducat Gaetulus Iarbas ?
 Saltem si qua mihi de te suscepta fuisset
 Ante fugam suboles, si quis mihi parvulus aula
 Luderet Aeneas, qui te tamen ore referret,
 Non equidem omnino capta ac deserta viderer. 330
 Dixerat. Ille Jovis monitis immota tenebat
 Lumina, et obnixus curam sub corde premebat.
 Tandem pauca refert : Ego te, quae plurima fando
 Enumerare vales, numquam, Regina, negabo
 Promeritam ; nec me meminisse pigebit Elissae, 335
 Dum memior ipse mei, dum spiritus hos regit artus.
 Pro re pauca loquar. Neque ego hanc abscondere furto
 Speravi, ne finge, fugam, nec conjugis umquam
 Praetendi taedas aut haec in foedera veni.
 Me si fata meis paterentur ducere vitam 340
 Auspiciis et sponte mea componere curas,
 Urbem Trojanam primum dulcesque meorum
 Reliquias colerem, Priami tecta alta manerent,
 Et recidiva manu posuissem Pergama victis.
 Sed nunc Italiam magnam Gryneus Apollo, 345
 Italiam Lyciae jussere capessere sortes ;
 Hic amor, haec patria est. Si te Karthaginis arces,
 Phoenissam, Libycaeque adspectus detinet urbis,
 Quae tandem, Ausonia Teucros considerare terra,
 Invidia est ? Et nos fas externa quaerere regna. 350
 Me patris Anchisae, quoties humentibus umbris
 Nox operit terras, quoties astra ignea surgunt,
 Admonet in somnis et turbida terret imago ;
 Me puer Ascanius capitisque injuria cari,
 Quem regno Hesperiae fraudo et fatalibus arvis. 355
 Nunc etiam interpres divum, Jove missus ab ipso —

Testor utrumque caput — celeres mandata per auras
 Detulit ; ipse deum manifesto in lumine vidi
 Intrantem muros, vocemque his auribus hausi.
 Desine meque tuis incendere teque querelis ; 360
 Italiam non sponte sequor.

Talia dicentem jamdudum aversa tuetur,
 Huc illuc volvens oculos, totumque pererrat
 Luminibus tacitis, et sic accensa profatur :
 Nec tibi diva parens, generis nec Dardanus auctor, 365
 Perfide ; sed duris genuit te cautibus horrens
 Caucasus, Hyrcanaeque admorunt ubera tigres.
 Nam quid dissimulo ? aut quae me ad majora reservo ?
 Num fletu ingemuit nostro ? num lumina flexit ?
 Num lacrimas victus dedit, aut miseratus amantem est ? 370
 Quae quibus anteferam ? Jam jam nec maxima Iuno,
 Nec Saturnius haec oculis pater adspicit aequis.
 Nusquam tuta fides. Ejectum litore egentem
 Excepi et regni demens in parte locavi ;
 Amissam classem, socios a morte reduxi. 375
 Heu furiis incensa feror ! Nunc augur Apollo,
 Nunc Lyciae sortes, nunc et Jove missus ab ipso
 Interpretes divum fert horrida jussa per auras.
 Scilicet is Superis labor est, ea cura quietos
 Sollicitat. Neque te teneo, neque dicta refello ; 380
 I, sequere Italiam ventis, pete regna per undas.
 Spero equidem mediis, si quid pia numina possunt,
 Supplicia hausurum scopulis, et nomine Dido
 Saepe vocaturum. Sequar atris ignibus absens,
 Et, quum frigida mors anima seduxerit artus, 385
 Omnibus umbra locis adero. Dabis, improbe, poenas.
 Audiam, et haec Manes veniet mihi fama sub imos.
 His medium dictis sermonem abrumpit, et auras
 Aegra fugit, seque ex oculis avertit et aufert,
 Linquens multa metu cunctantem et multa parantem 390
 Dicere. Suscipiunt famulae, collapsaque membra
 Marmoreo referunt thalamo stratisque reponunt.

At pius Aeneas, quamquam lenire dolentem
 Solando cupit et dictis avertere curas,
 Multa gemens magnoque animum labefactus amore, 395
 Jussa tamen divum exsequitur, classemque revisit.
 Tum vero Teucri incumbunt et litore celsas
 Deducunt toto navis. Natat uncta carina,
 Frondentesque ferunt remos et robora silvis
 Infabricata, fugae studio. 400

..Migrantes cernas, totaque ex urbe ruentes.
 Ac velut ingentem formicae farris acervum
 Quum populant, hiemis memores, tectoque reponunt ;
 It nigrum campis agmen, praedamque per herbas
 Convectant calle angusto ; pars grandia trudunt 405
 Obnixae frumenta humeris ; pars agmina cogunt
 Castigantque moras ; opere omnis semita fervet.
 Quis tibi tum, Dido, cernenti talia sensus,
 Quosve dabas gemitus, quum litora fervere late
 Prospiceres arce ex summa, totumque videres 410
 Misceri ante oculos tantis clamoribus aequor ?
 Improbe amor, quid non mortalia pectora cogis ?
 Ire iterum in lacrimas, iterum tentare precando
 Cogitur, et supplex animos submittere amanti,
 Ne quid inexpertum frustra moritura relinquat. 415

Anna, vides toto properari litore ? Circum
 Undique convenere ; vocat jam carbasus auras,
 Puppibus et laeti nautae imposuere coronas.
 Hunc ego si potui tantum sperare dolorem,
 Et perferre, soror, potero. Miserae hoc tamen unum 420
 Exsequere, Anna, mihi ; solam nam perfidus ille
 Te colere, arcanos etiam tibi credere sensus ;
 Sola viri molles aditus et tempora noras :
 I, soror, atque hostem supplex affare superbum :
 Non ego cum Danais Trojanam exscindere gentem 425
 Aulide juravi, classemve ad Pergama misi,
 Nec patris Anchisae cinerem Manesve revelli :
 Cur mea dicta negat duras demittere in aures ?

Quo ruit? extremum hoc miserae det munus amanti :
 Exspectet facilemque fugam ventosque ferentes. 430
 Non jam conjugium antiquum, quod prodidit, oro,
 Nec pulchro ut Latio careat regnumque relinquat ;
 Tempus inane peto, requiem spatiumque furori,
 Dum mea me victam doceat fortuna dolere.
 Extremam hanc oro veniam — miserere sororis — 435
 Quam mihi quum dederis, cumulatam morte remittam.
 Talibus orabat, talesque miserrima fletus
 Fertque refertque soror. Sed nullis ille movetur
 Fletibus, aut voces ullas tractabilis audit ;
 Fata obstant, placidasque viri deus obstruit aures. 440
 Ac velut annoso validam quum robore quercum
 Alpini Boreae nunc hinc nunc flatibus illinc
 Eruere inter se certant ; it stridor, et altae
 Consternunt terram concusso stipite frondes ;
 Ipsa haeret scopulis, et, quantum vertice ad auras 445
 Aetherias, tantum radice in Tartara tendit :
 Haud secus adsiduis hinc atque hinc vocibus heros
 Tunditur, et magno persentit pectore curas ;
 Mens immota manet ; lacrimae volvuntur inanes.
 Tum vero infelix fatis exterrita Dido 450
 Mortem orat ; taedet coeli convexa tueri.
 Quo magis inceptum peragat lucemque relinquat,
 Vidit, turicremis quum dona imponeret aris —
 Horrendum dictu — latices nigrescere sacros
 Fusaque in obscenum se vertere vina cruorem. 455
 Hoc visum nulli, non ipsi effata sorori.
 Praeterea fuit in tectis de marmore templum
 Conjugis antiqui, miro quod honore colebat,
 Velleribus niveis et festa fronde revinctum :
 Hinc exaudiri voces et verba vocantis 460
 Visa viri, nox quum terras obscura teneret ;
 Solaque culminibus ferali carmine bubo
 Saepe queri et longas in fletum ducere voces ;
 Multaque praeterea vatum praedicta priorum

Terribili monitu horrificant. Agit ipse furem
 In somnis ferus Aeneas ; semperque relinqui
 Sola sibi, semper longam incommitata videtur
 Ire viam et Tyrios deserta quaerere terra :
 Eumenidum veluti demens videt agmina Pentheus,
 Et solem geminum et duplices se ostendere Thebas ;
 Aut Agamemnonius scenis agitatus Orestes
 Armatam facibus matrem et serpentibus atris
 Quum fugit, ultricesque sedent in limine Dirae.
 Ergo ubi concepit furias evicta dolore
 Decrevitque mori, tempus secum ipsa modumque
 Exigit, et, maestam dictis aggressa sororem,
 Consilium vultu tegit, ac spem fronte serenat :
 Inveni, germana, viam, — gratare sorori —
 Quae mihi reddat eum, vel eo me solvat amantem.
 Oceani finem juxta solemque cadentem
 Ultimus Aethiopum locus est, ubi maximus Atlas
 Axem humero torquet stellis ardentibus aptum :
 Hinc mihi Massylae gentis monstrata sacerdos,
 Hesperidum templi custos, epulasque draconi
 Quae dabat et sacros servabat in arbore ramos,
 Spargens humida mella soporiferumque papaver.
 Haec se carminibus promittit solvere mentes,
 Quas velit, ast aliis duras immittere curas ;
 Sistere aquam fluviis, et vertere sidera retro ;
 Nocturnosque ciet Manes ; mugire videbis
 Sub pedibus terram, et descendere montibus ornos.
 Testor, cara, deos et te, germana, tuumque
 Dulce caput, magicas invitam accingier artes.
 Tu secreta pyram tecto interiore sub auras
 Erige, et arma viri, thalamo quae fixa reliquit
 Impius, exuviasque omnes, lectumque jugalem,
 Quo perii, superimponant : abolere nefandi
 Cuncta viri monumenta juvat, monstratque sacerdos.
 Haec effata silet ; pallor simul occupat ora.
 Non tamen Anna novis praetexere funera sacris

Germanam credit, nec tantos mente furores
 Concipit, aut graviora timet quam morte Sychaei.
 Ergo jussa parat.

At regina, pyra penetrali in sede sub auras
 Erecta ingenti taedis atque ilice secta, 395
 Intenditque locum sertis et fronde coronat
 Funerea ; super exuvias ensemque relictum
 Effigiemque toro locat, haud ignara futuri.
 Stant arae circum, et crines effusa sacerdos
 Ter centum tonat ore deos, Erebumque Chaosque 500
 Tergeminamque Hecaten, tria virginis ora Dianae.
 Sparserat et latices simulatos fontis Avernī,
 Falcibus et messae ad Lunam quaeruntur ænīs
 Pubentes herbae nigri cum lacte veneni ;
 Quaeritur et nascentis equi de fronte revulsus 395
 Et matri praereptus amor.

Ipsa mola manibusque piis altaria juxta,
 Unum exuta pedem vinclis, in veste recincta,
 Testatur moritura deos et conscia fati
 Sidera ; tum, si quod non aequo foedere amantes 500
 Curae numen habet justumque memorque, precatur.

Nox erat, et placidum carpebant fessa soporem
 Corpora per terras, silvaeque et saeva quierant
 Aequora, quum medio volvuntur sidera lapsu,
 Quum tacet omnis ager, pecudes pictaeque volucres, 505
 Quaeque lacus late liquidos, quaeque aspera dumis
 Rura tenent, somno positae sub nocte silenti
 [Lenibant curas, et corda oblita laborum].

At non infelix animi Phoenissa, nec unquam
 Solvitur in somnos, oculisque aut pectore noctem 510
 Accipit : ingeminant curae, rursusque resurgens
 Saevit amor, magnoque irarum fluctuat aestu.
 Sic adeo insistit, secumque ita corde volutat :
 En, quid ago ? rursusne procos irrira priores
 Experiar, Nomadumque petam connubia supplex, 515
 Quos ego sim toties jam dedignata maritos ?

Iliacas igitur classis atque ultima Teuſtrum
 Juſſa ſequar? quiane auxilio iuvat ante levatos,
 Et bene apud memores veteris ſtat gratia facti?
 Quis me autem, fac velle, ſinet, ratibusve ſuperbis 540
 Inviſam accipiet? Nescis heu, perdita, necdum
 Laomedonteaſe ſentis perſuria gentis?
 Quid tum? ſola fuga nautas comitabor ovantes?
 An Tyriis omnique manu ſtipata meorum
 Inferar, et, quos Sidonia vix urbe revelli, 545
 Rurſus agam pelago, et ventis dare vela jubebo?
 Quin morere, ut merita eſ, ferroque averte dolorem.
 Tu lacrimis evicta meis, tu prima furentem
 His, germana, malis oneras atque objicis hoſti.
 Non licuit thalami expertem ſine crimine vitam 550
 Degere, more ferae, tales nec tangere curas!
 Non ſervata fides, cineri promiſſa Sychaeo!
 Tanta illa ſuo rumpebat pectore queſtus.
 Aeneas celſa in puppi, jam certus eundi,
 Carpebat ſomnos, rebus jam rite paratis. 555
 Huic ſe forma dei vultu redeuntis eodem
 Obtulit in ſomnis, rurſusque ita viſa monere eſt,
 Omnia Mercurio ſimilis, vocemque coloremque
 Et crines flavos et membra decora juvena:
 Nate dea, poteſ hoc ſub caſu ducere ſomnos, 560
 Nec, quae te circum ſtent deinde pericula, cernis,
 Demens, nec Zephyros audis ſpirare ſecundos?
 Illa dolos dirumque nefas in pectore verſat,
 Certa mori, varioque irarum fluctuat aeſtu.
 Non fugis hinc praeceps, dum praecipitare poteſtas? 565
 Jam mare turbari trabibus, ſaevasque videbis
 Collucere faces, jam fervere litora flammis,
 Si te his attigerit terris Aurora morantem.
 Eja age, rumpe moras. Varium et mutabile ſemper
 Femina. Sic fatuſ nocti ſe immiſcuit atrae. 570
 Tum vero Aeneas, ſubitis exterritus umbris,
 Corripit e ſomno corpus ſociosque fatigat;

Praecipites vigilate viri, et considite transtris ;
 Solvite vela citi. Deus aethere missus ab alto
 Festinare fugam tortosque incidere funes 575
 Ecce iterum stimulat. Sequimur te, sancte deorum,
 Quisquis es, imperioque iterum paremus ovantes.
 Adsis o placidusque juves, et sidera coelo
 Dextra feras. Dixit, vaginaque eripit ensem
 Fulmineum, strictoque ferit retinacula ferro. 580
 Idem omnis simul ardor habet, rapiuntque ruuntque ;
 Litora deseruere ; latet sub classibus aequor ;
 Adnixa torquent spumas et caerula verrunt.
 Et jam primâ novo spargebat lumine terras
 Tithoni croceum linquens Aurora cubile. 585
 Regina e speculis ut primum albescere lucem
 Vidit et aequatis classem procedere velis,
 Litora et vacuos sensit sine remige portus,
 Terque quaterque manu pectus percussa decorum
 Flaventesque abscissa comas, Pro Juppiter ! ibit 590
 Hic, ait, et nostris illuserit advena regnis ?
 Non arma expedient, totaque ex urbe sequentur,
 Deripientque rates alii navalibus ? Ite,
 Ferte citi flammas, date tela, impellite remos ! —
 Quid loquor ? aut ubi sum ? Quae mentem insania mutat ? 595
 Infelix Dido ! nunc te facta impia tangunt ?
 Tum decuit, quum sceptrâ dabas. — En dextra fidesque,
 Quem secum patrios aiunt portare Penates,
 Quem subiisse humeris confectum aetate parentem ! —
 Non potui abreptum divellere corpus et undis 600
 Spargere ? non socios, non ipsum absumere ferro
 Ascanium, patriisque epulandum ponere mensis ? —
 Verum anceps pugnae fueret fortuna. — Fuisset ;
 Quem metui moritura ? Faces in castra tulissem,
 Implessemque foros flammis, natumque patremque 605
 Cum genere exstinxem, memet super ipsa dedissem. —
 Sol, qui terrarum flammis opera omnia lustras,
 Tuque harum interpret curarum et conscia Juno,

Nocturnisque Hecate triviis ululata per urbes,
 Et Dirae ultrices, et di morientis Elissae, 610
 Accipite haec, meritumque malis advertite numen,
 Et nostras audite preces. Si tangere portus
 Infandum caput ac terris adnare necesse est,
 Et sic fata Jovis poscunt, hic terminus haeret :
 At bello audacis populi vexatus et armis, 615
 Finibus extorris, complexu avulsus Iuli,
 Auxilium imploret, videatque indigna suorum
 Funera ; nec, quum se sub leges pacis iniquae
 Tradiderit, regno aut optata luce fruatur ;
 Sed cadat ante diem mediaque inhumatus arena. 620
 Haec precor, hanc vocem extremam cum sanguine fundo.
 Tum vos, o Tyrii, stirpem et genus omne futurum
 Exercete odiis, cinerique haec mittite nostro
 Munera. Nullus amor populis, nec foedera sunt
 Exoriare aliquis nostris ex ossibus ultor, 625
 Qui face Dardanios ferroque sequare colonos,
 Nunc, olim, quocumque dabunt se tempore vires.
 Litora litoribus contraria, fluctibus undas
 Imprecor, arma armis ; pugnent ipsique nepotesque.
 Haec ait, et partes animum versabat in omnes, 630
 Invisam quaerens quam primum abrumpere lucem.
 Tum breviter Barcen nutricem affata Sychaei ;
 Namque suam patria antiqua cinis ater habebat :
 Annam cara mihi nutrix huc siste sororem ;
 Dic corpus properet fluviali spargere lympa, 635
 Et pecudes secum et monstrata piacula ducat ;
 Sic veniat ; tuque ipsa pia tege tempora vitta.
 Sacra Jovi Stygio, quae rite incepta paravi,
 Perficere est animus, finemque imponere curis,
 Dardaniique rogam capitis permittere flammæ.
 Sic ait. Illa gradum studio celerabat anili.
 At trepida, et coeptis immanibus effera Dido,
 Sanguineam volvens aciem, maculisque trementes
 Interfusa genas, et pallida morte futura,

Interiora domus irrumpit limina, et altos
 Conscondit furibunda rogos, enseque recludit
 Dardanium, non hos quaesitum munus in usus.
 Hic, postquam Iliacas vestes notumque cubile
 Conspexit, paulum lacrimis et mente morata,
 Incubuitque toro, dixitque novissima verba :
 Dulces exuviae, dum fata deusque sinebat,
 Accipite hanc animam, meque his exsolve curis.
 Vixi, et, quem dederat cursum fortuna, peregi ;
 Et nunc magna mei sub terras ibit imago.
 Urbem praeclaram statui ; mea moenia vidi ;
 Ulta virum, poenas inimico a fratre recepi ;
 Felix, heu nimium felix, si litora tantum
 Numquam Dardaniae tetigissent nostra carinae !
 Dixit, et, os impressa toro, Moriemur inultae ?
 Sed moriamur, ait. Sic, sic juvat ire sub umbras.
 Hauriat hunc oculis ignem crudelis ab alto
 Dardanus, et nostrae secum ferat omina mortis.
 Dixerat ; atque illam media inter talia ferro
 Collapsam adspiciunt comites, enseque cruore
 Spumantem, sparsasque manus. It clamor ad alta
 Atria ; concussam bacchatur Fama per urbem.
 Lamentis gemituque et femineo ululatu
 Tecta fremunt ; resonat magnis plangoribus aether.
 Non aliter, quam si immissis ruat hostibus omnis
 Karthago aut antiqua Tyros, flammaeque furentes
 Culmina perque hominum volvantur perque deorum.
 Audiit exanimis, trepidoque exterrita cursu
 Unguibus ora soror foedans et pectora pugnis
 Per medios ruit, ac morientem nomine clamat :
 Hoc illud, germana, fuit ? me fraude petebas ?
 Hoc rogos iste mihi, hoc ignes araeque parabant ?
 Quid primum deserta querar ? comitemne sororem
 Sprevisi moriens ? Eadem me ad fata vocasses ;
 Idem ambas ferro dolor, atque eadem hora tulisset.
 His etiam straxi manibus, patriosque vocavi

Voce deos, sic te ut posita crudelis abessem?
 Exstincti te meque, soror, populumque patresque
 Sidonios urbemque tuam. Date vulnera lymphis,
 Abluam, et, extremus si quis super halitus errat,
 Ore legam. Sic fata gradus evaserat altos,
 Semianimemque sinu germanam amplexa fovebat
 Cum gemitu, atque atros siccatat veste cruores.
 Illa, graves oculos conata attollere, rursus
 Deficit; infixum stridit sub pectore vulnus.
 Ter sese attollens cubitoque adnixa levavit;
 Ter revoluta toro est, oculisque errantibus alto
 Quaesivit coelo lucem, ingemuitque reperta.

685

690

Tum Juno omnipotens, longum miserata dolorem
 Difficilesque obitus, Irim demisit Olympo,
 Quae luctantem animam nexosque resolveret artus.
 Nam quia nec fato, merita nec morte peribat,
 Sed misera ante diem, subitoque accensa furore,
 Nondum illi flavum Proserpina vertice crinem
 Abstulerat, Stygioque caput damnaverat Orco.
 Ergo Iris croceis per coelum roscida pennis,
 Mille trahens varios adverso sole colores,
 Devolat, et supra caput adstitit: Hunc ego Diti
 Sacrum jussa fero, teque isto corpore solvo.
 Sic ait, et dextra crinem secat; omnis et una
 Dilapsus calor, atque in ventos vita recessit.

695

700

705

LIBER V.

INTEREA medium Aeneas jam classe tenebat
 Certus iter, fluctusque atros aquilone secabat,
 Moenia respiciens, quae jam infelicitis Elissae
 Collucent flammis. Quae tantum accenderit ignem,
 Causa latet; duri magno sed amore dolores
 Polluto, notumque, furens quid femina possit,

5

Triste per augurium Teucrorum pectora ducunt.

Ut pelagus tenuere rates, nec jam amplius ulla
Occurrit tellus, maria undique et undique coelum,
Olli caeruleus supra caput adstitit imber, 20
Noctem hiememque ferens, et inhorruit unda tenebris.

Ipse gubernator puppi Palinurus ab alta :

Heu ! quianam tanti cinxerunt aethera nimbi ?

Quidve, pater Neptune, paras ? Sic deinde locutus

Colligere arma jubet validisque incumbere remis, 25

Obliquatque sinus in ventum, ac talia fatur :

Magnanime Aenea, non, si mihi Juppiter auctor

Spondeat, hoc sperem Italiam contingere coelo.

Mutati transversa fremunt et vespere ab atro

Consurgunt venti, atque in nubem cogitur aër. 30

Nec nos obniti contra, nec tendere tantum

Sufficimus. Superat quoniam Fortuna, sequamur,

Quoque vocat, vertamus iter. Nec litora longe

Fida reor fraterna Erycis portusque Sicanos,

Si modo rite memor servata remetior astra. 35

Tum pius Aeneas : Equidem sic poscere ventos

Jamdudum et frustra cerno te tendere contra.

Flecte viam velis. An sit mihi gratior ulla,

Quove magis fessas optem demittere naves,

Quam quae Dardanium tellus mihi servat Acesten, 30

Et patris Anchisae gremio complectitur ossa ?

Haec ubi dicta, petunt portus, et vela secundi

Intendunt Zephyri ; fertur cita gurgite classis,

Et tandem laeti notae advertuntur arenae.

At procul excelso miratus vertice montis 35

Adventum sociasque rates occurrit Acestes,

Horridus in jaculis et pelle Libystidis ursae,

Troia Crimiso conceptum flumine mater

Quem genuit. Veterum non immemor ille parentum

Gratatur reduces et gaza laetus agresti 40

Excipit, ac fessos opibus solatur amicis.

Postera quum primo stellas Oriente fugarat

Clara dies, socios in coetum litore ab omni
 Advocat Aeneas, tumulique ex aggere fatur :
 Dardanidae magni, genus alto a sanguine divum, 45
 Annuus exactis completur mensibus orbis,
 Ex quo reliquias divinique ossa parentis
 Condidimus terra maestasque sacravimus aras.
 Jamque dies, nisi fallor, adest, quem semper acerbum,
 Semper honoratum — sic di voluistis — habebo. 50
 Hunc ego Gaetulis agerem si Syrtibus exsul,
 Argolicove mari deprensus et urbe Mycenae,
 Annua vota tamen sollemnesque ordine pompas
 Exsequerer, strueremque suis altaria donis.
 Nunc ultro ad cineres ipsius et ossa parentis, 55
 Haud equidem sine mente reor, sine numine divum,
 Adsumus et portus delati intramus amicos.
 Ergo agite, et laetum cuncti celebremus honorem ;
 Poscamus ventos, atque haec me sacra quot annis
 Urbe velit posita templis sibi ferre dicatis. 60
 Bina boum vobis Troja generatus Acestes
 Dat numero capita in naves ; adhibete Penates
 Et patrios epulis et quos colit hospes Acestes.
 Praeterea, si nona diem mortalibus alnum
 Aurora extulerit radiisque retexerit orbem, 65
 Prima citae Teucris ponam certamina classis ;
 Quique pedum cursu valet, et qui viribus audax
 Aut jaculo incedit melior levibusque sagittis,
 Seu crudo fidit pugnam committere caestu,
 Cuncti adsint, meritaque expectent praemia palmae. 70
 Ore favete omnes, et cingite tempora ramis.
 Sic fatus velat materna tempora myrto.
 Hoc Helymus facit, hoc aevi maturus Acestes,
 Hoc puer Ascanius, sequitur quos cetera pubes.
 Ille e concilio multis cum milibus ibat 75
 Ad tumulum, magna medius comitante caterva.
 Hic duo rite mero libans carchesia Baccho
 Fundit humi, duo lacte novo, duo sanguine sacro,

Purpureosque jacit flores, ac talia fatur :
 Salve, sancte parens, iterum : salvete, recepti 80
 Nequidquam cineres, animaeque umbraeque paternae.
 Non licuit fines Italos fataliaque arva,
 Nec tecum Ausonium, quicumque est, quaerere Thybrim.
 Dixerat haec, adytis quum lubricus anguis ab imis
 Septem ingens gyros, septena volumina traxit, 85
 Amplexus placide tumulum lapsusque per aras,
 Caeruleae cui terga notae maculosus et auro
 Squamam incendebat fulgor ceu nubibus arcus
 Mille jacit varios adverso sole colores.
 Obstupuit visu Aeneas. Ille agmine longo 90
 Tandem inter pateras et levia pocula serpens
 Libavitque dapes, rursusque innoxius imo
 Successit tumulo, et depasta altaria liquit.
 Hoc magis inceptos genitori instaurat honores,
 Incertus, Geniumne loci famulumne parentis 95
 Esse putet ; caedit binas de more bidentes,
 Totque sues, totidem nigrantes terga juvencos ;
 Vinaque fundebat pateris, animamque vocabat
 Archisae magni Manesque Acheronte remissos.
 Nec non et socii, quae cuique est copia, laeti 100
 Dona ferunt, onerant aras, mactantque juvencos ;
 Ordine aëna locant alii, fusique per herbam
 Subjiciunt veribus prunas et viscera torrent.
 Expectata dies aderat nonamque serena
 Auroram Phaethontis equi jam luce vehebant, 105
 Famaque finitimos et clari nomen Acestae
 Excierat ; laeto complebant litora coetu,
 Visuri Aeneadas, pars et certare parati.
 Munera principio ante oculos circoque locantur
 In medio, sacri tripodes viridesque coronae 110
 Et palmae pretium victoribus, armaque et ostro
 Perfusae vestes, argenti aurique talentum ;
 Et tuba commissos medio canit aggere ludos.
 Prima pares ineunt gravibus certamina remis

Quatuor ex omni delectae classe carinae. 115
 Velocem Mnestheus agit acri remige Pristim,
 Mox Italus Mnestheus, genus a quo nomine Memmi,
 Ingentemque Gyas ingenti mole Chimaeram,
 Urbis opus, triplici pubes quam Dardana versu
 Impellunt, terno consurgunt ordine remi ; 120
 Sergestusque, domus tenet a quo Sergia nomen,
 Centauro invehitur magna, Scyllaque Cloanthus
 Caerulea, genus unde tibi, Romane Cluenti.
 Est procul in pelago saxum spumantia contra
 Litora, quod tumidis submersum tunditur olim 125
 Fluctibus, hiberni condunt ubi sidera Cori ;
 Tranquillo silet, immotaque attollitur unda
 Campus et apricis statio gratissima mergis.
 Hic viridem Aeneas frondenti ex ilice metam
 Constituit signum nautis pater, unde reverti 130
 Scirent et longos ubi circumflectere cursus.
 Tum loca sorte legunt, ipsique in puppibus auro
 Ductores longe effulgent ostroque decori ;
 Cetera populea velatur fronde iuventus
 Nudatosque humeros oleo perfusa nitescit. 135
 Considunt transtris, intentaque brachia remis ;
 Intenti exspectant signum, exsultantiaque haurit
 Corda pavor pulsans laudumque arrecta cupido.
 Inde ubi clara dedit sonitum tuba, finibus omnes,
 Haud mora, prosiluisse suis ; ferit aethera clamor 140
 Nauticus, adductis spumant freta versa lacertis.
 Infidunt pariter sulcos, totumque dehiscit
 Convulsum remis rostrisque tridentibus aequor.
 Non tam praecipites bijugo certamine campum
 Corripuere ruuntque effusi carcere currus, 145
 Nec sic immissis aurigae undantia lora
 Concussere jugis pronique in verbera pendent.
 Tum plausu fremituque virum studiisque faventum
 Consonat omne nemus, vocemque inclusa volutant
 Litora, pulsati colles clamore resultant. 150

Effugit ante alios primisque elabitur undis
 Turbam inter fremitumque Gyas ; quem deinde Cloanthus
 Consequitur, melior remis, sed pondere pinus
 Tarda tenet. Post hos aequo discrimine Pristis
 Centaurusque locum tendunt superare priorem ; 155
 Et nunc Pristis habet, nunc victam praeterit ingens
 Centaurus, nunc una ambae junctisque feruntur
 Frontibus et longa sulcant vada salsa carina.
 Jamque propinquabant scopulo metamque tenebant,
 Quum princeps medioque Gyas in gurgite victor 160
 Rectorem navis compellat voce Menoeten :
 Quo tantum mihi dexter abis ? huc dirige gressum ;
 Litus ama, et laevas stringat sine palmula cautes ;
 Altum alii teneant. Dixit ; sed caeca Menoetes
 Saxa timens proram pelagi detorquet ad undas. 165
 Quo diversus abis ? iterum, Pete saxa, Menoete !
 Cum clamore Gyas revocabat ; et ecce Cloanthum
 Respicit instantem tergo, et propiora tenentem.
 Ille inter navemque Gyae scopulosque sonantes
 Radit iter laevum interior, subitoque priorem 170
 Praeterit et metis tenet aequora tuta relictis.
 Tum vero exarsit juveni dolor ossibus ingens,
 Nec lacrimis caruere genae, segnemque Menoeten,
 Oblitus decorisque sui sociumque salutis,
 In mare praecipitem puppi deturbat ab alta ; 175
 Ipse gubernaclo rector subit, ipse magister,
 Hortaturque viros, clavumque ad litora torquet.
 At gravis, ut fundo vix tandem redditus imo est,
 Jam senior madidaque fluens in veste Menoetes
 Summa petit scopuli siccaque in rupe resedit. 180
 Illum et labentem Teucri et risere natantem,
 Et salsos rident revomentem pectore fluctus.
 Hic laeta extremis spes est accensa duobus,
 Sergesto Mnestheique, Gyan superare morantem.
 Sergestus capit ante locum scopuloque propinquat, 185
 Nec tota tamen ille prior praeceunte carina ;

Parte prior ; partem rostro premit aemula Pristis.
 At media socios incedens nave per ipsos
 Hortatur Mnestheus : Nunc, nunc insurgite remis,
 Hectorei socii, Trojae quos sorte suprema 190
 Delegi comites ; nunc illas promite vires,
 Nunc animos, quibus in Gaetulis Syrtibus usi
 Ionioque mari Maleaeque sequacibus undis.
 Non jam prima peto Mnestheus, neque vincere certo ;
 Quamquam o!—Sed superent, quibus hoc, Neptune, dedisti;
 Extremos pudeat rediisse ; hoc vincite, cives, 196
 Et prohibete nefas. Olli certamine summo
 Procumbunt ; vastis tremit ictibus aerea puppis,
 Subtrahiturque solum ; tum creber anhelitus artus
 Aridaque ora quatit ; sudor fluit undique rivis. 200
 Attulit ipse viris optatum casus honorem.
 Namque furens animi dum proram ad saxa suburguet
 Interior spatioque subit Sergestus iniquo,
 Infelix saxis in procurentibus haesit.
 Concussae cautes, et acuto in murice remi 206
 Obnixa crepuere, illisaeque prora pependit.
 Consurgunt nautae et magno clamore morantur,
 Ferratasque trudes et acuta cuspide contos
 Expediunt, fractosque legunt in gurgite remos.
 At laetus Mnestheus successuque acior ipso 210
 Agmine remorum celeri ventisque vocatis
 Prona petit maria et pelago decurrit aperto.
 Qualis spelunca subito commota columba,
 Cui domus et dulces latebroso in pumice nidi,
 Fertur in arva volans, plausumque exterrita pennis 215
 Dat tecto ingentem, mox aëre lapsa quieto
 Radit iter liquidum, celeres neque commovet alas :
 Sic Mnestheus, sic ipsa fuga secat ultima Pristis
 Aequora, sic illam fert impetus ipse volantem.
 Et primum in scopulo luctantem deserit alto 220
 Sergestum brevibusque vadis frustraue vocantem
 Auxilia et fractis discentem currere remis.

Inde Gyan ipsamque ingenti mole Chimaeram
 Consequitur ; cedit, quoniam spoliata magistro est.
 Solus jamque ipso superest in fine Cloanthus ; 225
 Quem petit, et summis adnixus viribus urguet.
 Tum vero ingeminat clamor, cunctique sequentem
 Instigant studiis, resonatque fragoribus aether.
 Hi proprium decus et partum indignantur honorem
 Ni teneant, vitamque volunt pro laude pacisci ; 230
 Hos successus alit : possunt, quia posse videntur.
 Et fors aequatis cepissent praemia rostris,
 Ni palmas ponto tendens utrasque Cloanthus
 Fudisset preces, divosque in vota vocasset :
 Di, quibus imperium pelagi est, quorum aequora curro, 235
 Vobis lactus ego hoc candentem in litore taurum
 Constituam ante aras, voti reus, extaque salsos
 Porriciam in fluctus et vina liquentia fundam.
 Dixit, eumque imis sub fluctibus audiit omnis
 Nereidum Phorcique chorus Panopeaque virgo, 240
 Et pater ipse manu magna Portunus euntem
 Impulit ; illa Noto citius volucrique sagitta
 Ad terram fugit, et portu se condidit alto.
 Tum satus Anchisa, cunctis ex more vocatis,
 Victorem magna praeconis voce Cloanthum 245
 Declarat, viridique advelat tempora lauro ;
 Muneraque in naves ternos optare juvencos
 Vinaque et argenti magnum dat ferre talentum.
 Iphis praecipuos ductoribus addit honores :
 Victori chlamydem auratam, quam plurima circum 250
 Purpura Maeandro duplici Meliboea cucurrit,
 Intextusque puer frondosa regius Ida
 Veloces jaculo cervos cursuque fatigat,
 Acer, anhelanti similis, quem praepes ab Ida
 Sublimem pedibus rapuit Jovis armiger uncis ; 255
 Longaevi palmas nequidquam ad sidera tendunt
 Custodes, saevitque canum latratus in auras.
 At qui deinde locum tenuit virtute secundum,

Levibus huic hamis consertam auroque trilicem
 Loricam, quam Demoleo detraxerat ipse 260
 Victor apud rapidum Simoenta sub Ilio alto,
 Donat habere viro, decus et tutamen in armis.
 Vix illam famuli Phegeus Sagarisque ferebant
 Multiplicem, connixi humeris ; indutus at olim
 Demoleos cursu palantes Troas agebat. 265
 Tertia dona facit geminos ex aere lebetas,
 Cymbiaque argento perfecta atque aspera signis.
 Jamque adeo donati omnes opibusque superbi
 Puniceis ibant evincti tempora taeniis,
 Quum saevo e scopulo multa vix arte revulsus, 270
 Amissis remis atque ordine debilis uno,
 Irrisam sine honore ratem Sergestus agebat.
 Qualis saepe viae deprensus in aggere serpens,
 Aerea quem obliquum rota transiit, aut gravis ictu
 Seminecem liquit saxo lacerumque viator, 275
 Nequidquam longos fugiens dat corpore tortus,
 Parte ferox, ardensque oculis, et sibila colla
 Arduus attollens ; pars vulnere clauda retentat
 Nexantem nodis seque in sua membra plicantem :
 Tali remigio navis se tarda movebat ; 280
 Vela facit tamen, et velis subit ostia plenis.
 Sergestum Aeneas promisso munere donat,
 Servatam ob navem laetus sociosque reductos.
 Olli serva datur, operum haud ignara Minervae,
 Cressa genus, Pholoë, geminique sub ubere nati. 285
 Hoc pius Aeneas misso certamine tendit
 Gramineum in campum, quem collibus undique curvis
 Cingebant silvae, mediaque in valle theatri
 Circus erat ; quo se multis cum milibus heros
 Consessu medium tulit exstructoque resedit. 290
 Hic, qui forte velint rapido contendere cursu,
 Invitat pretiis animos, et praemia ponit.
 Undique conveniunt Teucri mixtique Sicani,
 Nisus et Euryalus primi,

Euryalus forma insignis viridique juvena, 205
 Nisus amore pio pueri ; quos deinde secutus
 Regius egregia Priami de stirpe Diores ;
 Hunc Salius simul et Patron, quorum alter Acarnan,
 Alter ab Arcadio Tegeaeae sanguine gentis ;
 Tum duo Trinacrii juvenes, Helymus Panopesque, 300
 Adsueti silvis, comites senioris Acestae ;
 Multi praeterea, quos fama obscura recondit.
 Aeneas quibus in mediis sic deinde locutus :
 Accipite haec animis, laetasque advertite mentes :
 Nemo ex hoc numero mihi non donatus abibit. 305
 Gnosia bina dabo levato lucida ferro
 Spicula caelataque argento ferre bipennem ;
 Omnibus hic erit unus honos. Tres praemia primi
 Accipient, flavaque caput nectentur oliva.
 Primus equum phaleris insignem victor habeto ; 310
 Alter Amazoniam pharetram plenamque sagittis
 Threiciis, lato quam circumplectitur auro
 Balteus, et tereti subnectit fibula gemma ;
 Tertius Argolica hac galea contentus abito.
 Haec ubi dicta, locum capiunt, signoque repente 315
 Corripiunt spatia audito, limenque relinquunt,
 Effusi nimbo similes, simul ultima signant.
 Primus abit longeque ante omnia corpora Nisus
 Emicat, et ventis et fulminis ocior alis ;
 Proximus huic, longo sed proximus intervallo, 320
 Insequitur Salius ; spatio post deinde relicto
 Tertius Euryalus ;
 Euryalumque Helymus sequitur ; quo deinde sub ipso
 Ecce volat calcemque terit jam calce Diores,
 Incumbens humero ; spatia et si plura supersint, 325
 Transeat elapsus prior, ambiguumque relinquat
 Jamque fere spatio extremo fessique sub ipsam
 Finem adventabant, levi quum sanguine Nisus
 Labitur infelix, caesis ut forte juvencis
 Fusus humum viridesque super madefecerat herbas. 330

Hic juvenis jam victor ovans vestigia presso
 Haud tenuit titubata solo, sed pronus in ipso
 Concidit immundoque fimo sacroque cruore.
 Non tamen Euryali, non ille oblitus amorum ;
 Nam sese opposuit Salio per lubrica surgens ; 335
 Ille autem spissa jacuit revolutus arena.
 Emicat Euryalus, et munere victor amici
 Prima tenet, plausuque volat fremituque secundo.
 Post Helymus subit, et nunc tertia palma Diores.
 Hic totum caveae consessum ingentis et ora 340
 Prima patrum magnis Salius clamoribus implet,
 Ereptumque dolo reddi sibi poscit honorem.
 Tutatur favor Euryalum, lacrimaeque decorae,
 Grator et pulchro veniens in corpore virtus.
 Adjuvat et magna proclamat voce Diores, 345
 Qui subiit palmae, frustra ad praemia venit
 Ultima, si primi Salio reddantur honores.
 Tum pater Aeneas, Vestra, inquit, munera vobis
 Certa manent, pueri, et palmam movet ordine nemo ;
 Me liceat casus miserari insontis amici. 350
 Sic fatus tergum Gaetuli immane leonis
 Dat Salio, villis onerosum atque unguibus aureis.
 Hic Nisus, Si tanta, inquit, sunt praemia victis,
 Et te lapsorum miseret, quae munera Niso
 Digna dabis, primam merui qui laude coronam, 355
 Ni me, quae Salium, fortuna inimica tulisset?
 Et simul his dictis faciem ostentabat et udo
 Turpia membra fimo. Risit pater optimus olli,
 Et clipeum efferri jussit, Didymaonis artes,
 Neptuni sacro Danaïs de poste refixum. 360
 Hoc juvenem egregium praestanti munere donat.
 Post, ubi confecti cursus, et dona peregit :
 Nunc, si cui virtus animusque in pectore praesens,
 Adsit, et evinctis attollat brachia palmis.
 Sic ait et geminum pugnae proponit honorem, 365
 Victori velatum auro vittisque juvencum,

Ensem atque insignem galeam solatia victo.
 Nec mora ; continuo vastis cum viribus effert
 Ora Dares, magnoque virum se murmure tollit ;
 Solus qui Paridem solitus contendere contra, 370
 Idemque ad tumulum, quo maximus occubat Hector,
 Victorem Buten, immani corpore qui se
 Bebrycia veniens Amyci de gente ferebat,
 Perculit et fulva moribundum extendit arena.
 Talis prima Dares caput altum in proelia tollit, 375
 Ostenditque humeros latos, alternaque jactat
 Brachia protendens, et verberat ictibus auras.
 Quaeritur huic alius ; nec quisquam ex agmine tanto
 Audet adire virum manibusque inducere caestus.
 Ergo alacris, cunctosque putans excedere palma, 380
 Aeneae stetit ante pedes, nec plura moratus
 Tum laeva taurum cornu tenet, atque ita fatur :
 Nate dea, si nemo audet se credere pugnae,
 Quae finis standi ? quo me decet usque teneri ?
 Ducere dona jube. Cuncti simul ore fremebant 385
 Dardanidae, reddique viro promissa jubebant.
 Hic gravis Entellum dictis castigat Acestes,
 Proximus ut viridante toro consederat herbae :
 Entelle, heroum quondam fortissime frustra,
 Tantane tam patiens nullo certamine tolli 390
 Dona sines ? Ubi nunc nobis deus ille magister
 Nequidquam memoratus Eryx ? Ubi fama per omnem
 Trinacriam, et spolia illa tuis pendentia tectis ?
 Ille sub haec : Non laudis amor, nec gloria cessit
 Pulsa metu ; sed enim gelidus tardante senecta 395
 Sanguis hebet, frigentque effetae in corpore vires.
 Si mihi, quae quondam fuerat, quaque improbus iste
 Exsultat fidens, si nunc foret illa juvenas,
 Haud equidem pretio inductus pulchroque juvenco
 Venissem, nec dona moror. Sic deinde locutus 400
 In medium geminos immani pondere caestus
 Projecit, quibus acer Eryx in proelia suetus

Et mihi quae fuerint, juvenali in corpore vires, 475
 Et qua servetis revocatum a morte Daretæ.
 Dixit, et adversi contra stetit ora juvenci,
 Qui donum adstabat pugnae, duosque reducta
 Libravit dextra media inter cornua caestus,
 Arduus, effractoque illisit in ossa cerebro. 480
 Sternitur exanimisque tremens procumbit humi bos.
 Ille super tales effundit pectore voces :
 Hanc tibi, Eryx, meliorem animam pro morte Daretis
 Persolvo ; hic victor caestus artemque repono.
 Protinus Aeneas celeri certare sagitta 485
 Invitat qui forte velint, et praemia ponit,
 Ingentique manu malum de nave Seresti
 Erigit, et volucrem trajecto in fune columbam,
 Quo tendant ferrum, malo suspendit ab alto.
 Convenere viri, dejectamque aerea sortem 490
 Accepit galea ; et primus clamore secundo
 Hyrtacidae ante omnes exit locus Hippocoontis ;
 Quem modo navali Mnestheus certamine victor
 Consequitur, viridi Mnestheus evinctus oliva.
 Tertius Eurytion, tuus, o clarissime, frater, 495
 Pandare, qui quondam, jussus confundere foedus,
 In medios telum torsisti primus Achivos.
 Extremus galeaque ima subsedit Acestes,
 Ausus et ipse manu juvenum tentare laborem.
 Tum validis flexos incurvant viribus arcus 500
 Pro se quisque viri, et depromunt tela pharetris.
 Primaque per coelum nervo stridente sagitta
 Hyrtacidae juvenis volucres diverberat auras ;
 Et venit, adversique infigitur arbore mali.
 Intremuit malus, timuitque exterrita pennis 505
 Ales, et ingenti sonuerunt omnia plausu.
 Post acer Mnestheus adducto constitit arcu,
 Alta petens, pariterque oculos telumque tetendit.
 Ast ipsam miserandus avem contingere ferro
 Non valuit ; nodos et vincula linea rupit, 510

Quis innexa pedem malo pendebat ab alto ;
 Illa notos atque atra volans in nubila fugit.
 Tum rapidus, jamdudum arcu contenta parato
 Tela tenens, fratrem Eurytion in vota vocavit,
 Jam vacuo laetam coelo speculatus, et alis 515
 Plaudentem nigra figit sub nube columbam.
 Decidit exanimis, vitamque reliquit in astris
 Aetheriis, fixamque refert delapsa sagittam.
 Amissa solus palma superabat Acestes ;
 Qui tamen aërias telum contendit in auras, 520
 Ostentans artemque pater arcumque sonantem.
 Hic oculis subitum objicitur magnoque futurum
 Augurio monstrum ; docuit post exitus ingens,
 Seraque terrifici cecinerunt omina vates.
 Namque volans liquidis in nubibus arsit arundo, 525
 Signavitque viam flammis, tenuesque recessit
 Consumpta in ventos ; coelo ceu saepe refixa
 Transcurrunt crinemque volantia sidera ducunt.
 Attonitis haesere animis, Superosque precati
 Trinacrii Teucrique viri ; nec maximus omen 530
 Abnuat Aeneas ; sed laetum amplexus Acesten
 Muneribus cumulat magnis, ac talia fatur :
 Sume, pater ; nam te voluit rex magnus Olympi
 Talibus auspiciis exsortem ducere honorem.
 Ipsius Anchisae longaevi hoc munus habebis, 535
 Cratera impressum signis, quem Thracius olim
 Anchisae genitori in magno munere Cisseus
 Ferre sui dederat monumentum et pignus amoris.
 Sic fatus cingit viridanti tempora lauro,
 Et primum ante omnes victorem appellat Acesten. 540
 Nec bonus Eurytion praelato invidit honori,
 Quamvis solus avem coelo dejecit ab alto.
 Proximus ingreditur donis, qui vincula rupit,
 Extremus, volucris qui fixit arundine malum.
 At pater Aeneas, nondum certamine misso, 545
 Custodem ad sese comitemque impubis Iuli

Epytiden vocat, et fidam sic fatur ad aurem :
 Vade age, et Ascanio, si jam puerile paratum
 Agmen habet secum, cursusque instruxit equorum,
 Ducat avo turmas, et sese ostendat in armis, 539
 Dic, ait. Ipse omnem longo decedere circo
 Infusum populum, et campos jubet esse patentes.
 Incedunt pueri, pariterque ante ora parentum
 Frenatis lucent in equis, quos omnis euntes
 Trinacriae mirata fremit Trojaeque juvenus. 543
 Omnibus in morem tonsa coma pressa corona ;
 Cornea bina ferunt praefixa hastilia ferro ;
 Pars leves humero pharetras ; it pectore summo
 Flexilis obtorti per collum circulus auri.
 Tres equitum numero turmae, ternique vagantur 549
 Ductores ; pueri bis seni quemque secuti
 Agmine partito fulgent paribusque magistris.
 Una acies juvenum, ducit quam parvus ovanthem
 Nomen avi referens Priamus, tua clara, Polite,
 Progenies, auctura Italos ; quem Thracius albis 555
 Portat equus bicolor maculis, vestigia primi
 Alba pedis frontemque ostentans arduus albam.
 Alter Atys, genus unde Atii duxere Latini,
 Parvus Atys, pueroque puer dilectus Iulo.
 Extremus, formaque ante omnes pulcher, Iulus 561
 Sidonio est invectus equo, quem candida Dido
 Esse sui dederat monumentum et pignus amoris.
 Cetera Trinacriis pubes senioris Acestae
 Fertur equis.
 Excipiunt plausu pavidos, gaudentque tuentes 575
 Dardanidae, veterumque agnoscunt ora parentum.
 Postquam omnem laeti consessum oculosque suorum
 Lustravere in equis, signum clamore paratis
 Epytides longe dedit insonuitque flagello.
 Olli discurrere pares, atque agmina terni 581
 Diductis solvere choris, rursusque vocati
 Convertere vias infestaque tela tulere.

Inde alios ineunt cursus aliosque recursus
 Adversi spatiis, alternosque orbibus orbes
 Impediunt, pugnaeque cient simulacra sub armis ; 585
 Et nunc terga fuga nudant, nunc spicula vertunt
 Infensi, facta pariter nunc pace feruntur.
 Ut quondam Creta fertur Labyrinthus in alta
 Parietibus textum caecis iter, ancipitemque
 Mille viis habuisse dolum, qua signa sequendi 590
 Falleret indeprensus et irremeabilis error ;
 Haud alio Teucrum nati vestigia cursu
 Impediunt, texuntque fugas et proelia ludo,
 Delphinum similes, qui per maria humida nando
 Carpathium Libycumque secant [luduntque per undas]. 595
 Hunc morem cursus atque haec certamina primus
 Ascanius, Longam muris cum cingeret Albam,
 Retulit et priscos docuit celebrare Latinos,
 Quo puer ipse modo, secum quo Troia pubes ;
 Albani docuere suos ; hinc maxima porro 600
 Accepit Roma, et patrium servavit honorem ;
 Trojaque nunc pueri, Trojanum dicitur agmen.
 Hac celebrata tenus sancto certamina patri.
 Hic primum Fortuna fidem mutata novavit.
 Dum variis tumulto referunt sollemnia ludis, 605
 Irim de coelo misit Saturnia Juno
 Iliacam ad classem, ventosque adspirat eunti,
 Multa movens, necdum antiquum saturata dolorem.
 Illa, viam celerans per mille coloribus arcum,
 Nulli visa cito decurrit tramite virgo. 610
 Conspicit ingentem concursum, et litora lustrat,
 Desertosque videt portus classemque relictam.
 At procul in sola secretae Troades acta
 Amissum Anchisen flebant, cunctaeque profundum
 Pontum adspectabant flentes. Heu tot vada fessis 615
 Et tantum superesse maris ! vox omnibus una.
 Urbem orant ; taedet pelagi perferre laborem.
 Ergo inter medias sese haud ignara nocendi

Conjicit, et faciemque deae vestemque reponit ;
 Fit Beroe, Ismarii conjux longaeva Dorycli, 620
 Cui genus et quondam nomen natique fuissent ;
 Ac sic Dardanidum mediam se matribus infert :
 O miserae, quas non manus, inquit, Achaica bello
 Traxerit ad letum patriae sub moenibus ! O gens
 Infelix, cui te exitio Fortuna reservat ? 625
 Septima post Trojae excidium jam vertitur aetas,
 Quum freta, quum terras omnes, tot inhospita saxa
 Sideraque emensae ferimur, dum per mare magnum
 Italiam sequimur fugientem, et volvimur undis.
 Hic Erycis fines fraterni, atque hospes Acestes : 630
 Quis prohibet muros jacere et dare civibus urbem ?
 O patria et rapti nequidquam ex hoste Penates,
 Nullane jam Trojae dicentur moenia ? Nusquam
 Hectoreos amnes, Xanthum et Simoënta, videbo ?
 Quin agite et mecum infaustas exurite puppes. 635
 Nam mihi Cassandrae per somnum vatis imago
 Ardentes dare visa faces : Hic quaerite Trojam ;
 Hic domus est, inquit, vobis. Jam tempus agi res,
 Nec tantis mora prodigiis. En quatuor arae 640
 Neptuno ; deus ipse faces animumque ministrat.
 Haec memorans prima infensum vi corripit ignem,
 Sublataque procul dextra connixa coruscat,
 Et jacit. Arrectae mentes stupefactaque corda
 Iliadum. Hic una e multis, quae maxima natu,
 Pyrgo, tot Priami natorum regia nutrix : 645
 Non Beroë vobis, non haec Rhoeteia, matres,
 Est Dorycli conjux ; divini signa decoris
 Ardentesque notate oculos ; qui spiritus illi,
 Qui vultus, vocisque sonus, vel gressus eunti.
 Ipsa egomet dudum Beroën digressa reliqui 650
 Aegram, indignantem, tali quod sola careret
 Munere, nec meritos Anchisae inferret honores.
 Haec effata.
 At matres primo ancipites, oculisque malignis

Ambiguae spectare rates miserum inter amorem 655
 Praesentis terrae fatisque vocantia regna :
 Quum dea se paribus per coelum sustulit alis
 Ingentemque fuga secuit sub nubibus arcum.
 Tum vero attonitae monstris actaeque furore
 Conclamant, rapiuntque focis penetralibus ignem ; 660
 Pars spoliant aras, frondem ac virgulta facesque
 Conjiciunt. Furit immissis Vulcanus habenis
 Transtra per et remos et pictas abiete puppes.
 Nuntius Anchisae ad tumultum cuneosque theatri
 Incensas perfert naves Eumelus, et ipsi 665
 Respiciunt atram in nimbo volitare favillam.
 Primus et Ascanius, cursus ut laetus equestres
 Ducebat, sic acer equo turbata petivit
 Castra, nec exanimes possunt retinere magistri.
 Quis furor iste novus? Quo nunc, quo tenditis, inquit, 670
 Heu miserae cives? Non hostem inimicaque castra
 Argivum, vestras spes uritis: En, ego vester
 Ascanius! — galeam ante pedes projecit inanem,
 Qua ludo indutus belli simulacra ciebat.
 Accelerat simul Aeneas, simul agmina Teucrum. 675
 Ast illae diversa metu per litora passim
 Diffugiunt, silvasque et sicubi concava furtim
 Saxa petunt; piget incepti lucisque, suosque
 Mutatae agnoscunt, excussaque pectore Juno est.
 Sed non idcirco flammae atque incendia vires 680
 Indomitas posuere; udo sub robore vivit
 Stuppa vomens tardum fumum, lentusque carinas
 Est vapor, et toto descendit corpore pestis,
 Nec vires heroum infusaque flumina prosunt.
 Tum pius Aeneas humeris abscindere vestem, 685
 Auxilioque vocare deos, et tendere palmas :
 Juppiter omnipotens, si nondum exosus ad unum
 Trojanos, si quid pietas antiqua labores
 Respicit humanos, da flammam evadere classi
 Nunc, Pater, et tenues Teucrum res eripe leto. 690

Vel tu, quoniam superest, infesto fulmine morti,
 Si mereor, demitte, tuaque hic obrue dextra.
 Vix haec ediderat, quum effusis imbribus atra
 Tempestas sine more furit, tonitruque tremescunt
 Ardua terrarum et campi; ruit aethere toto 695
 Turbidus imber aqua densisque nigerrimus austris;
 Implenturque super puppes; semiusta madescunt
 Robora; restinctus donec vapor omnis, et omnes,
 Quatuor amissis, servatae a peste carinae.

At pater Aeneas, casu concussus acerbo, 700
 Nunc huc ingentes, nunc illuc pectore curas
 Mutabat versans, Siculisne resideret arvis,
 Oblitus fatorum, Italasne capesseret oras.
 Tum senior Nautes, unum Tritonia Pallas
 Quem docuit multaue insignem reddidit arte — 705
 Haec responsa dabat, vel quae portenderet ira
 Magna deum, vel quae fatorum posceret ordo —
 Isque his Aenean solatus vocibus infit:

Nate dea, quo fata trahunt retrahuntque, sequamur;
 Quidquid erit, superanda omnis fortuna ferendo est. 710
 Est tibi Dardanius divinae stirpis Acestes:
 Hunc cape consiliis socium et conjunge volentem;
 Huic trade, amissis superant qui navibus, et quos
 Pertaesum magni incepti rerumque tuarum est;
 Longaevosque senes ac fessas aequore matres, 715
 Et quidquid tecum invalidum metuensque pericli est,
 Delige, et his habeant terris sine moenia fessi;
 Urbem appellabunt permissio nomine Acestam.

Talibus incensus dictis senioris amici,
 Tum vero in curas animo diducitur omnes. 720
 Et Nox atra polum bigis subvecta tenebat:
 Visa dehinc coelo facies delapsa parentis
 Anchisae subito tales effundere voces:
 Nate, mihi vita quondam, dum vita manebat,
 Care magis, nate, Iliacis exercite fati, 725
 Imperio Jovis huc venio, qui classibus ignem

Depulit, et coelo tandem miseratus ab alto est.
 Consiliis pare, quae nunc pulcherrima Nautes
 Dat senior ; lectos juvenes, fortissima corda,
 Defer in Italiam ; gens dura atque aspera cultu 730
 Debellanda tibi Latio est. Ditis tamen ante
 Infernas accede domos, et Averna per alta
 Congressus pete, nate, meos. Non me impia namque
 Tartara habent tristesve umbrae, sed amoena piorum
 Concilia Elysiumque colo. Huc casta Sibylla 735
 Nigrarum multo pecudum te sanguine ducet.
 Tum genus omne tuum, et quae dentur moenia, disces.
 Jamque vale ; torquet medios Nox humida cursus,
 Et me saevus equis Oriens afflavit anhelis.
 Dixerat, et tenues fugit, ceu fumus, in auras. 740
 Aeneas, Quo deinde ruis ? quo proripis ? inquit,
 Quem fugis ? aut quis te nostris complexibus arcet ?
 Haec memorans cinerem et sopitos suscitât ignes,
 Pergameumque Larem et canae penetralia Vestae
 Farre pio et plena supplex veneratur acerra. 745
 Extemplo socios primumque arcessit Acesten,
 Et Jovis imperium et cari praecepta parentis
 Edocet, et quae nunc animo sententia constet.
 Haud mora consiliis, nec jussa recusat Acestes.
 Transcribunt urbi matres, populumque volentem 750
 Deponunt, animos nil magnae laudis egentes.
 Ipsi transtra novant, flammisque ambesa reponunt
 Robora navigiis, aptant remosque rudentesque,
 Exigui numero, sed bello vivida virtus.
 Interea Aeneas urbem designat aratro 755
 Sortiturque domos ; hoc Ilium et haec loca Trojam
 Esse jubet. Gaudet regno Trojanus Acestes,
 Indicitque forum et patribus dat jura vocatis.
 Tum vicina astris Erycino in vertice sedes
 Fundatur Veneri Idaliae, tumuloque sacerdos 760
 Ac lucus late sacer additur Anchiseo.

Jamque dies epulata novem gens omnis, et aris

Factus honos : placidi straverunt aequora venti,
 Creber et adspirans rursus vocat Auster in altum.
 Exoritur procurva ingens per litora fletus ; 765
 Complexi inter se noctemque diemque morantur.
 Ipsae jam matres, ipsi, quibus aspera quondam
 Visa maris facies et non tolerabile nomen,
 Ire volunt, omnemque fugae perferre laborem.
 Quos bonus Aeneas dictis solatur amicis, 770
 Et consanguineo lacrimans commendat Acestae.
 Tres Eryci vitulos et Tempestatibus agnam
 Caedere deinde jubet, solvique ex ordine funem.
 Ipse, caput tonsae foliis evinctus olivae,
 Stans procul in prora pateram tenet, extaque salsos 775
 Porricit in fluctus ac vina liquentia fundit.
 Prosequitur surgens a puppi ventus euntes.
 Certatim socii feriunt mare et aequora verrunt.

At Venus interea Neptunum exercita curis
 Alloquitur, talesque effundit pectore questus : 780
 Junonis gravis ira nec exsaturabile pectus
 Cogunt me, Neptune, preces descendere in omnes ;
 Quam nec longa dies, pietas nec mitigat ulla,
 Nec Jovis imperio fatisque infracta quiescit.
 Non media de gente Phrygum exedissee nefandis 785
 Urbem odiis satis est, nec poenam traxe per omnem :
 Reliquias Trojae, cineres atque ossa peremptae
 Insequitur. Caussas tanti sciat illa furoris.
 Ipse mihi nuper Libycis tu testis in undis
 Quam molem subito excierit : maria omnia coelo 790
 Miscuit, Aeoliis nequidquam freta procellis,
 In regnis hoc ausa tuis.
 Per scelus ecce etiam Trojanis matribus actis
 Exussit foede puppes, et classe subegit
 Amissa socios ignotaque linquere terrae. 795
 Quod superest, oro, liceat dare tuta per undas
 Vela tibi, liceat Laurentem attingere Thybrim,
 Si concessa peto, si dant ea moenia Parcae.

Tum Saturnius haec domitor maris edidit alti :
 Fas omne est, Cytherea, meis te fidere regnis, 800
 Unde genus ducis. Merui quoque ; saepe furores
 Compressi et rabiem tantam coelique marisque.
 Nec minor in terris, Xanthum Simoëntaque testor,
 Aeneae mihi cura tui. Quum Troia Achilles
 Exanimata sequens impingeret agmina muris, 805
 Milia multa daret leto, gemerentque repleti
 Amnes, nec reperire viam atque evolvere posset
 In mare se Xanthus, Pelidae tunc ego forti
 Congressum Aenean nec dis nec viribus aequis
 Nube cava rapui, cuperem quum vertere ab imo 810
 Structa meis manibus perjurae moenia Trojae.
 Nunc quoque mens eadem perstat mihi ; pelle timorem.
 Tutus, quos optas, portus accedet Averni.
 Unus erit tantum, amissum quem gurgite quaeres ;
 Unum pro multis dabitur caput. 815
 His ubi laeta deae permulsit pectora dictis,
 Jungit equos auro Genitor, spumantiaque addit
 Frena feris, manibusque omnes effundit habenas.
 Caeruleo per summa levis volat aequora curru ;
 Subsidunt undae, tumidumque sub axe tonanti 820
 Sternitur aequor aquis, fugiunt vasto aethere nimbi.
 Tum variae comitum facies, immania cete,
 Et senior Glauci chorus, Inousque Palaemon,
 Tritonesque citi, Phorcique exercitus omnis ;
 Laeva tenet Thetis, et Melite, Panopeaque virgo, 825
 Nesaeae, Spioque, Thaliaque, Cymodoceque.
 Hic patris Aeneae suspensam blanda vicissim
 Gaudia pertentant mentem ; jubet ocios omnes
 Attolli malos, intendi brachia velis.
 Una omnes fecere pedem, pariterque sinistros, 830
 Nunc dextros solvere sinus ; una ardua torquent
 Cornua detorquentque ; ferunt sua flamina classem.
 Princeps ante omnes densum Palinurus agebat
 Agmen ; ad hunc alii cursum contendere jussi.

Jamque fere mediam coeli Nox humida metam 835
 Contigerat ; placida laxabant membra quiete
 Sub remis fusi per dura sedilia nautae :
 Cum levis aetheriis delapsus Somnus ab astris
 Aëra dimovit tenebrosum et dispulit umbras,
 Te, Palinure, petens, tibi somnia tristia portans 840
 Insonti ; puppique deus consedit in alta,
 Phorbanti similis, funditque has ore loquelas :
 Iaside Palinure, ferunt ipsa aequora classem ;
 Aequatae spirant aurae ; datur hora quieti.
 Pone caput, fessosque oculos furare labori. 845
 Ipse ego paulisper pro te tua munera inibo.
 Cui vix attollens Palinurus lumina fatur :
 Mene salis placidi vultum fluctusque quietos
 Ignorare jubes ? mene huic confidere monstro ?
 Aenean credam quid enim fallacibus auris 850
 Et coeli toties deceptus fraude sereni ?
 Talia dicta dabat, clavumque affixus et haerens
 Nusquam amittebat, oculosque sub astra tenebat.
 Ecce deus ramum Lethaeo rore madentem
 Vique soporatum Stygia super utraque quassat 855
 Tempora, cunctantique natantia lumina solvit.
 Vix primos inopina quies laxaverat artus :
 Et superincumbens cum puppis parte revulsa
 Cumque gubernaclo liquidas projecit in undas
 Praecipitem ac socios nequidquam saepe vocantem ; 860
 Ipse volans tenues se sustulit ales ad auras.
 Currit iter tutum non secius aequore classis,
 Promissisque patris Neptuni interrita fertur.
 Jamque adeo scopulos Sirenum advecta subibat,
 Difficiles quondam multorumque ossibus albos, 865
 Tum rauca adsiduo longe sale saxa sonabant :
 Quum pater amisso fluitantem errare magistro
 Sensit, et ipse ratem nocturnis rexit in undis,
 Multa gemens, casuque animum concussus amici :
 O nimium coelo et pelago confise sereno, 870
 Nudus in ignota, Palinure, jacebis arena.

LIBER VI.

Sic fatur lacrimans, classique immittit habenas,
 Et tandem Euboicis Cumarum allabitur oris.
 Obvertunt pelago proras ; tum dente tenaci
 Ancora fundabat naves, et litora curvae
 Praetexunt puppes. Juvenum manus emicat ardens 5
 Litus in Hesperium ; quaerit pars semina flammae
 Abstrusa in venis silicis, pars densa ferarum
 Tecta rapit silvas, inventaque flumina monstrat.
 At pius Aeneas arces, quibus altus Apollo
 Praesidet, horrendaeque procul secreta Sibyllae, 10
 Antrum immane, petit, magnam cui mentem animumque
 Delius inspirat vates aperitque futura.
 Jam subeunt Triviae lucos atque aurea tecta.
 Daedalus, ut fama est, fugiens Minoia regna,
 Praepetibus pennis ausus se credere coelo, 15
 Insuetum per iter gelidas enavit ad Arctos,
 Chalcidicaque levis tandem super adstitit arce.
 Redditus his primum terris, tibi, Phoebe, sacravit
 Remigiam alarum, posuitque immania templa.
 In foribus letum Androgeo ; tum pendere poenas, 20
 Cecropidae jussi — miserum ! — septena quot annis
 Corpora natorum ; stat ductis sortibus urna.
 Contra elata mari respondet Gnosia tellus :
 Hic crudelis amor tauri, suppostaque furto
 Pasiphaë, mixtumque genus prolesque biformis 25
 Minotaurus inest, Veneris monumenta nefandae ;
 Hic labor ille domus et inextricabilis error ;
 Magnum reginae sed enim miseratus amorem
 Daedalus, ipse dolos tecti ambagesque resolvit,
 Caeca regens filo vestigia. Tu quoque magnam 30
 Partem opere in tanto, sineret dolor, Icare, haberes.
 Bis conatus erat casus effingere in auro ;

Bis patriae cecidere manus. Quin protinus omnia
 Perlegerent oculis, ni jam praemissus Achates
 Afforet atque una Phoebi Triviaeque sacerdos, 35
 Deiphobe Glauci, fatur quae talia regi :
 Non hoc ista sibi tempus spectacula poscit ;
 Nunc grege de intacto septem mactare juvencos
 Praestiterit, totidem lectas de more bidentes.
 Talibus affata Aenean — nec sacra morantur 40
 Jussa viri — Teucros vocat alta in templa sacerdos.
 Excisum Euboicae latus ingens rupis in antrum,
 Quo lati ducunt aditus centum, ostia centum ;
 Unde ruunt totidem voces, responsa Sibyllae.
 Ventum erat ad limen, quum virgo, Poscere fata 45
 Tempus, ait ; deus, ecce, deus ! Cui talia fanti
 Ante fores subito non vultus, non color unus,
 Non comptae mansere comae ; sed pectus anhelum,
 Et rabie fera corda tument ; majorque videri,
 Nec mortale sonans, afflata est numine quando 50
 Jam propiore dei. Cessas in vota precesque
 Tros, ait, Aenea, cessas ? Neque enim ante dehiscent
 Attonitae magna ora domus. Et talia fata
 Conticuit. Gelidus Teucris per dura cucurrit
 Ossa tremor, funditque preces rex pectore ab imo : 55
 Phoebe, graves Trojae semper miserate labores,
 Dardana qui Paridis direxti tela manusque
 Corpus in Aeacidae, magnas obeuntia terras
 Tot maria intravi duce te penitusque repostas
 Massylum gentes praetentaque Syrtibus arva, 60
 Jam tandem Italiae fugientis prendimus oras ;
 Hac Trojana tenus fuerit fortuna secuta.
 Vos quoque Pergameae jam fas est parcere genti,
 Dique deaeque omnes, quibus obstitit Ilium et ingens
 Gloria Dardaniae. Tuque, o sanctissima vates, 65
 Praescia venturi, da — non indebita posco
 Regna meis fati — Latio considerare Teucros
 Errantesque deos agitataque numina Trojae.

Tum Phoebō et Triviae solido de marmore templum
 Instituat, festosque dies de nomine Phoebi. 70
 Te quoque magna manent regnis penetralia nostris.
 Hic ego namque tuas sortes arcanaque fata,
 Dicta meae genti, ponam, lectosque sacrabo,
 Alma, viros. Foliis tantum ne carmina manda,
 Ne turbata volent rapidis ludibria ventis ; 75
 Ipsa canas oro. Finem dedit ore loquendi.

At, Phoebi nondum patiens, immanis in antro
 Bacchatur vates, magnum si pectore possit
 Excussisse deum ; tanto magis ille fatigat
 Os rabidum, fera corda domans, fingitque premendo. 80
 Ostia jamque domus patuere ingentia centum
 Sponte sua, vatisque ferunt responsa per auras :
 O tandem magnis pelagi defuncte periclis !
 Sed terrae graviora manent. In regna Lavini
 Dardanidae venient ; mitte hanc de pectore curam ; 85
 Sed non et venisse volent. Bella, horrida bella,
 Et Thybrim multo spumantem sanguine cerno.
 Non Simois tibi, nec Xanthus, nec Dorica castra
 Defuerint ; alius Latio jam partus Achilles,
 Natus et ipse dea ; nec Teucris addita Juno 90
 Usquam aberit ; quum tu supplex in rebus egenis
 Quas gentis Italum aut quas non oraveris urbes !
 Causa mali tanti conjux iterum hospita Teucris.
 Externique iterum thalami.

Tu ne cede malis, sed contra audentior ito, 95
 Quam tua te Fortuna sinet. Via prima salutis,
 Quod minime reris, Graia pandetur ab urbe.

Talibus ex adyto dictis Cumaea Sibylla
 Horrendas canit ambages antroque remugit,
 Obscuris vera involvens : ea frena furenti 100
 Concutit, et stimulos sub pectore vertit Apollo.
 Ut primum cessit furor et rabida ora quierunt,
 Incipit Aeneas heros : Non ulla laborum,
 O virgo, nova mi facies inopinave surgit ;

Omnia praecepi atque animo mecum ante peregi. 105
 Unum oro : quando hic inferni janua regis .
 Dicitur et tenebrosa palus Acheronte refuso,
 Ire ad conspectum cari genitoris et ora
 Contingat ; doceas iter et sacra ostia pandas.
 Illum ego per flammās et mille sequestia tela 110
 Eripui his humeris, medioque ex hoste recepi ;
 Ille meum comitatus iter maria omnia mecum
 Atque omnes pelagique minas coelique ferebat,
 Invalidus, vires ultra sortemque senectae.
 Quin, ut te supplex peterem et tua limina adirem, 115
 Idem orans mandata dabat. Natique patrisque,
 Alma, precor, miserere — potes namque omnia, nec te
 Nequidquam lucis Hecate praefecit Avernis —
 Si potuit Manes arcessere conjugis Orpheus,
 Threicia fretus cithara fidibusque canoris, 120
 Si fratrem Pollux alterna morte redemit,
 Itque reditque viam toties. Quid Thesea, magnum
 Quid memorem Alciden ? et mi genus ab Jove summo.
 Talibus orabat dictis, arasque tenebat,
 Cum sic orsa loqui vates : Sate sanguine divum, 125
 Tros Anchisiade, facilis descensus Averno ;
 Noctes atque dies patet atri janua Ditis ;
 Sed revocare gradum superasque evadere ad auras,
 Hoc opus, hic labor est. Pauci, quos aequus amavit
 Juppiter, aut ardens evexit ad aethera virtus, 130
 Dis geniti potuere. Tenent media omnia silvae,
 Cocytosque sinu labens circumvenit atro.
 Quod si tantus amor menti, si tanta cupido est,
 Bis Stygios innare lacus, bis nigra videre
 Tartara, et insano juvat indulgere labori, 135
 Accipe, quae peragenda prius. Latet arbore opaca
 Aureus et foliis et lento vimine ramus,
 Junoni infernae dictus sacer ; hunc tegit omnis
 Lucus et obscuris claudunt convallibus umbrae.
 Sed non ante datur telluris operta subire, 140

Auricomos quam qui decerpserit arbore fetus.
 Hoc sibi pulchra suum ferri Proserpina munus
 Instituit. Primo avulso non deficit alter
 Aureus, et simili frondescit virga metallo.
 Ergo alte vestiga oculis, et rite repertum 245
 Carpe manu ; namq̃e ipse volens facilisque sequetur,
 Si te fata vocant ; aliter non viribus ullis
 Vincere, nec duro poteris convellere ferro.
 Praeterea jacet exanimum tibi corpus amici —
 Heu nescis — totamque incestat funere classem, 250
 Dum consulta petis nostroque in limine pendes.
 Sedibus hunc refer ante suis et conde sepulchro.
 Duc nigras pecudes ; ea prima piacula sunt.
 Sic demum lucos Stygis et regna invia vivis
 Adspicies. Dixit, pressoque obmutuit ore. 255
 Aeneas maesto defixus lumina vultu
 Ingreditur, linquens antrum, caecosque volutat
 Eventus animo secum. Cui fidus Achates
 It comes, et paribus curis vestigia figit.
 Multa inter sese vario sermone serebant, 260
 Quem socium exanimem vates, quod corpus humandum
 Diceret. Atque illi Misenum in litore sicco,
 Ut venere, vident indigna morte peremptum,
 Misenum Aeoliden, quo non praestantior alter
 Aere ciere viros, Martemque accendere cantu. 265
 Hectoris hic magni fuerat comes, Hectora circum
 Et lituo pugnans insignis obibat et hasta.
 Postquam illum vita victor spoliavit Achilles,
 Dardanio Aeneae sese fortissimus heros
 Addiderat socium, non inferiora secutus. 270
 Sed tum, forte cava dum personat aequora concha,
 Demens, et cantu vocat in certamina divos,
 Aemulus exceptum Triton, si credere dignum est,
 Inter saxa virum spumosa immerserat unda.
 Ergo omnes magno circum clamore fremebant, 275
 Praecipue pius Aeneas. Tum jussa Sibyllae,

Haud mora, festinant flentes, aramque sepulchri
 Congerere arboribus coeloque educere certant.
 Itur in antiquam silvam, stabula alta ferarum,
 Procumbunt piceae, sonat icta securibus illex, 180
 Fraxineaeque trabes cuneis et fissile robur
 Scinditur, advolvunt ingentes montibus ornos.
 Nec non Aeneas opera inter talia primus
 Hortatur socios, paribusque accingitur armis.
 Atque haec ipse suo tristi cum corde volutat, 185
 Adspectans silvam immensam, et sic voce precatur :
 Si nunc se nobis ille aureus arbore ramus
 Ostendat nemore in tanto ! quando omnia vere
 Heu nimium de te vates, Misene, locuta est.
 Vix ea fatus erat, geminae quum forte columbae 190
 Ipsa sub ora viri coeli venere volantes,
 Et viridi sedere solo. Tum maximus heros
 Maternas agnoscit aves, laetusque precatur :
 Este duces, o, si qua via est, cursumque per auras
 Dirigite in lucos, ubi pinguem dives opacat 195
 Ramus humum. Tuque, o, dubiis ne defice rebus,
 Diva parens. Sic effatus vestigia pressit,
 Observans, quae signa ferant, quo tendere pergant.
 Pascentes illae tantum prodire volando,
 Quantum acie possent oculi servare sequentum. 200
 Inde ubi venere ad fauces graveolentis Averni,
 Tollunt se celeres, liquidumque per aëra lapsae
 Sedibus optatis geminae super arbore sidunt,
 Discolor unde auri per ramos aura refulsit.
 Quale solet silvis brumali frigore viscum 205
 Fronde virere nova, quod non sua seminat arbor,
 Et croceo fetu teretes circumdare truncos :
 Talis erat species auri frondentis opaca
 Illice, sic leni crepitabat bractea vento.
 Corripit Aeneas extemplo avidusque refringit 210
 Cunctantem, et vatis portat sub tecta Sibyllae.
 Nec minus interea Misenum in litore Teucri

Flebant, et cineri ingrato suprema ferebant.
 Principio pinguem taedis et robore secto
 Ingentem struxere pyram, cui frondibus atris 215
 Intexunt latera, et ferales ante cupressos
 Constituunt, decorantque super fulgentibus armis.
 Pars calidos latices et aëna undantia flammis
 Expediunt, corpusque lavant frigentis et unguunt.
 Fit gemitus. Tum membra toro defleta reponunt, 220
 Purpureasque super vestes, velamina nota,
 Conjiunt. Pars ingenti subiere feretro,
 Triste ministerium, et subjectam more parentum
 Aversi tenuere facem. Congesta cremantur
 Turea dona, dapes, fuso crateres olivo. 225
 Postquam collapsi cineres et flamma quievit,
 Reliquias vino et bibulam lavere favillam,
 Ossaue lecta cado texit Corynaeus aeno.
 Idem ter socios pura circumtulit unda,
 Spargens rore levi et ramo felicitis olivae, 230
 Lustravitque viros, dixitque novissima verba.
 At pius Aeneas ingenti mole sepulchrum
 Imponit, suaque arma viro remumque tubamque,
 Monte sub aërio, qui nunc Misenus ab illo
 Dicitur, aeternumque tenet per saecula nomen. 235
 His actis propere exsequitur praecepta Sibyllae.
 Spelunca alta fuit vastoque immanis hiatu,
 Scrupea, tuta lacu nigro nemorumque tenebris,
 Quam super haud ullae poterant impune volantes
 Tendere iter pennis : talis sese halitus atris 240
 Faucibus effundens supera ad convexa ferebat :
 [Unde locum Graii dixerunt nomine Aornon.]
 Quatuor hic primum nigrantes terga juvencos
 Constituit frontique invergit vina sacerdos,
 Et summas carpens media inter cornua setas 245
 Ignibus imponit sacris, libamina prima,
 Voce vocans Hecaten, Coeloque Ereboque potentem.
 Supponunt alii cultros, tepidumque cruorem

Suscipiunt pateris. Ipse atri velleris agnam
 Aeneas matri Eumenidum magnaëque sorori 230
 Ense ferit, sterilemque tibi, Proserpina, vaccam.
 Tum Stygio regi nocturnas inchoat aras,
 Et solida imponit taurorum viscera flammis,
 Pingue super oleum infundens ardentibus extis.
 Ecce autem, primi sub lumina solis et ortus 235
 Sub pedibus mugire solum et juga coepta moveri
 Silvarum, visaeque canes ululare per umbram,
 Adventante dea. Procul o, procul este, profani,
 Conclamat vates, totoque absistite luco ;
 Tuque invade viam, vaginaque eripe ferrum ; 240
 Nunc animis opus, Aenea, nunc pectore firmo.
 Tantum effata, furens antro se immisit aperto ;
 Ille ducem haud timidis vadentem passibus aequat.
 Di, quibus imperium est animarum, Umbraëque silentes
 Et Chaos, et Phlegethon, loca nocte tacentiâ late, 245
 Sit mihi fas audita loqui ; sit numine vestro
 Pandere res alta terra et caligine mersas.
 Ibant obscuri sola sub nocte per umbram,
 Perque domos Ditis vacuas et inania regna :
 Quale per incertam lunam sub luce maligna 250
 Est iter in silvis, ubi coelum condidit umbra
 Juppiter, et rebus nox abstulit atra colorem.
 Vestibulum ante ipsum primisque in faucibus Orci
 Luctus et ultrices posuere cubilia Curae ;
 Pallentesque habitant Morbi, tristisque Senectus, 255
 Et Metus, et malesuada Fames, ac turpis Egestas,
 Terribiles visu formae, Letumque, Labosque ;
 Tum consanguineus Leti Sopor, et mala mentis
 Gaudia, mortiferumque adverso in limine Bellum,
 Ferreique Eumenidum thalami, et Discordia demens, 260
 Vipereum crinem vittis innexa cruentis.
 In medio ramos annosaëque brachia pandit
 Ulmus opaca, ingens, quam sedem Somnia vulgo
 Vana tenere ferunt, foliisque sub omnibus hærent.

Multaque praeterea variarum monstra ferarum 285
 Centauri in foribus stabulant Scyllaeque bifformes
 Et centumgeminus Briareus ac belua Lernae,
 Horrendum stridens, flammisque armata Chimaera,
 Gorgones Harpyiaeque et forma tricorporis umbrae.
 Corripit hic subita trepidus formidine ferrum 290
 Aeneas, strictamque aciem venientibus offert,
 Et, ni docta comes tenues sine corpore vitas
 Admoneat volitare cava sub imagine formae,
 Irruat, et frustra ferro diverberet umbras.

Hinc via, Tartarei quae fert Acherontis ad undas. 295
 Turbidus hic caeno vastaque voragine gurgēs
 Aestuāt atque omnem Cocyto eructat arenam.
 Portitor has horrendus aquas et flumina servat
 Terribili squalore Charon, cui plurima mento
 Canities inculta jacet, stant lumina flamma, 300
 Sordidus ex humeris nodo dependet amictus.
 Ipse ratem conto subigit, velisque ministrat,
 Et ferruginea subvectat corpora cymba,
 Jam senior, sed cruda deo viridisque senectus.
 Huc omnis turba ad ripas effusa ruebat, 305
 Matres atque viri, defunctaque corpora vita
 Magnanimum heroum, pueri innuptaeque puellae,
 Impositique rogis juvenes ante ora parentum :
 Quam multa in silvis autumnī frigore primo
 Lapsa cadunt folia, aut ad terram gurgite ab alto 310
 Quam multae glomerantur aves, ubi frigidus annus
 Trans pontum fugat et terris immittit apricis.
 Stabant orantes primi transmittere cursum,
 Tendebantque manus ripae ulterioris amore.
 Navita sed tristis nunc hos nunc accipit illos, 315
 Ast alios longe submotos arcet arena.
 Aeneas miratus enim motusque tumultu
 Dic, ait, o virgo, quid vult concursus ad amnem ?
 Quidve petunt animae ? vel quo discrimine ripas
 Hae linguunt, illae remis vada livida verrunt ? 320

Olli sic breviter fata est longaeva sacerdos :
 Anchisa generate, deum certissima proles,
 Cocyti stagna alta vides Stygiamque paludem,
 Di cujus jurare timent et fallere numen.
 Haec omnis, quam cernis, inops inhumataque turba est ; 31
 Portitor ille Charon ; hi, quos vehit unda, sepulti.
 Nec ripas datur horrendas et rauca fluenta
 Transportare prius, quam sedibus ossa quierunt.
 Centum errant annos volitantque haec litora circum ;
 Tum demum admissi stagna exoptata revisunt. 32
 Constitit Anchisa satus et vestigia pressit,
 Multa putans, sortemque animo miseratus iniquam.
 Cernit ibi maestos et mortis honore carentes
 Leucaspim et Lyciae ductorem classis Oronten,
 Quos simul, a Troja ventosa per aequora vectos, 33
 Obruit Auster, aqua involvens navemque virosque.
 Ecce gubernator sese Palinurus agebat,
 Qui Libyco nuper cursu, dum sidera servat,
 Exciderat puppi mediis effusus in undis.
 Hunc ubi vix multa maestum cognovit in umbra, 34
 Sic prior alloquitur : Quis te, Palinure, deorum
 Eripuit nobis, medioque sub aequore mersit ?
 Dic age. Namque mihi, fallax haud ante repertus,
 Hoc uno responso animum delusit Apollo,
 Qui fore te ponto incolumem, finesque canebat 35
 Venturum Ausonios. En haec promissa fides est ?
 Ille autem : Neque te Phoebi cortina fefellit,
 Dux Anchisiade, nec me deus aequore mersit.
 Namque gubernaculum multa vi forte revulsum,
 Cui datus haerebam custos cursusque regebam, 36
 Praecipitans traxi mecum. Maria aspera juro
 Non ullum pro me tantum cepisse timorem,
 Quam tua ne, spoliata armis, excussa magistro,
 Deficeret tantis navis surgentibus undis.
 Tres Notus hibernas immensa per aequora noctes 37
 Vexit me violentus aqua ; vix lumine quarto

Prospexi Italiam summa sublimis ab unda.
 Paulatim adnabam terrae ; jam tuta tenebam,
 Ni gens crudelis madida cum veste gravatum
 Prensantemque uncis manibus capita aspera montis 360
 Ferro invasisset, praedamque ignara putasset.
 Nunc me fluctus habet, versantque in litore venti.
 Quod te per coeli jucundum lumen et auras,
 Per genitorem oro, per spes surgentis Iuli,
 Eripe me his, invicte, malis : aut tu mihi terram 365
 Injice, namque potes, portusque require Velinos ;
 Aut tu, si qua via est, si quam tibi diva creatrix
 Ostendit — neque enim, credo, sine numine divum
 Flumina tanta paras Stygiamque innare paludem —
 Da dextram misero, et tecum me tolle per undas, 370
 Sedibus ut saltem placidis in morte quiescam.
 Talia fatus erat, coepit quum talia vates :
 Unde haec, o Palinure, tibi tam dira cupido ?
 Tu Stygias inhumatus aquas amnemque severum
 Eumenidum adspicies, ripamve injussus adibis ? 375
 Desine fata deum flecti sperare precando.
 Sed cape dicta memor, duri solatia casus.
 Nam tua finitimi, longe lateque per urbes
 Prodigiiis acti coelestibus, ossa piabunt,
 Et statuent tumulum, et tumulo sollemnia mittent, 380
 Aeternumque locus Palinuri nomen habebit.
 His dictis curae emotae, pulsusque parumper
 Corde dolor tristi ; gaudet cognomine terra.

Ergo iter inceptum peragunt fluvioque propinquant.
 Navita quos jam inde ut Stygia prospexit ab unda 385
 Per tacitum nemus ire pedemque advertere ripae,
 Sic prior aggreditur dictis, atque increpat ultro :
 Quisquis es, armatus qui nostra ad flumina tendis,
 Fare age, quid venias, jam istinc, et comprime gressum.
 Umbrarum hic locus est, Somni Noctisque soporae ; 390
 Corpora viva nefas Stygia vectare carina.
 Nec vero Alciden me sum laetatus euntem

Accepisse lacu, nec Thesea Pirithoumque,
 Dis quamquam geniti atque invicti viribus essent.
 Tartarum ille manu custodem in vincla petivit, 395
 Ipsius a solio regis, traxitque trementem ;
 Hi dominam Ditis thalamo deducere adorti.
 Quae contra breviter fata est Amphrysia vates :
 Nullae hic insidiae tales ; absiste moveri ;
 Nec vim tela ferunt ; licet ingens janitor antro 400
 Aeternum latrans exsanguis terreat umbras,
 Casta licet patruī servet Proserpina limen.
 Troius Aeneas, pietate insignis et armis,
 Ad genitorem imas Erebi descendit ad umbras.
 Si te nulla movet tantae pietatis imago, 405
 At ramum hunc — aperit ramum, qui veste latebat —
 Agnoscas. Tumida ex ira tum corda residunt.
 Nec plura his. Ille admirans venerabile donum
 Fatalis virgae, longo post tempore visum,
 Caeruleam advertit puppim, ripaeque propinquat. 410
 Inde alias animas, quae per juga longa sedebant,
 Deturbat, laxatque foros ; simul accipit alveo
 Ingentem Aenean. Gemit sub pondere cymba
 Sutilis, et multam accepit rimosa paludem.
 Tandem trans fluvium incolumis vatemque virumque 415
 Informi limo glaucaque exponit in ulva.
 Cerberus haec ingens latratu regna trifauci
 Personat, adverso recubans immanis in antro.
 Cui vates, horrere videns jam colla colubris,
 Melle soporata et medicatis frugibus offam 420
 Objicit. Ille fame rabida tria guttura pandens
 Corripit objectam, atque immania terga resolvit
 Fusus humi, totoque ingens extenditur antro.
 Occupat Aeneas aditum custode sepulto,
 Evaditque celer ripam irremeabilis undae. 425
 Continuo auditaē voces vagitus et ingens
 Infantumque animae flentes in limine primo,
 Quos dulcis vitae exsortes et ab ubere raptos

Abstulit atra dies et funere mersit acerbo.
 Hos juxta falso damnati crimine mortis. 430
 Nec vero hæc sine sorte datae, sine iudice, sedes : .
 Quaesitor Minos urnam movet ; ille silentum
 Conciliumque vocat vitasque et crimina discit.
 Proxima deinde tenent maesti loca, qui sibi letum
 Insontes peperere manu, lucemque perosi 435
 Projecere animas. Quam vellent aethere in alto
 Nunc et pauperiem et duros perferre labores !
 Fas obstat, tristisque palus inamabilis unda
 Alligat, et novies Styx interfusa coërcet.
 Nec procul hinc partem fusi monstrantur in omnem 440
 Lugentes campi ; sic illos nomine dicunt.
 Hic, quos durus amor crudeli tabe peredit,
 Secreti celant calles et myrtea circum
 Silva tegit ; curae non ipsa in morte relinquunt.
 His Phaëdam Procrimque locis, maestamque Eriphylen, 445
 Crudelis nati monstrantem vulnera, cernit,
 Evadnenque et Pasiphaën ; his Laodamia
 It comes, et juvenis quondam, nunc femina, Caeneus,
 Rursus et in veterem fato revoluta figuram.
 Inter quas Phoenissa recens a vulnere Dido 450
 Errabat silva in magna ; quam Troius heros
 Ut primum juxta stetit agnovitque per umbram
 Obscuram, qualem primo qui surgere mense
 Aut videt, aut vidisse putat per nubila lunam,
 Demisit lacrimas, dulcique affatus amore est : 455
 Infelix Dido, verus mihi nuntius ergo
 Venerat exstinctam, ferroque extrema secutam ?
 Funeris heu tibi caussa fui ? Per sidera juro,
 Per superos et si qua fides tellure sub ima est,
 Invitus, regina, tuo de litore cessi. 460
 Sed me jussa deum, quæ nunc has ire per umbras,
 Per loca senta situ cogunt noctemque profundam,
 Imperiis egere suis ; nec credere quivi
 Hunc tantum tibi me discessu ferre dolorem.

Siste gradum, teque adspectu ne subtrahe nostro. 465
 Quem fugis? extremum fato, quod te alloquor, hoc est.
 Talibus Aeneas ardentem et torva tuentem
 Lenibat dictis animum, lacrimasque ciebat.
 Illa solo fixos oculos aversa tenebat,
 Nec magis incepto vultum sermone movetur, 470
 Quam si dura silex aut stet Marpesia cautes.
 Tandem corripuit sese, atque inimica refugit
 In nemus umbriferum, conjux ubi pristinus illi
 Respondet curis aequatque Sychaeus amorem.
 Nec minus Aeneas, casu concussus iniquo, 475
 Prosequitur lacrimans longe, et miseratur euntem.
 Inde datum molitur iter. Jamque arva tenebant
 Ultima, quae bello clari secreta frequentant.
 Hic illi occurrit Tydeus, hic inclutus armis
 Parthenopaeus et Adrasti pallentis imago; 480
 Hic multum fleti ad superos belloque caduci
 Dardanidae, quos ille omnes longo ordine cernens
 Ingemuit, Glaucumque Medontaque Thersilochumque,
 Tres Antenoridas, Cererique sacrum Polyphoeten,
 Idaeumque, etiam currus, etiam arma tenentem. 485
 Circumstant animae dextra laevaue frequentes.
 Nec vidisse semel satis est; juvat usque morari,
 Et conferre gradum, et veniendi discere caussas.
 At Danaum proceres Agamemnoniaeque phalanges
 Ut videre virum fulgentiaque arma per umbras, 490
 Ingenti trepidare metu; pars vertere terga,
 Ceu quondam petiere rates; pars tollere vocem
 Exiguam: inceptus clamor frustratur hiantes.
 Atque hic Priamiden laniatum corpore toto
 Deiphobum videt et lacerum crudeliter ora, 495
 Ora manusque ambas, populataque tempora raptis
 Auribus, et truncas inhonesto vulnere nares.
 Vix adeo agnovit pavitantem et dira tegentem
 Supplicia, et notis compellat vocibus ultro:
 Deiphobe armipotens, genus alto a sanguine Teucri, 500

Quis tam crudeles optavit sumere poenas?
 Cui tantum de te licuit? Mihi fama suprema
 Nocte tulit fessum vasta te caede Pelasgum
 Procubuisse super confusae stragis acervum.
 Tunc egomet tumulum Rhoeteo in litore inanem 905
 Constitui, et magna Manes ter voce vocavi.
 Nomen et arma locum servant; te, amice, nequivi
 Conspicere et patria decedens ponere terra.
 Ad quae Priamides: Nihil o tibi amice relictum;
 Omnia Deiphobo solvisti et funeris umbris. 910
 Sed me fata mea et scelus exitiale Lacaenae
 His mersere malis; illa haec monumenta reliquit.
 Namque ut supremam falsa inter gaudia noctem
 Egerimus, nosti; et nimium meminisse necesse est.
 Quum fatalis equus saltu super ardua venit 915
 Pergama et armatum peditem gravis attulit alvo,
 Illa, chorum simulans, evantes orgia circum
 Ducebat Phrygias; flammam media ipsa tenebat
 Ingentem, et summa Danaos ex arce vocabat.
 Tum me, confectum curis somnoque gravatum, 920
 Infelix habuit thalamus, pressitque jacentem
 Dulcis et alta quies placidaeque simillima morti.
 Egregia interea conjux arma omnia tectis
 Amovet, et fidum capiti subduxerat ensem;
 Intra tecta vocat Menelaum, et limina pandit, 925
 Scilicet id magnum sperans fore munus amanti,
 Et famam exstingui veterum sic posse malorum.
 Quid moror? Irrumpunt thalamo; comes additur una
 Hortator scelerum Aeolides. Di, talia Graiis
 Instaurate, pio si poenas ore reposco. 930
 Sed te qui vivum casus, age, fare vicissim,
 Attulerint. Pelagine venis erroribus actus,
 An monitu divum? An quae te fortuna fatigat,
 Ut tristes sine sole domos, loca turbida, adires?
 Hac vice sermonum roseis Aurora quadrigis 935
 Jam medium aetherio cursu trajecerat axem;

Et fors omne datum traherent per talia tempus ;
 Sed comes admonuit breviterque affata Sibylla est :
 Nox ruit, Aenea ; nos flendo ducimus horas.
 Hic locus est, partes ubi se via findit in ambas : 540
 Dextera quae Ditis magni sub moenia tendit,
 Hac iter Elysium nobis ; at laeva malorum
 Exercet poenas, et ad impia Tartara mittit.
 Deiphobus contra : Ne saevi, magna sacerdos ;
 Discedam, explebo numerum, reddarque tenebris. 545
 I decus, i, nostrum ; melioribus utere fatis.
 Tantum effatus, et in verbo vestigia torsit.
 Respicit Aeneas subito, et sub rupe sinistra
 Moenia lata videt, triplici circumdata muro,
 Quae rapidus flammis ambit torrentibus amnis, 550
 Tartareus Phlegethon, torquetque sonantia saxa.
 Porta adversa, ingens, solidoque adamante columnae,
 Vis ut nulla virum, non ipsi excindere bello
 Coelicolae valeant ; stat ferrea turris ad auras,
 Tisiphoneque sedens, palla succincta cruenta, 555
 Vestibulum exsomnis servat noctesque diesque.
 Hinc exaudiri gemitus, et saeva sonare
 Verbera ; tum stridor ferri, tractaeque catenae.
 Constitit Aeneas, strepituque exterritus haesit.
 Quae scelerum facies ? o virgo, effare ; quibusve 560
 Urgentur poenis ? quis tantus plangor ad auras ?
 Tum vates sic orsa loqui : Dux inclute Teucrum,
 Nulli fas casto sceleratum insistere limen ;
 Sed me quum lucis Hecate praefecit Avernis,
 Ipsa deum poenas docuit, perque omnia duxit. 565
 Gnosius haec Rhadamanthus habet, durissima regna,
 Castigatque auditque dolos, subigitque fateri,
 Quae quis apud superos, furto laetatus inani,
 Distulit in seram commissa piacula mortem.
 Continuo sontes ultrix accincta flagello 570
 Tisiphone quatit insultans, torvosque sinistra
 Intentans angues vocat agmina saeva sororum.

Tum demum horrissono stridentēs cardine sacrae
 Panduntur portae. Cernis, custodia qualis
 Vestibulo sedeat? facies quae limina servet? 575
 Quinquaginta atris immanis hiatibus Hydra
 Saevior intus habet sedem. Tum Tartarus ipse
 Bis patet in praeceps tantum tenditque sub umbras,
 Quantus ad aetherium coeli suspectus Olympum.
 Hic genus antiquum Terrae, Titania pubes, 580
 Fulmine dejecti fundo volvuntur in imo.
 Hic et Aloidas geminos immania vidi
 Corpora, qui manibus magnum rescindere coelum
 Aggressi, superisque Jovem detrudere regnis.
 Vidi et crudeles dantem Salmonea poenas, 585
 Dum flammas Jovis et sonitus imitatur Olympi.
 Quatuor hic invectus equis et lampada quassans
 Per Graium populos mediaeque per Elidis urbem
 Ibat ovans, divumque sibi poscebat honorem,
 Demens! qui nimbos et non imitabile fulmen 590
 Aere et cornipedum pulsu simularet equorum.
 At pater omnipotens densa inter nubila telum
 Contorsit, non ille faces nec fumea taedis
 Lumina, praecipitemque immani turbine adegit.
 Nec non et Tityon, Terrae omniparentis alumnus, 595
 Cernere erat, per tota novem cui jugera corpus
 Porrigitur, rostroque immanis vultur obunco
 Inmortale jecur tondens secundaque poenis
 Viscera rimaturque epulis habitatque sub alto
 Pectore, nec fibris requies datur ulla renatis. 600
 Quid memorem Lapithas, Ixiona Pirithoumque?
 Quos super atra silex jam jam lapsura cadentique
 Imminet adsimilis; lucent genialibus altis
 Aurea fulcra toris, epulaeque ante ora paratae
 Regifico luxu; Furiarum maxima juxta 605
 Accubat, et manibus prohibet contingere mensas,
 Exsurgitque facem attollens, atque intonat ore.
 Hic quibus invisi fratres, dum vita manebat,

Pulsatusve parens, et fraus innexa clienti,
 Aut qui divitiis soli incubuere repertis, 650
 Nec partem posuere suis, quae maxuma turba est,
 Quique ob adulterium caesi, quique arma secuti
 Impia nec veriti dominorum fallere dextras,
 Inclusi poenam exspectant. Ne quaere doceri,
 Quam poenam, aut quae forma viros fortunave mersit. 655
 Saxum ingens volvunt alii, radiisque rotarum
 Districti pendent; sedet, aeternumque sedebit,
 Infelix Theseus; Phlegyasque miserrimus omnes
 Admonet et magna testatur voce per umbras:
 Discite justitiam moniti, et non temnere divos. 660
 Vendidit hic auro patriam, dominumque potentem
 Imposuit; fixit leges pretio atque refixit;
 Hic thalamum invasit natae vetitosque hymenaeos;
 Ausi omnes immane nefas, ausoque potiti.
 Non mihi si linguae centum sint oraque centum, 665
 Ferrea vox, omnes scelerum comprehendere formas,
 Omnia poenarum percurrere nomina possim.

Haec ubi dicta dedit Phoebi longaeva sacerdos:
 Sed jam age, carpe viam et susceptum perfice munus;
 Acceleremus, ait; Cyclopum educta caminis 670
 Moenia conspicio atque adverso fornice portas,
 Haec ubi nos praecepta jubent deponere dona.
 Dixerat, et pariter, gressi per opaca viarum,
 Corripiunt spatium medium, foribusque propinquant.
 Occupat Aeneas aditum, corpusque recenti 675
 Spargit aqua, ramumque adverso in limine figit.

His demum exactis, perfecto munere divae,
 Devenere locos laetos et amoena virecta
 Fortunatorum nemorum sedesque beatas.
 Largior hic campos aether et lumine vestit 680
 Purpureo, solemque suum, sua sidera norunt.
 Pars in gramineis exercent membra palaestris,
 Contendunt ludo et fulva luctantur arena;
 Pars pedibus plaudunt choreas et carmina dicunt.

Nec non Threicius longa cum veste sacerdos 648
 Obloquitur numeris septem discrimina vocum,
 Jamque eadem digitis, jam pectine pulsat eburno.
 Hic genus antiquum Teucris, pulcherrima proles,
 Magnanimi heroes, nati melioribus annis,
 Ilusque Assaracusque et Trojæ Dardanus auctor. 650
 Arma procul currusque virum miratur inanes.
 Stant terra defixæ hastæ, passimque soluti
 Per campum pascuntur equi. Quæ gratia curruum
 Armorumque fuit vivis, quæ cura nitentes
 Pascere equos, eadem sequitur tellure repositos. 655
 Conspicit, ecce, alios dextra laevaque per herbam
 Vescentes lætumque choro Pæana canentes
 Inter odoratum lauri nemus, unde superne
 Plurimus Eridani per silvam volvitur amnis.
 Hic manus ob patriam pugnando vulnera passi, 660
 Quique sacerdotes casti, dum vita manebat,
 Quique pii vates et Phoebo digna locuti,
 Inventas aut qui vitam excoluere per artes,
 Quique sui memores alios fecere merendo ;
 Omnibus his nivea cinguntur tempora vitta. 665
 Quos circumfusus sic est affata Sibylla,
 Musæum ante omnes ; medium nam plurima turba
 Hunc habet, atque humeris exstantem suspicit altis :
 Dicite, felices animæ, tuque, optime vates,
 Quæ regio Anchisen, quis habet locus ? illius ergo 670
 Venimus et magnos Erebi tranavimus amnes.
 Atque huic responsum paucis ita reddidit heros :
 Nulli certa domus ; lucis habitamus opacis,
 Riparumque toros et prata recentia rivis
 Incolimus. Sed vos, si fert ita corde voluntas, 675
 Hoc superate jugum ; et facili jam tramite sistam.
 Dixit, et ante tulit gressum, camposque nitentes
 Desuper ostentat ; dehinc summa cacumina linquunt.
 At pater Anchises penitus convalle virenti
 Inclusas animas superumque ad lumen ituras 680

Lustrabat studio recensens, omnemque suorum
 Forte recensebat numerum carosque nepotes,
 Fataque fortunasque virum moresque manusque.
 Isque ubi tendentem adversum per gramina vidit
 Aenean, alacris palmas utrasque tetendit, 685
 Effusaeque genis lacrimae, et vox excidit ore :
 Venisti tandem, tuaque exspectata parenti
 Vicit iter durum pietas ? datur ora tueri,
 Nate, tua, et notas audire et reddere voces ?
 Sic equidem ducebam animo rebarque futurum, 690
 Tempora dinumerans, nec me mea cura fefellit.
 Quas ego te terras et quanta per aequora vectum
 Accipio ! quantis jactatum, nate, periclis !
 Quam metui, ne quid Libyae tibi regna nocerent !
 Ille autem : Tua me, genitor, tua tristis imago, 695
 Saepius occurrens, haec limina tendere adegit ;
 Stant sale Tyrrheno classes. Da jungere dextram,
 Da, genitor, teque amplexu ne subtrahe nostro.
 Sic memorans largo fletu simul ora rigabat.
 Ter conatus ibi collo dare brachia circum, 700
 Ter frustra compressa manus effugit imago,
 Par levibus ventis volucrique simillima somno.
 Interea videt Aeneas in valle reducta
 Seclusum nemus et virgulta sonantia silvis,
 Lethaeumque, domos placidas qui praenatat, amnem. 705
 Hunc circum innumerae gentes populi que volabant
 Ac velut in pratis ubi apes aestate serena
 Floribus insidunt variis, et candida circum
 Lilia funduntur ; strepit omnis murmure campus.
 Horrescit visu subito, caussasque requirit 710
 Inscius Aeneas, quae sint ea flumina porro,
 Quive viri tanto complerint agmine ripas.
 Tum pater Anchises : Animae, quibus altera fato
 Corpora debentur, Lethaei ad fluminis undam
 Securos latices et longa oblivio potant. 715
 Has equidem memorare tibi atque ostendere coram,

Jampridem hanc prolem cupio enumerare meorum,
 Quo magis Italia mecum laetere reperta.
 O pater, anne aliquas ad coelum hinc ire putandum est
 Sublimes animas, iterumque ad tarda reverti 730
 Corpora? Quae lucis miseris tam dira cupido?
 Dicam equidem, nec te suspensum, nate, tenebo;
 Suscipit Anchises, atque ordine singula pandit.

Principio coelum ac terras camposque liquentes
 Lucentemque globum lunae Titaniaque astra 735
 Spiritus intus alit, totamque infusa per artus
 Mens agitat molem et magno se corpore miscet.
 Inde hominum pecudumque genus vitaeque volantum
 Et quae marmoreo fert monstra sub aequore pontus.
 Igneus est ollis vigor et coelestis grigo 730
 Seminibus, quantum non noxia corpora tardant
 Terrenique hebetant artus moribundaque membra.
 Hinc metuunt cupiuntque, dolent gaudentque, neque auras
 Dispiciunt clausae tenebris et carcere caeco.
 Quin et supremo quum lumine vita reliquit, 735
 Non tamen omne malum miseris nec funditus omnes
 Corporeae excedunt pestes, penitusque necesse est
 Multa diu concreta modis inolescere miris.
 Ergo exercentur poenis, veterumque malorum
 Supplicia expendunt: aliae panduntur inanes 740
 Suspensae ad ventos; aliis sub gurgite vasto
 Infectum eluitur scelus, aut exuritur igni;
 Quisque suos patimur Manes; exinde per amplum
 Mittimur Elysium, et patci laeta arva tenemus;
 Donec longa dies, perfecto temporis orbe, 745
 Concretam exemit labem, purumque relinquit
 Aetherium sensum atque aurai simplicis ignem.
 Has omnes, ubi mille rotam volvere per annos,
 Lethaeum ad fluvium deus evocat agmine magno,
 Scilicet immemores supera ut convexa revisant 750
 Rursus et incipiant in corpora velle reverti.

Dixerat Anchises, natumque unaque Sibyllam

Conventus trahit in medios turbamque sonantem,
 Et tumulum capit, unde omnes longo ordine possit
 Adversos legere, et venientum discere vultus. 755
 Nunc age, Dardaniam prolem quae deinde sequatur
 Gloria, qui maneant Itala de gente nepotes,
 Illustres animas nostrumque in nomen ituras,
 Expediam dictis, et te tua fata docebo.
 Ille, vides, pura juvenis qui nititur hasta, 760
 Proxima sorte tenet lucis loca, primus ad auras
 Aetherias Italo commixtus sanguine surget,
 Silvius, Albanum nomen, tua postuma proles,
 Quem tibi longaevo serum Lavinia conjux
 Educet silvis regem regumque parentem, 765
 Unde genus Longa nostrum dominabitur Alba.
 Proximus ille Procas, Trojanae gloria gentis,
 Et Capys, et Numitor, et qui te nomine reddet
 Silvius Aeneas, pariter pietate vel armis
 Egregius, si umquam regnandam acceperit Albam. 770
 Qui juvenes! quantas ostendant, adspice, vires,
 Atque umbrata gerunt civili tempora quercu!
 Hi tibi Nomentum et Gabios urbemque Fidenam,
 Hi Collatinas imponent montibus arces,
 Pometios Castrumque Inui Bolamque Coramque. 775
 Haec tum nomina erunt, nunc sunt sine nomine terrae.
 Quin et avo comitem sese Mavortius addet
 Romulus, Assaraci quem sanguinis Ilia mater
 Educet. Viden', ut geminae stant vertice cristae,
 Et pater ipse suo superum jam signat honore? 780
 En, hujus, nate, auspiciis illa incluta Roma
 Imperium terris, animos aequabit Olympo,
 Septemque una sibi muro circumdabit arces,
 Felix prole virum: qualis Berecynthia mater
 Invehitur curru Phrygias turrita per urbes, 785
 Laeta deum partu, centum complexa nepotes,
 Omnes coelicolas, omnes supera alta tenentes.
 Huc geminas nunc flecte acies, hanc adspice gentem

Romanosque tuos. Hic Caesar et omnis Iuli
 Progenies, magnum coeli ventura sub axem. 799
 Hic vir, hic est, tibi quem promitti saepius audis,
 Augustus Caesar, Divi genus, aurea condet
 Saecula qui rursus Latio regnata per arva
 Saturno quondam, super et Garamantas et Indos
 Proferet imperium ; jacet extra sidera tellus, 798
 Extra anni solisque vias, ubi coelifer Atlas
 Axem humero torquet stellis ardentibus aptum.
 Hujus in adventum jam nunc et Caspia regna
 Responsis horrent divum et Maeotia tellus,
 Et septemgemini turbant trepida ostia Nili. 800
 Nec vero Alcides tantum telluris obivit,
 Fixerit aeripedem cervam licet, aut Erymanthi
 Pacarit nemora, et Lernam tremefecerit arcu ;
 Nec, qui pampineis victor juga flectit habenis,
 Liber, agens celso Nysae de vertice tigres. 805
 Et dubitamus adhuc virtutem extendere factis,
 Aut metus Ausonia prohibet consistere terra ?
 Quis procul ille autem ramis insignis olivae
 Sacra ferens ? Nosco crines incanaeque menta
 Regis Romani, primam qui legibus urbem 810
 Fundabit, Curibus parvis et paupere terra
 Missus in imperium magnum. Cui deinde subibit,
 Otia qui rumpet patriae residesque movebit
 Tullus in arma viros et jam desueta triumphis
 Agmina. Quem juxta sequitur jactantior Ancus, 815
 Nunc quoque jam nimium gaudens popularibus auris.
 Vis et Tarquinius reges, animamque superbam
 Ultoris Bruti, fascisque videre receptos ?
 Consulis imperium hic primus saevasque secures
 Accipiet, natosque pater nova bella moventes 820
 Ad poenam pulchra pro libertate vocabit,
 Infelix ! Utcumque ferent ea facta minores,
 Vincet amor patriae laudumque immensa cupido.
 Quin Decios Drusosque procul saevumque securi

Adspice Torquatum et referentem signa Camillum. 825
 Illae autem, paribus quas fulgere cernis in armis,
 Concordes animae nunc et dum nocte premuntur,
 Heu quantum inter se bellum, si lumina vitae
 Attigerint, quantas acies stragemque ciebunt !
 Aggeribus socer Alpinis atque arce Monoeci 830
 Descendens, gener adversis instructus Eois.
 Ne, pueri, ne tanta animis adsuescite bella,
 Neu patriae validas in viscera vertite vires ;
 Tuque prior, tu parce, genus qui ducis Olympo,
 Projice tela manu, sanguis meus ! — 835
 Ille triumphata Capitolia ad alta Corintho
 Victor aget currum, caesis insignis Achivis.
 Eruet ille Argos Agamemnoniasque Mycenae,
 Ipsumque Aeaciden, genus armipotentis Achilli,
 Ultus avos Trojae, templa et temerata Minervae. 840
 Quis te, magne Cato, tacitum, aut te, Cosse, relinquat ?
 Quis Gracchi genus, aut geminos, duo fulmina belli,
 Scipiadas, cladem Libyae, parvoque potentem
 Fabricium, vel te sulco, Serrane, serentem ?
 Quo fessum rapitis, Fabii ? tu Maximus ille es, 845
 Unus qui nobis cunctando restituis rem.
 Excudent alii spirantia mollius aera,
 Credo equidem, vivos ducent de marmore vultus,
 Orabunt caussas melius, coelique meatus
 Describent radio et surgentia sidera dicent : 850
 Tu regere imperio populos, Romane, memento ;
 Hae tibi erunt artes ; pacisque imponere morem,
 Parcere subjectis, et debellare superbos.
 Sic pater Anchises, atque haec mirantibus addit :
 Adspice, ut insignis spoliis Marcellus opimis 855
 Ingreditur, victorque viros supereminet omnes !
 Hic rem Romanam, magno turbante tumultu,
 Sistet, eques sternet Poenos Gallumque rebellem,
 Tertiaque arma patri suspendet capta Quirino.
 Atque hic Aeneas ; una namque ire videbat 860

Egregium forma juvenem et fulgentibus armis,
 Sed frons laeta parum, et dejecto lumina vultu :
 Quis, pater, ille, virum qui sic comitatur euntem ?
 Filius, ane aliquis magna de stirpe nepotum ?
 Quis strepitus circa comitum ! quantum instar in ipso ! 865

Sed nox atra caput tristi circumvolat umbra.
 Tum pater Anchises, lacrimis ingressus obortis :

O nate, ingentem luctum ne quaere tuorum ;
 Ostendent terris hunc tantum fata, neque ultra
 Esse sinent. Nimium vobis Romana propago 870

Visa potens, Superi, propria haec si dona fuissent.

Quantos ille virum magnam Mavortis ad urbem
 Campus aget gemitus ! vel quae, Tiberine, videbis

Funera, quum tumulum praeterlabere recentem !

Nec puer Iliaca quisquam de gente Latinos 875

In tantum spe tollet avos, nec Romula quondam

Ullo se tantum tellus jactabit alumno.

Heu pietas, heu prisca fides, invictaque bello

Dextera ! Non illi se quisquam impune tulisset

Obvius armato, seu quum pedes iret in hostem, 880

Seu spumantis equi foderet calcaribus armos.

Heu, miserande puer ! si qua fata aspera rumpas,

Tu Marcellus eris. Manibus date lilia plenis,

Purpureos spargam flores, animamque nepotis

His saltem accumulem donis, et fungar inani 885

Munere. — Sic tota passim regione vagantur

Aëris in campis latis, atque omnia lustrant.

Quae postquam Anchises natum per singula duxit,

Incenditque animum famae venientis amore,

Exin bella viro memorat quae deinde gerenda, 890

Laurentesque docet populos urbemque Latini,

Et quo quemque modo fugiatque feratque laborem.

Sunt geminae Somni portae, quarum altera fertur

Cornea, qua veris facilis datur exitus Umbris ;

Altera candenti perfecta nitens elephanto,

Sed falsa ad coelum mittunt insomnia Manes. 895

His ubi tum natum Anchises unaque Sibyllam
Prosequitur dictis, portaque emittit eburna,
Ille viam secat ad naves sociosque revisit ;
Tum se ad Caietae recto fert litore portum.
Ancora de prora jacitur ; stant litore puppes.

Q. HORATII FLACCI

CARMINA.

LIBER PRIMUS.

CARMEN I.

MAECENAS atavis edite regibus,
O et praesidium et dulce decus meum,
Sunt quos curriculo pulverem Olympicum
Collegisse juvat, metaque fervidis
Evitata rotis palmaque nobilis 5
Terrarum dominos evehit ad Deos ;
Hunc, si mobilium turba Quiritium
Certat tergeminis tollere honoribus ;
Illum, si proprio condidit horreo
Quidquid de Libycis verritur areis. 10
Gaudentem patrios findere sarculo
Agros Attalicis conditionibus
Nunquam dimoveas, ut trabe Cypria
Myrtoum pavidus nauta secet mare.
Luctantem Icariis fluctibus Africum 15
Mercator metuens otium et oppidi
Laudat rura sui ; mox reficit rates
Quassas indocilis pauperiem pati.
Est qui nec veteris pocula Massici
Nec partem solido demere de die 20
Spernit, nunc viridi membra sub arbuto
Stratus, nunc ad aquae lene caput sacrae.

Multos castra juvant et lituo tubae
 Permixtus sonitus bellaque matribus
 Detestata. Manet sub Jove frigido 25
 Venator tenerae conjugis immemor,
 Seu visa est catulis cerva fidelibus,
 Seu rupit teretes Marsus aper plagas.
 Me doctarum hederæ præmia frontium
 Dis miscent superis ; me gelidum nemus 30
 Nympharumque leves cum Satyris chori
 Secernunt populo, si neque tibia
 Euterpe cohibet nec Polyhymnia
 Lesboum refugit tendere barbiton.
 Quod si me lyricis vatibus inseris, 35
 Sublimi feriam sidera vertice.

CARMEN II.

JAM satis terris nivis atque dirae
 Grandinis misit Pater, et rubente
 Dextera sacras jaculatus arces
 Terruit Urbem,
 Terruit gentes, grave ne rediret 5
 Seculum Pyrrhae nova monstra questae,
 Omne quum Proteus pecus egit altos
 Visere montes,
 Piscium et summa genus haesit ulmo
 Nota quae sedes fuerat columbis, 10
 Et superjecto pavidæ natarunt
 Aequore damæ.
 Vidimus flavum Tiberim retortis
 Littore Etrusco violenter undis
 Ire dejectum monumenta regis 15
 Templaque Vestæ ;
 Ilia dum sæ nimium querenti

Jactat ultorem, vagus et sinistra
Labitur ripa Jove non probante u-
xorius amnis.

20

Audiet cives acuisse ferrum
Quo graves Persae melius perirent;
Audiet pugnas vitio parentum
Rara juvenus.

Quem vocet divum populus ruentis
Imperi rebus? Prece qua fatigent
Virgines sanctae minus audientem
Carmina Vestam?

25

Cui dabit partes scelus expiandi
Juppiter? Tandem venias precamur
Nube candentes humeros amictus,
Augur Apollo;

30

Sive tu mavis, Erycina ridens,
Quam Jocus circum volat et Cupido;
Sive neglectum genus et nepotes

35

Respicis auctor,
Heu nimis longo satiate ludo,
Quem juvat clamor galeaeque leves
Acer et Mauri peditis cruentum

Vultus in hostem;

40

Sive mutata juvenem figura
Ales in terris imitatis, almae
Filius Maiae, patiens vocari

Caesaris ultor:

Serus in coelum redeas diuque
Laetus intersis populo Quirini;
Neve te nostris vitiis iniquum

45

Ocior aura

Tollat. Hic magnos potius triumphos,
Hic ames dici pater atque princeps,
Neu sinas Medos equitare inultos

50

Te duce, Caesar.

CARMEN III.

Sic te diva potens Cypri,
 Sic fratres Helenae lucida sidera,
 Ventorumque regat pater,
 Obstrictis aliis praeter Iapyga :
 Navis, quae tibi creditum 5
 Debes Virgilium finibus Atticis
 Reddas incolumen precor,
 Et serves animae dimidium meae.
 Illi robur et aes triplex
 Circa pectus erat qui fragilem truci 10
 Commisit pelago ratem
 Primus, nec timuit praecipitem Africum
 Decertantem Aquilonibus,
 Nec tristes Hyadas, nec rabiem Noti
 Quo non arbiter Hadriae 15
 Major tollere seu ponere vult freta.
 Quem Mortis timuit gradum
 Qui siccis oculis monstra natantia,
 Qui vidit mare turgidum et
 Infames scopulos Acroceraunia ? 20
 Nequidquam deus abscidit
 Prudens Oceano dissociabili
 Terras, si tamen impiae
 Non tangenda rates transiliunt vada.
 Audax omnia perpeti 25
 Gens humana ruit per vetitum nefas.
 Audax Iapeti genus
 Ignem fraude mala gentibus intulit.
 Post ignem aetheria domo
 Subductum macies et nova febrium 30
 Terris incubuit cohors,
 Semotique prius tarda necessitas

Leti corripuit gradum.
 Expertus vacuum Daedalus aëra
 Pennis non homini datis ; 35
 Perrupit Acheronta Herculeus labor.
 Nil mortalibus ardui est ;
 Coelum ipsum petimus stultitia, neque
 Per nostrum patimur scelus
 Iracunda Jovem ponere fulmina. 40

CARMEN IV.

SOLVITUR acris hiems grata vice veris et Favoni,
 Trahuntque siccas machinae carinas,
 Ac neque jam stabulis gaudet pecus aut arator igni ;
 Nec prata canis albicant pruinis.
 Jam Cytherea choro ducit Venus imminente luna, 5
 Junctaeque Nymphis Gratiae decentes
 Alterno terram quatiunt pede, dum graves Cyclopum
 Vulcanus ardens urit officinas.
 Nunc decet aut viridi nitidum caput impedire myrto
 Aut flore terrae quem ferunt solutae. 10
 Nunc et in umbrosis Fauno decet immolare lucis,
 Seu poscat agnam sive malit haedum.
 Pallida Mors aequo pulsat pede pauperum tabernas
 Regumque turres. O beate Sesti,
 Vitae summa brevis spem nos vetat inchoare longam. 15
 Jam te premet nox fabulaeque Manes
 Et domus exilis Plutonia : quo simul mearis,
 Nec regna vini sortiere talis
 Nec tenerum Lycidan mirabere, quo calet juvenus
 Nunc omnis et mox virgines tepebunt. 20

CARMEN VII.

LAUDABUNT alii claram Rhodon aut Mytilenen
 Aut Epheson bimarisve Corinthi
 Moenia, vel Baccho Thebas vel Apolline Delphos
 Insignes, aut Thessala Tempe.
 Sunt quibus unum opus est intactae Palladis urbem 5
 Carmine perpetuo celebrare et
 Undique decerptam fronti praepōnere olivam.
 Plurimus in Junonis honorem
 Aptum dicit equis Argos ditiesque Mycenae.
 Me nec tam patiens Lacedaemon 10
 Nec tam Larissae percussit campus opimae,
 Quam domus Albunae resonantis
 Et praēceps Anio ac Tiburni lucus et uda
 Mobilibus pomaria rivis.
 Albus ut obscuro deterget nubila coelo 15
 Saepe Notus neque parturit imbres
 Perpetuo, sic tu sapiens finire memento
 Tristitiam vitaeque labores
 Molli, Plance, mero, seu te fulgentia signis
 Castra tenent, seu densa tenebit 20
 Tiburis umbra tui. Teucer Salamina patremque
 Quum fugeret tamen uda Lyaeo
 Tempora populea fertur vinxisse corona,
 Sic tristes affatus amicos :
 Quo nos cumque feret melior fortuna parente 25
 Ibimus, o socii comitesque.
 Nil desperandum Teucro duce et auspice Teucro ;
 Certus enim promisit Apollo
 Ambiguam tellure nova Salamina futuram.
 O fortes pejoraque passi 30
 Mecum saepe viri, nunc vino pellite curas ;
 Cras ingens iterabimus aequor.

CARMEN IX.

VIDES ut alta stet nive candidum
 Soracte, nec jam sustineant onus
 Silvae laborantes geluque
 Flumina constiterint acuto.
 Dissolve frigus ligna super foco
 Large reponens, atque benignius
 Deprome quadrimum Sabina,
 O thaliarche, merum diota.
 Permitte divis cetera, qui simul
 Stravere ventos aequore fervido
 Deproeliantes, nec cupressi
 Nec veteres agitantur orni.
 Quid sit futurum cras fuge quaerere, et
 Quem Fors dierum cumque dabit lucro
 Appone, nec dulces amores
 Sperne puer neque tu choreas,
 Donec virenti canities abest
 Morosa. Nunc et campus et areae
 Lenesque sub noctem susurri
 Composita repetantur hora ;
 Nunc et latentis proditor intimo
 Gratus puellae risus ab angulo,
 Pignusque dereptum lacertis
 Aut digito male pertinaci.

CARMEN X.

MERCURI, facunde nepos Atlantis,
 Qui feros cultus hominum recentum
 Voce formasti catus et decorae
 More palaestrae,

Te canam, magni Jovis et deorum 5
 Nuntium curvaeque lyrae parentem,
 Callidum quidquid placuit jocosum
 Condere furto.
 Te boves olim nisi reddidisses
 Per dolum amotas puerum minaci 10
 Voce dum terret, viduus pharetra
 Risit Apollo.
 Quin et Atridas duce te superbos
 Ilio dives Priamus relictum
 Thessalosque ignes et iniqua Trojae 15
 Castra fefellit.
 Tu pias laetis animas reponis
 Sedibus virgaque levem coërces
 Aurea turbam, superis deorum
 Gratus et imis. 20

CARMEN XI.

Tu ne quaesieris, scire nefas, quem mihi, quem tibi
 Finem di dederint, Leuconoë, nec Babylonios
 Tentaris numeros. Ut melius quidquid erit pati,
 Seu plures hiemes seu tribuit Juppiter ultimam, 5
 Quae nunc oppositis debilitat pumicibus mare
 Tyrrhenum. Sapias, vina liques, et spatio brevi
 Spem longam reseces. Dum loquimur, fugerit invida
 Aetas. Carpe diem, quam minimum credula postero.

CARMEN XII.

QUEM virum aut herosa lyra vel acri
 Tibia sumis celebrare, Clio,

Quem deum? Cujus recinet jocosa
 Nomen imago
 Aut in umbrosis Heliconis oris 5
 Aut super Pindo, gelidove in Haemo
 Unde vocalem temere insecutae
 Orpheia silvae
 Arte materna rapidos morantem
 Fluminum lapsus celeresque ventos, 10
 Blandum et auritas fidibus canoris
 Ducere quercus?
 Quid prius dicam solitis Parentis
 Laudibus, qui res hominum ac deorum,
 Qui mare ac terras variisque mundum 15
 Temperat horis?
 Unde nil majus generatur ipso,
 Nec viget quidquam simile aut secundum:
 Proximos illi tamen occupavit
 Pallas honores. 20
 Proeliis audax, neque te silebo,
 Liber, et saevis inimica Virgo
 Beluis, nec te, metuende certa
 Phoebe sagitta.
 Dicam et Alciden puerosque Ledaë, 25
 Hunc equis, illum superare pugnis
 Nobilem; quorum simul alba nautis
 Stella refulsit,
 Defluit saxis agitatus humor,
 Concidunt venti fugiuntque nubes, 30
 Et minax, quod sic voluere, ponto
 Unda recumbit.
 Romulum post hos prius an quietum
 Pompili regnum memorem an superbos
 Tarquini fasces dubito, an Catonis 35
 Nobile letum.
 Regulum et Scauros animaeque magnae
 Prodigum Paullum superante Poeno

Gratus insigni referam Camena
 Fabriciumque. 40
 Hunc et incompertis Curium capillis
 Utilem bello tulit et Camillum
 Saeva paupertas et avitus apto
 Cum lare fundus.
 Crescit occulto velut arbor aevo 45
 Fama Marcelli ; micat inter omnes
 Julium sidus velut inter ignes
 Luna minores.
 Gentis humanae pater atque custos
 Orte Saturno, tibi cura magni 50
 Caesaris fatis data : tu secundo
 Caesare regnes.
 Ille, seu Parthos Latio imminentes
 Egerit justo domitos triumpho,
 Sive subjectos Orientis orae 55
 Seras et Indos,
 Te minor latum reget aequus orbem ;
 Tu gravi curru quaties Olympum,
 Tu parum castis inimica mittes
 Fulmina lucis. 60

CARMEN XIV.

O NAVIS, referent in mare te novi
 Fluctus ! O quid agis ? Fortiter occupa
 Portum. Nonne vides ut
 Nudum remigio latus
 Et malus celeri saucius Africo 5
 Antennaeque gemant, ac sine funibus
 Vix durare carinae
 Possint imperiosius
 Aequor ? Non tibi sunt integra lintea,

Non di, quos iterum pressa voces malo.

10

Quamvis Pontica pinus,

Silvae filia nobilis,

Jactes et genus et nomen inutile,

Nil pictis timidus navita puppibus

Fidit. Tu, nisi ventis

15

Debes ludibrium, cave.

Nuper sollicitum quae mihi taedium,

Nunc desiderium curaque non levis,

Interfusa nitentes

Vites aequora Cycladas.

20

CARMEN XVI.

O MATRE pulchra filia pulchrior,

Quem crimonosis cumque voles modum

Pones iambis, sive flamma

Sive mari libet Hadriano.

Non Dindymene, non adytis quatit

5

Mentem sacerdotum incola Pythius,

Non Liber aequae, non acuta

Sic geminant Corybantes aera,

Tristes ut irae, quas neque Noricus

Deterret ensis nec mare naufragum

10

Nec saevus ignis nec tremendo

Juppiter ipse ruens tumultu.

Fertur Prometheus, addere principi

Limo coactus particulam undique

Deselectam, et insani leonis

15

Vim stomacho apposuisse nostro.

Irae Thyesten exitio gravi

Stravere, et altis urbibus ultimae

Stetere causae, cur perirent

Funditus imprimeretque muris

20

Hostile aratrum exercitus insolens.
 Compesce mentem : me quoque pectoris
 Tentavit in dulci juventa
 Fervor et in celeres iambos
 Misit furem ; nunc ego mitibus
 Mutare quaero tristia, dum mihi
 Fias recantatis amica
 Opprobriis animumque reddas.

25

CARMEN XXII.

INTEGER vitae scelerisque purus
 Non eget Mauris jaculis neque arcu
 Nec venenatis grvida sagittis,
 Fusce, pharetra,
 Sive per Syrtes iter aestuosas
 Sive facturus per inhospitalem
 Caucasum vèl quae loca fabulosus
 Lambit Hydaspes.
 Namque me silva lupus in Sabina,
 Dum meam cantò Lalagen et ultra
 Terminum curis vago expeditis,
 Fugit inermem ;
 Quale portentum neque militaris
 Daunias latis alit aesculetis,
 Nec Jubae tellus generat, leonum
 Arida nutrix.
 Pone me pigris ubi nulla campis
 Arbor aestiva recreatur aura,
 Quod latus mundi nebulae malusque
 Juppiter urget ;
 Pone sub curru nimium propinqui
 Solis in terra domibus negata :
 Dulce ridentem Lalagen amabo,
 Dulce loquentem.

5

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CARMEN XXIV.

QUIS desiderio sit pudor aut modus
Tam cari capitis? Praecepit lugubres
Cantus, Melpomene, cui liquidam pater
Vocem cum cithara dedit.

Ergo Quinctilium perpetuus sopor
Urget! cui Pudor, et Justitiae soror
Incorrupta Fides, nudaque Veritas

Quando ullum inveniet parem?
Multis ille bonis flebilis occidit,
Nulli flebilior quam tibi, Virgili.
Tu frustra pius heu non ita creditum

Poscis Quinctilium deos.
Quod si Threicio blandius Orpheo
Auditam moderere arboribus fidem,
Non vanae redeat sanguis imagini,

Quam virga semel horrida
Non lenis precibus fata recludere
Nigro compulerit Mercurius gregi.
Durum: sed levius fit patientia

Quidquid corrigere est nefas.

CARMEN XXVI.

MUSIS amicus tristitiam et metus
Tradam protervis in mare Creticum
Portare ventis, quis sub Arcto

Rex gelidae metuatur orae,
Quid Tiridaten terreat unice
Securus. O, quae fontibus integris
Gaudes, apricos necte flores,
Necte meo Lamiae coronam,

Pimplea dulcis! Nil sine te mei'
 Prosunt honores: hunc fidibus novis,
 Hunc Lesbio sacrare plectro
 Teque tuasque decet sorores.

10

CARMEN XXXI.

Quid dedicatum poscit Apollinem
 Vates? quid orat de patera novum
 Fundens liquorem? Non opimae
 Sardiniae segetes feraces,
 Non aestuosae grata Calabriae
 Armenta, non aurum aut ebur Indicum,
 Non rura quae Liris quieta
 Mordet aqua taciturnus amnis.
 Premant Calena falce quibus dedit
 Fortuna vitem, dives et aureis
 Mercator exsiccet culullis
 Vina Syra reparata merce,
 Dis carus ipsis, quippe ter et quater
 Anno revisens aequor Atlanticum
 Impune. Me pascunt olivae,
 Me cichorea levesque malvae.
 Frui paratis et valido mihi,
 Latoë, dones et precor integra
 Cum mente, nec turpem senectam
 Degere nec cithara carentem.

5

10

15

20

CARMEN XXXIV.

PARCUS deorum cultor et infrequens
 Insanientis dum sapientiae

Consultus erro, nunc retrosum
 Vela dare atque iterare cursus
 Cogor relictos ; namque Diespiter, 5
 Igni corusco nubila dividens
 Plerumque, per purum tonantes
 Egit equos volucremque currum,
 Quo bruta tellus et vaga flumina,
 Quo Styx et invisi horrida Taenari 10
 Sedes Atlanteusque finis
 Concutitur. Valet ima summis
 Mutare et insignem attenuat deus
 Obscura promens ; hinc apicem rapax
 Fortuna cum stridore acuto 15
 Sustulit, hic posuisse gaudet.

CARMEN XXXV.

O Diva, gratum quae regis Antium,
 Praesens vel imo tollere de gradu
 Mortale corpus, vel superbos
 Vertere funeribus triumphos,
 Te pauper ambit sollicita prece 5
 Ruris colonus, te dominam aequoris
 Quicumque Bithyna lacessit
 Carpathium pelagus carina
 Te Dacus asper, te profugi Scythae
 Urbesque gentesque et Latium ferox 10
 Regumque matres barbarorum et
 Purpurei metuunt tyranni,
 Injurioso ne pede proruas
 Stantem columnam, neu populus frequens
 Ad arma cessantes, ad arma 15
 Concitet imperiumque frangat.
 Te semper anteit saeva Necessitas

Clavos trabales et cuneos manu
 Gestans aëna, nec severus
 Uncus abest liquidumque plumbum. 20
 Te Spes et albo rara Fides colit
 Velata panno nec comitem abnegat,
 Utcumque mutata potentes
 Veste domos inimica linquis.
 At vulgus infidum et meretrix retro 25
 Perjura cedit; diffugiunt cadis
 Cum faece siccatis amici
 Ferre jugum pariter dolosi.
 Serves iturum Caesarem in ultimos
 Orbis Britannos, et juvenum recens 30
 Examen Eois timendum
 Partibus Oceanoque rubro.
 Eheu cicatricum et sceleris pudet
 Fratrumque. Quid nos dura refugimus
 Aetas? quid intactum nefasti 35
 Liquimus? unde manum juvenus
 Metu deorum continuit? quibus
 Pepercit aris? O utinam nova
 Incude diffingas retusum in
 Massagetis Arabasque ferrum! 40

CARMEN XXXVII.

NUNC est bibendum, nunc pede libero
 Pulsanda tellus, nunc Saliaribus
 Ornare pulvinar deorum
 Tempus erat dapibus, sodales.
 Antehac nefas depromere Caecubum 5
 Cellis avitis, dum Capitolio
 Regina dementes ruinas
 Funus et imperio parabat

Contaminato cum grege turpium
 Morbo virorum, quidlibet impotens
 Sperare fortunaque dulci
 Ebria. Sed minuit furorem
 Vix una sospes navis ab ignibus,
 Mentemque lymphatam Mareotico
 Redegit in veros timores
 Caesar, ab Italia volantem
 Remis adurgens, accipiter velut
 Molles columbas, aut leporem citus
 Venator in campis nivalis
 Haemoniae, daret ut catenis
 Fatale monstrum : quae generosius
 Perire quaerens, nec muliebriter
 Expavit ensem nec latentes
 Classe cita reparavit oras.
 Ausa et jacentem visere regiam
 Vultu sereno, fortis et asperas
 Tractare serpentes, ut atrum
 Corpore combiberet venenum,
 Deliberata morte ferocior,
 Saevis Liburnis scilicet invidens
 Privata deduci superbo
 Non humilis mulier triumpho.

20

25

30

35

30

CARMEN XXXVIII.

PERSICOS odi, puer, apparatus,
 Displacent nexae philyra coronae ;
 Mitte sectari rosa quo locorum
 Sera moretur.
 Simplici myrto nihil allabores
 Sedulus curo : neque te ministrum
 Dedecet myrtus neque me sub arta
 Vite bibentem.

5

LIBER SECUNDUS.

CARMEN II.

NULLUS argento color est avaris
Abdito terris, inimice lamnae
Crispe Sallusti, nisi temperato
Splendeat usu.

Vivet extento Proculcius aevo
Notus in fratres animi paterni ;
Illum aget penna metuente solvi
Fama superstes.

Latius regnes avidum domando
Spiritus, quam si Libyam remotis
Gadibus jungas et uterque Poenus
Serviat uni.

Crescit indulgens sibi dirus hydrops,
Nec sitim pellit nisi causa morbi
Fugerit venis et aquosus albo
Corpore languor.

Redditum Cyri solio Phraaten
Dissidens plebi numero beatorum
Eximit Virtus, populumque falsis
Dedocet uti

Vocibus, regnum et diadema tutum
Deferens uni propriamque laurum
Quisquis ingentes oculo irretorto
Spectat acervos.

CARMEN III.

AEQUAM memento rebus in arduis
Servare mentem, non secus in bonis
Ab insolenti temperatam
Laetitia, moriture Delli,
Seu maestus omni tempore vixeris, 5
Seu te in remoto gramine per dies
Festos reclinatum bearis
Interiore nota Falerni.
Quo pinus ingens albaque populus
Umbram hospitalem consociare amant 10
Ramis? Quid obliquo laborat
Lympha fugax trepidare rivo?
Huc vina et unguenta et nimium breves
Flores amoenae ferre jube rosae,
Dum res et aetas et sororum 15
Fila trium patiuntur atra.
Cedes coëmpitis saltibus et domo
Villaque flavus quam Tiberis lavit,
Cedes et exstructis in altum
Divitiis potietur heres. 20
Divesne prisco natus ab Inacho
Nil interest an pauper et infima
De gente sub divo moreris,
Victima nil miserantis Orci.
Omnes eodem cogimur, omnium 25
Versatur urna serius ocius
Sors exitura et nos in aeternum
Exilium impositura cumbae.

CARMEN IX.

NON semper imbres nubibus hispidos
 Manant in agros, aut mare Caspium
 Vexant inaequales procellae
 Usque, nec Armeniis in oris,
 Amice Valgi, stat glacies iners
 Menses per omnes, aut Aquilonibus
 Querceta Gargani laborant
 Et foliis viduantur orni :
 Tu semper urges flebilibus modis
 Mysten ademptum, nec tibi Vespero
 Surgente decedunt amores
 Nec rapidum fugiente Solem.
 At non ter aevo functus amabilem
 Ploravit omnes Antilochum senex
 Annos, nec impubem parentes
 Troilon, aut Phrygiae sorores
 Flevere semper. Desine mollium
 Tandem querelarum, et potius nova
 Cantemus Augusti tropaea
 Caesaris et rigidum Niphaten,
 Medumque flumen gentibus additum
 Victis minores volvere vertices,
 Intraque praescriptum Gelonos
 Exiguus equitare campis.

CARMEN X.

RECTIUS vives, Licini, neque altum
 Semper urgendo neque, dum procellas
 Cautus horrescis, nimium premendo
 Litus iniquum.

Auream quisquis mediocritatem	5
Diligit, tutus caret obsoleti	
Sordibus tecti, caret invidenda	
Sobrius aula.	
Saepius ventis agitur ingens	
Pinus, et celsae graviore casu	20
Decidunt turres, feriuntque summos	
Fulgura montes.	
Sperat infestis, metuit secundis	
Alteram sortem bene praeparatum	
Pectus. Informes hiemes reducit	25
Juppiter, idem	
Summovet. Non, si male nunc, et olim	
Sic erit : quondam cithara tacentem	
Suscitat Musam, neque semper arcum	
Tendit Apollo.	30
Rebus angustis animosus atque	
Fortis appare ; sapienter idem	
Contrahes vento nimium secundo	
Turgida vela.	

CARMEN XIII.

ILLE et nefasto te posuit die,	
Quicumque primum, et sacrilega manu	
Produxit, arbos, in nepotum	
Perniciem opprobriumque pagi ;	
Illum et parentis crediderim sui	5
Fregisse cervicem et penetralia	
Sparsisse nocturno cruore	
Hospitis ; ille venena Colchica	
Et quidquid usquam concipitur nefas	
Tractavit, agro qui statuit meo	10
Te, triste lignum, te caducum	

In domini caput immerentis.
 Quid quisque vitet, nunquam homini satis
 Cautum est in horas : navita Bosporum
 Poenus perhorrescit neque ultra 15
 Caeca timet aliunde fata,
 Miles sagittas et celerem fugam
 Parthi, catenas Parthus et Italum
 Robur ; sed improvisa lēti
 Vis rapuit rapietque gentes. 20
 Quam paene furvae regna Proserpinæ
 Et judicantem vidimus Aeacum
 Sedesque discretas piorum, et
 Aeoliis fidibus querentem
 Sappho puellis de popularibus, 25
 Et te sonantem plenius aureo,
 Alcaee, plectro dura navis,
 Dura fugae mala, dura belli !
 Utrumque sacro digna silentio
 Mirantur umbrae dicere ; sed magis 30
 Pugnas et exactos tyrannos
 Densum humeris bibit aure vulgus.
 Quid mirum, ubi illis carminibus stupens
 Demittit atras belua centiceps
 Aures, et intorti capillis 35
 Eumenidum recreantur angues ?
 Quin et Prometheus et Pelopis parens
 Dulci laborum decipitur sono ;
 Nec curat Orion leones
 Aut timidos agitare lyncas. 40

CARMEN XIV.

EHEU fugaces, Postume, Postume,
 Labuntur anni, nec pietas moram

Rugis et instanti senectae
 Afferet indomitaeque morti ;
 Non, si trecenis, quotquot eunt dies, 3
 Amice, places illacrimabilem
 Plutona tauris, qui ter amplum
 Geryonen Tityonque tristi
 Compescit unda, scilicet omnibus
 Quicumque terrae munere vescimur 20
 Enaviganda, sive reges
 Sive inopes erimus coloni.
 Frustra cruento Marte carebimus,
 Fractisque rauci fluctibus Hadriae,
 Frustra per auctumnos nocentem 25
 Corporibus metuemus Austrum :
 Visendus ater flumine languido
 Cocytos errans et Danaï genus
 Infame damnatusque longi
 Sisyphus Aeolides laboris. 30
 Linquenda tellus et domus et placens
 Uxor, neque harum quas colis arborum
 Te praeter invisas cupressos
 Ulla brevem dominum sequetur.
 Absumet heres Caecuba dignior 35
 Servata centum clavibus, et mero
 Tinget pavimentum superbo
 Pontificum potiore coenis.

CARMEN XV.

JAM pauca aratro jugera regiae
 Moles relinquent ; undique latius
 Extenta visentur Lucrino
 Stagna lacu, platanusque caelebs
 Evincet ulmos ; tum violaria et 5

Myrtus et omnis copia narium
 Spargent olivetis odorem
 Fertilibus domino priori,
 Tum spissa ramis laurea fervidos
 Excludet ictus. Non ita Romuli 20
 Praescriptum et intonsi Catonis
 Auspiciis veterumque norma.
 Privatus illis census erat brevis,
 Commune magnum : nulla decempedis
 Metata privatis opacam 25
 Porticus excipiebat Arcton,
 Nec fortuitum spernere caespitem
 Leges sinebant, oppida publico
 Sumptu jubentes et deorum
 Tempa novo decorare saxo. 30

CARMEN XVI.

OTIUM divos rogat in patente
 Prensus Aegaeo, simul atra nubes
 Condidit lunam neque certa fulgent
 Sidera nautis ;
 Otium bello furiosa Thrace, 5
 Otium Medi pharetra decori,
 Grophe, non gemmis neque purpura ve-
 nale neque auro.
 Non enim gazae neque consularis
 Summovet lictor miseros tumultus 20
 Mentis, et curas laqueata circum
 Tecta volantes.
 Vivitur parvo bene cui paternum
 Splendet in mensa tenui salinum,
 Nec leves somnos timor aut cupido 25
 Sordidus aufert.

Quid brevi fortes jaculamur aevo
 Multa? Quid terras alio calentes
 Sole mutamus? Patriae quis exsul
 Se quoque fugit?

20

Scandit aeratas vitiosa naves
 Cura nec turmas equitum relinquit,
 Ocior cervis et agente nimbos
 Ocior Euro.

Laetus in praesens animus quod ultra est
 Oderit curare, et amara lento
 Temperet risu; nihil est ab omni
 Parte beatum.

25

Abstulit clarum cita mors Achillem,
 Longa Tithonum minuit senectus,
 Et mihi forsán tibi quod negarit
 Porriget hora.

30

Te greges centum Siculaeque circum
 Mugiant vaccae, tibi tollit hinnitum
 Apta quadrigis equa, te bis Afro
 Murice tinctae

35

Vestiunt lanae: mihi parva rura et
 Spiritum Graiae tenuem Camenae
 Parca non mendax dedit et malignum
 Spernere vulgus.

40

CARMEN XVII.

CUR me querelis exanimas tuis?
 Nec dis amicum est nec mihi te prius
 Obire, Maecenas, mearum
 Grande decus columenque rerum.
 Ah te meae si partem animae rapit
 Maturior vis, quid moror altera,
 Nec carus aequae nec superstes

5

Integer? Ille dies utramque
 Ducet ruinam. Non ego perfidum
 Dixi sacramentum : ibimus, ibimus, 20
 Utcumque praecedes, supremum
 Carpere iter comites parati.
 Me nec Chimaerae spiritus igneae
 Nec, si resurgat, centimanus Gyas
 Divellet unquam : sic potenti 25
 Justitiae placitumque Parcis.
 Seu Libra seu me Scorpios adspicit
 Formidolosus pars violentior
 Natalis horae, seu tyrannus
 Hesperiae Capricornus undae, 30
 Utrumque nostrum incredibili modo
 Consentit astrum. Te Jovis impio
 Tutela Saturno refulgens
 Eripuit volucrisque Fati
 Tardavit alas, quum populus frequens 35
 Laetum theatris ter crepuit sonum :
 Me truncus illapsus cerebro
 Sustulerat, nisi Faunus ictum
 Dextra levasset, Mercurialium
 Custos virorum. Reddere victimas 40
 Aedemque votivam memento :
 Nos humilem feriemus agnam.

CARMEN XVIII.

Non ebur neque aureum
 Mea renidet in domo lacunar ;
 Non trabes Hymettiae
 Premunt columnas ultima recisas
 Africa ; neque Attali 5
 Ignotus heres regiam occupavi ;

Nec Laconicas mihi
 Trahunt honestae purpuras clientae :
 At fides et ingeni
 Benigna vena est, pauperemque dives 20
 Me petit ; nihil supra
 Deos lacesso, nec potentem amicum
 Largiora flagito,
 Satis beatus unicis Sabinis.
 Truditur dies die, 25
 Novaque pergunt interire lunae.
 Tu secunda marmora
 Locas sub ipsum funus, et sepulchri
 Immemor struis domos
 Marisque Baiis obstrepentis urges 30
 Summovere litora,
 Parum locuples continente ripa.
 Quid, quod usque proximos
 Revellis agri terminos et ultra
 Limites clientium 35
 Salis avarus ? Pellitur paternos
 In sinu ferens deos
 Et uxor et vir sordidosque natos ;
 Nulla certior tamen
 Rapacis Orci fine destinata 40
 Aula divitem manet
 Herum. Quid ultra tendis ? Aequa tellus
 Pauperi recluditur
 Regumque pueris, nec satelles Orci
 • Callidum Promethea 45
 Revexit auro captus. Hic superbum
 Tantalum atque Tantali
 Genus coërcet ; hic levare functum
 Pauperem laboribus
 Vocatus atque non vocatus audit. 50

CARMEN XX.

Non usitata nec tenui ferar
Penna biformis per liquidum aethera
Vates, neque in terris morabor
Longius, invidiaque major
Urbes relinquam. Non ego pauperum
Sanguis parentum, non ego quem vocas,
Dilecte Maecenas, obibo,
Nec Stygia cohibebor unda.
Jam jam residunt cruribus asperae
Pelles, et album mutor in alitem
Superne, nascunturque leves
Per digitos humerosque plumae.
Jam Daedaleo ocior Icaro
Visam gementis litora Bospori
Syrtesque Gaetulas canorus
Ales Hyperboreosque campos.
Me Colchus et qui dissimulat metum
Marsae cohortis Dacus et ultimi
Noscent Geloni, me peritus
Discet Hiber Rhodanique potor.
Absint inani funere neniae
Luctusque turpes et querimoniae ;
Compesce clamorem ac sepulcri
Mitte supervacuos honores.

LIBER TERTIUS.

CARMEN I.

Odi profanum vulgus et arceo ;
Favete linguis : carmina non prius
 Audita Musarum sacerdos
 Virginibus puerisque canto.
Regum timendorum in proprios greges, 5
Reges in ipsos imperium est Jovis
 Clari Giganteo triumpho,
 Cuncta supercilio moventis.
Est ut viro vir latius ordinet
Arbusta sulcis, hic generosior 20
 Descendat in campum petitor,
 Moribus hic meliorque fama
Contendat, illi turba clientium
Sit major : aequa lege Necessitas
 Sortitur insignes et imos ; 25
 Omne capax movet urna nomen.
Districtus ensis cui super impia
Cervice pendet non Siculae dapes
 Dulcem elaborabunt saporem,
 Non avium citharaeque cantus 30
Somnum reducent. Somnus agrestium
Lenis virorum non humiles domos
 Fastidit umbrosamque ripam,
 Non Zephyris agitata Tempe.
Desiderantem quod satis est neque 35
Tumultuosum sollicitat mare,
 Nec saevus Arcturi cadentis
 Impetus aut orientis Haedi,
Non verberatae grandine vineae

Fundusque mendax, arbore nunc aquas 39
 Culpante nunc torrentia agros
 Sidera nunc hiemes iniquas.
 Contracta pisces aequora sentiunt
 Jactis in altum molibus ; huc frequens
 Caementa demittit redemptor 35
 Cum famulis dominusque terrae
 Fastidiosus. Sed Timor et Minae
 Scandunt eodem quo dominus, neque
 Decedit aerata triremi, et
 Post equitem sedet atra Cura. 40
 Quodsi dolentem nec Phrygius lapis
 Nec purpurarum sidere clarior
 Delenit usus nec Falerna
 Vitis Achaemeniumque costum,
 Cur invidendis postibus et novo 45
 Sublime ritu moliar atrium ?
 Cur valle permutem Sabina
 Divitias operosiores ?

CARMEN II.

ANGUSTAM amice pauperiem pati
 Robustus acri militia puer
 Condiscat, et Parthos feroces
 Vexet eques metuendus hasta,
 Vitamque sub divo et trepidis agat 5
 In rebus. Illum ex moenibus hosticis
 Matrona bellantis tyranni
 Prospiciens et adulta virgo
 Suspiret, eheu, ne rudis agminum
 Sponsus lacessat regius asperum 10
 Tactu leonem, quem cruenta
 Per medias rapit ira caedes.

Dulce et decorum est pro patria mori :

Mors et fugacem persequitur virum,

Nec parcit imbellis juventae

15

Poplitibus timidoque tergo.

Virtus repulsae nescia sordidae

Intaminatis fulget honoribus,

Nec sumit aut ponit secures

Arbitrio popularis aurae.

20

Virtus recludens immeritis mori

Coelum negata tentat iter via,

Coetusque vulgares et udam

Spernit humum fugiente penna.

Est et fideli tuta silentio

25

Mercēs : vetabo qui Cereris sacrum

Vulgarit arcanæ sub isdem

Sit trabibus fragilemve mecum

Solvat phaselon. Saepe Diespiter

Neglectus incesto addidit integrum ;

30

Raro antecedentem scelestum

Deseruit pede Poena claudō.

CARMEN III.

Iustum et tenacem propositi virum

Non civium ardor prava jubentium,

Non vultus instantis tyranni

Mente quatit solida, neque Auster

5

Dux inquieti turbidus Hadriae,

Nec fulminantis magna manus Jovis ;

Si fractus illabatur orbis,

Impavidum ferient ruinae.

Hac arte Pollux et vagus Hercules

Ensis arces attigit igneas,

10

Quos inter Augustus recumbens

Purpureo bibit ore nectar.
 Hac te merentem, Bacche pater, tuae
 Vexere tigres indocili jugum
 Collo trahentes ; hac Quirinus 15
 Martis equis Acheronta fugit,
 Gratum elocuta consiliantibus
 Junone divis : Ilion, Ilion
 Fatalis incestusque iudex
 Et mulier peregrina vertit 20
 In pulverem, ex quo destituit deos
 Mercede pacta Laomedon, mihi
 Castaeque damnatum Minervae
 Cum populo et duce fraudulento.
 Jam nec Lacaenae splendet adulterae 25
 Famosus hospes nec Priami domus
 Perjura pugnaces Achivos
 Hectoreis opibus refringit,
 Nostrisque ductum seditionibus
 Bellum resedit. Protinus et graves 30
 Iras et invisum nepotem
 Troica quem peperit sacerdos
 Marti redonabo ; illum ego lucidas
 Inire sedes, ducere nectaris
 Sucos, et adscribi quietis 35
 Ordinibus patiar deorum.
 Dum longus inter saeviat Ilion
 Romamque pontus, qualibet exsules
 In parte regnanto beati ;
 Dum Priami Paridisque busto 40
 Insultet armentum et catulos ferae
 Celent inultae, stet Capitolium
 Fulgens, triumphatisque possit
 Roma ferox dare jura Medis.
 Horrenda late nomen in ultimas 45
 Extendat oras, qua medius liquor
 Secernit Europen ab Afro,

Qua tumidus rigat arva Nilus,
 Aurum irrepertum et sic melius situm
 Quum terra celat spernere fortior, 50
 Quam cogere humanos in usus
 Omne sacrum rapiente dextra.
 Quicumque mundo terminus obstitit
 Hunc tangat armis, visere gestiens
 Qua parte debacchentur ignes, 55
 Qua nebulae pluviique rores.
 Sed bellicosus fata Quiritibus
 Hac lege dico, ne nimium pii
 Rebusque fidentes avitae
 Tecta velint reparare Trojae. 60
 Trojae renascens alite lugubri
 Fortuna tristi clade iterabitur,
 Ducente victrices catervas
 Conjuge me Jovis et sorore.
 Ter si resurgat murus aëneus 65
 Auctore Phoebō, ter pereat meis
 Excisus Argivis, ter uxor
 Capta virum puerosque ploret.
 Non hoc jocosae conveniet lyrae :
 Quo, Musa, tendis? Desine pervicax 70
 Referre sermones deorum et
 Magna modis tenuare parvis.

CARMEN IV.

DESCENDE coelo et dic age tibia
 Regina longum Calliope melos,
 Seu voce nunc mavis acuta,
 Seu fidibus citharaque Phoebi.
 Auditis, an me ludit amabilis
 Insania? Audire et videor pios 5

Errare per lucos amoenae
 Quos et aquae subeunt et aerae.
 Me fabulosae Vulture in Apulo
 Altricis extra limen Apuliae
 Ludo fatigatumque somno
 Fronde nova puerum palumbes
 Texere, mirum quod foret omnibus,
 Quicumque celsae nidum Acherontiae
 Saltusque Bantinos et arvum
 Pingue tenent humilis Forenti,
 Ut tuto ab atris corpore viperis
 Dormirem et ursis, ut premerer sacra
 Lauroque collataque myrto,
 Non sine dis animosus infans.
 Vester, Camenae, vester in arduos
 Tollor Sabinos, seu mihi frigidum
 Praeneste seu Tibur supinum
 Seu liquidae placuere Baiae.
 Vestris amicum fontibus et choris
 Non me Philippis versa acies retro,
 Devota non exstinxit arbos,
 Nec Sicula Palinurus unda.
 Utcumque mecum vos eritis, libens
 Insanientem navita Bosporum
 Tentabo et urentes arenas
 Litoris Assyrii viator ;
 Visam Britannos hospitibus feros
 Et laetum equino sanguine Concanum,
 Visam pharetratos Gelonos
 Et Scythicum inviolatus amnem.
 Vos Caesarem altum, militia simul
 Fessas cohortes addidit oppidis,
 Finire quaerentem labores
 Pierio recreatis antro.
 Vos lene consilium et datis et dato
 Gaudetis almae. Scimus, ut impios

Titanas immanemque turmam
 Fulmine sustulerit caduco,
 Qui terram inertem, qui mare temperat 48
 Ventosum, et urbes regnaque tristia
 Divosque mortalesque turbas
 Imperio regit unus aequo.
 Magnum illa terrorem intulerat Jovi
 Fidens juvenus horrida brachiis, 50
 Fratresque tendentes opaco
 Pelion imposuisse Olympo.
 Sed quid Typhoëus et validus Mimas,
 Aut quid minaci Porphyryon statu,
 Quid Rhoetus evulsisque truncis 55
 Enceladus jaculator audax
 Contra sonantem Palladis aegida
 Possent ruentes? Hinc avidus stetit
 Vulcanus, hinc matrona Juno et
 Nunquam humeris positurus arcum, 60
 Qui rore puro Castaliae lavit
 Crines solutos, qui Lyciae tenet
 Dumeta natalemque silvam,
 Delius et Patareus Apollo.
 Vis consili expers mole ruit sua : 65
 Vim temperatam di quoque provehunt
 In majus ; idem odere vires
 Omne nefas animo moventes.
 Testis mearum centimanus Gyas
 Sententiarum, notus et integrae 70
 Tentator Orion Dianae
 Virginea domitus sagitta.
 Injecta monstris Terra dolet suis
 Maeretque partus fulmine luridum
 Missos ad Orcum ; nec peredit 75
 Impositam celer ignis Aetnen,
 Incontinentis nec Tityi jecur
 Reliquit ales, nequitiae additus

Custos ; amatorem trecentae
Pirithoum cohibent catenae.

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CARMEN V.

COELO Tonantem credidimus Jovem
Regnare : praesens divus habebitur
Augustus adjectis Britannis
Imperio gravibusque Persis.
Milesne Crassi conjuge barbara
Turpis maritus vixit et hostium,
Pro curia inversique mores !
Consenuit socerorum in armis
Sub rege Medo Marsus et Apulus,
Anciliorum et nominis et togae
Oblitus aeternaeque Vestae,
Incolumi Jove et urbe Roma ?
Hoc caverat mens provida Reguli
Dissentientis condicionibus
Foedis et exemplo trahentis
Perniciem veniens in aevum,
Si non periret immiserabilis
Captiva pubes. Signa ego Punicis
Affixa delupris et arma
Militibus sine caede, dixit,
Derepta vidi ; vidi ego civium
Retorta tergo brachia libero
Portasque non clausas et arva
Marte coli populata nostro.
Auro repensus scilicet acrior
Miles redibit. Flagitio additis
Damnum : neque amissos colores
Lana refert medicata fuco,
Nec vera virtus quum semel excidit

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Curat reponi deterioribus.
 Si pugnat extricata densis
 Cerva plagis, erit ille fortis
 Qui perfidis se credidit hostibus,
 Et Marte Poenos proteret altero
 Qui lora restrictis lacertis
 Sensit iners timuitque mortem.
 Hic unde vitam sumeret inscius
 Pacem duello miscuit. O pudor !
 O magna Karthago, probrosis
 Altior Italiae ruinis !
 Fertur pudicae conjugis osculum
 Parvosque natos ut capitis minor
 Ab se removisse et virilem
 Torvus humi posuisse vultum :
 Donec labantes consilio patres
 Firmaret auctor nunquam alias dato,
 Interque maerentes amicos
 Egregius properaret exsul.
 Atqui sciebat quae sibi barbarus
 Tortor pararet ; non aliter tamen
 Dimovit obstantes propinquos,
 Et populum reditus morantem,
 Quam si clientum longa negotia
 Dijudicata lite relinqueret,
 Tendens Venafranos in agros
 Aut Lacedaemonium Tarent

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CARMEN VIII.

MARTIIS caelebs quid agam Kalendis,
 Quid velint flores et acerra thuris
 Plena miraris, positusque carbo in
 Caespite vivo,

Docte sermones utriusque linguae? 5
 Voveram dulces epulas et album
 Libero caprum prope funeratus
 Arboris ictu.
 Hic dies anno redeunte festus
 Corticem adstrictum pice dimovebit 10
 Amphorae fumum bibere institutae
 Consule Tullo.
 Sume, Maecenas, cyathos amici
 Sospitis centum, et vigiles lucernas
 Perfer in lucem ; procul omnis esto 15
 Clamor et ira.
 Mitte civiles super urbe curas :
 Occidit Daci Cotisonis agmen,
 Medus infestus sibi luctuosis
 Dissidet armis, 20
 Servit Hispanae vetus hostis orae
 Cantaber sera domitus catena ;
 Jam Scythae laxo meditantur arcu
 Cedere campis.
 Neglegens ne qua populus laboret 25
 Parce privatus nimium cavere ;
 Dona praesentis cape laetus horae et
 Linque severa.

CARMEN XVI.

INCLUSAM Danaën turris aënea
 Robustaeque fores et vigilum canum
 Tristes excubiae munierant satis
 Nocturnis ab adulteris,
 Si non Acrisium virginis abditae 5
 Custodem pavidum Juppiter et Venus
 Risissent ; fore enim tutum iter et patens

Converso in pretium deo.
 Aurum per medios ire satellites
 Et perrumpere amat saxa potentius 20
 Ictu fulmineo : concidit auguris
 Argivi domus ob lucrum
 Demersa exitio ; diffidit urbium
 Portas vir Macedo et subruit aemulos
 Reges muneribus ; munera navium 25
 Saevos illaqueant duces.
 Crescentem sequitur cura pecuniam
 Majorumque fames. Jure perhorui
 Late conspicuum tollere verticem,
 Maecenas, equitum decus. 30
 Quanto quisque sibi plura negaverit,
 Ab dis plura feret : nil cupientium
 Nudus castra peto et transfuga divitum
 Partes linquere gestio,
 Contemptae dominus splendidior rei, 35
 Quam si quidquid arat impiger Apulus
 Occultare meis dicerer horreis,
 Magnas inter opes inops.
 Puræ rivus aquae silvaeque jugerum
 Paucorum et segetis certa fides meæ 40
 Fulgentem imperio fertilis Africae
 Fallit sorte beatior.
 Quamquam nec Calabrae mella ferunt apes
 Nec Laestrygonia Bacchus in amphora
 Languescit mihi nec pinguis Gallicis 45
 Crescunt vellera pascuis,
 Importuna tamen pauperies abest,
 Nec si plura velim tu dare deneges.
 Contracto melius parva cupidine
 Vectigalia porrigam, 50
 Quam si Mygdoniis regnum Alyattei
 Campis continuem. Multa petentibus
 Desunt multa : bene est cui deus obtulit
 Parca quod satis est manu.

CARMEN XXIV.

INTACTIS opulentior
 Thesauris Arabum et divitis Indiae
 Caementis licet occupes
 Tyrrhenum omne tuis et mare Apulicum,
 Si figit adamantinos 5
 Summis verticibus dira Necessitas
 Clavos, non animum metu,
 Non mortis laqueis expedit caput.
 Campestres melius Scythae
 Quorum plaustra vagas rite trahunt domos 10
 Vivunt, et rigidi Getae
 Immetata quibus jugera liberas
 Fruges et Cererem ferunt,
 Nec cultura placet longior annua,
 Defunctumque laboribus 15
 Aequali recreat sorte vicarius.
 Illic matre carentibus
 Privignis mulier temperat innocens,
 Nec dotata regit virum
 Conjux nec nitido fidit adultero. 20
 Dos est magna parentium
 Virtus et metuens alterius viri
 Certo foedere castitas ;
 Et peccare nefas aut pretium est mori.
 O quisquis volet impias 25
 Caedes et rabiem tollere civicam,
 Si quaeret PATER URBIUM
 Subscribi statuis, indomitam audeat
 Refrenare licentiam,
 Clarus postgenitis ; quatenus, heu nefas ! 30
 Virtutem incolumem odimus,
 Sublatam ex oculis quaerimus invidi.

Quid tristes querimoniae,
 Si non supplicio culpa reciditur?
 Quid leges sine moribus 25
 Vanae proficiunt, si neque fervidis
 Pars inclusa caloribus
 Mundi nec Boreae finitimum latus
 Durataeque solo nives
 Mercatorem abigunt, horrida callidi 40
 Vincunt aequora navitae,
 Magnum pauperies opprobrium jubet
 Quidvis et facere et pati
 Virtutisque viam deserit arduae?
 Vel nos in Capitolium 45
 Quo clamor vocat et turba faventium,
 Vel nos in mare proximum
 Gemmas et lapides aurum et inutile,
 Summi materiem mali,
 Mittamus, scelerum si bene poenitet. 50
 Eradenda cupidinis
 Pravi sunt elementa, et tenerae nimis
 Mentis asperioribus
 Formandae studiis. Nescit equo rudis
 Haerere ingenuus puer 55
 Venarique timet, ludere doctior,
 Seu Graeco jubeas trocho
 Seu malis vetita legibus alea,
 Quum perjura patris fides
 Consortem socium fallat et hospitem 60
 Indignoque pecuniam
 Heredi properet. Scilicet improbae
 Crescunt divitiae; tamen
 Curtae nescio quid semper abest rei.

CARMEN XXIX.

TYRRHENA regum progenies, tibi
 Non ante verso lene merum cado
 Cum flore, Maecenas, rosarum et
 Pressa tuis balanis capillis
 Jamdudum apud me est. Eripe te morae ; 5
 Ne semper udum Tibur et Aesulae
 Declive contempleris arvom et
 Telegoni juga parricidae.
 Fastidiosam desere copiam et
 Molem propinquam nubibus arduis ; 10
 Omitte mirari beatae
 Fumum et opes strepitumque Romae.
 Plerumque gratae divitibus vices,
 Mundaeque parvo sub lare pauperum
 Coenae sine aulaeis et ostro 15
 Sollicitam explicuere frontem.
 Jam clarus occultum Andromedae pater
 Ostendit ignem, jam Procyon furit
 Et stella vesani Leonis,
 Sole dies referente siccos. 20
 Jam pastor umbras cum grege languido
 Rivumque fessus quaerit et horridi
 Dumeta Silvani, caretque
 Ripa vagis taciturna ventis.
 Tu civitatem quis deceat status 25
 Curas et Urbi sollicitus times
 Quid Seres et regnata Cyro
 Bactra parent Tanaisque discors.
 Prudens futuri temporis exitum
 Caliginosa nocte premit deus, 30
 Ridetque si mortalis ultra
 Fas trepidat. Quod adest memento

Componere aequus ; cetera fluminis
 Ritu feruntur, nunc medio aequare
 Cum pace delabentis Etruscum
 In mare, nunc lapides adesos
 Stirpesque raptas et pecus et domus
 Volventis una non sine montium
 Clamore vicinaeque silvae,
 Quum fera diluvies quietos
 Irritat amnes. Ille potens sui
 Laetusque deget, cui licet in diem
 Dixisse Vixi : cras vel atra
 Nube polum Pater occupato
 Vel sole puro ; non tamen irritum
 Quodcumque retro est efficiet, neque
 Diffinget infectumque reddet
 Quod fugiens semel hora vexit.
 Fortuna saevo laeta negotio et
 Ludum insolentem ludere pertinax
 Transmutat incertos honores,
 Nunc mihi, nunc alii benigna.
 Laudo manentem ; si celeres quatit
 Pennas, resigno quae dedit, et mea
 Virtute me involvo probamque
 Pauperiem sine dote quaero.
 Non est meum, si mugiat Africis
 Malus procellis, ad miseras preces
 Decurrere, et votis pacisci
 Ne Cypriae Tyriaeque merces
 Addant avaro divitias mari :
 Tunc me biremis praesidio scaphae
 Tutum per Aegaeos tumultus
 Aura feret geminusque Pollux.

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CARMEN XXX.

EXEOI monumentum aere perennius
 Regalique situ pyramidum altius,
 Quod non imber edax, non Aquilo impotens
 Possit diruere aut innumerabilis
 Annorum series et fuga temporum. 5
 Non omnis moriar, multaque pars mei
 Vitabit Libitinam : usque ego postera
 Crescam laude recens dum Capitolium
 Scandet cum tacita virgine pontifex.
 Dicar qua violens obstrepit Aufidus 10
 Et qua pauper aquae Daunus agrestium
 Regnavit populorum, ex humili potens,
 Princeps Aeolium carmen ad Italos
 Deduxisse modos. Sume superbiam
 Quaesitam meritis et mihi Delphica 15
 Lauro cinge volens, Melpomene, comam.

LIBER QUARTUS.

CARMEN II.

PINDARUM quisquis studet aemulari,
 Iule, ceratis ope Daedalea
 Nititur pennis vitreo daturus
 Nomina ponto. 5
 Monte decurrens velut amnis imbres
 Quem super notas aluere ripas
 Fervet immensusque ruit profundo
 Pindarus ore,

Laurea donandus Apollinari,
 Seu per audaces nova dithyrambos 10
 Verba devolvit numerisque fertur

Lege solutis ;

Seu deos regesve canit deorum
 Sanguinem per quos cecidere justa
 Morte Centauri, cecidit tremendae 15

Flamma Chimaerae ;

Sive quos Elea domum reducit
 Palma coelestes pugilemve equumve
 Dicit et centum potiore signis

Munere donat ; 20

Flebili sponsae juvenemve raptum
 Plorat et vires animumque moresque
 Aureos educit in astra nigroque

Invidet Orco.

Multa Dircaeum levat aura cycnum 25
 Tendit, Antoni, quoties in altos
 Nubium tractus. Ego apis Matinae

More modoque

Grata carpentis thyma per laborem
 Plurimum circa nemus uvidique 30
 Tiburis ripas operosa parvus

Carmina fingo.

Concines majore poëta plectro
 Caesarem quandoque trahet feroces
 Per sacrum clivum merita decorus 35

Fronde Sygambros,

Quo nihil majus meliusve terris
 Fata donavere bonique divi,
 Nec dabunt quamvis redeant in aurum

Tempora priscum. 40

Concines laetosque dies et Urbis
 Publicum ludum super impetrato
 Fortis Augusti reditu forumque
 Litibus orbum.

Tum meae si quid loquar audiendum 45
 Vocis accedet bona pars et, O Sol
 Pulcher! o laudande! canam, recepto
 Caesare felix.
 Teque dum procedis, io Triumphe!
 Non semel dicemus, io Triumphe! 50
 Civitas omnis dabimusque divis
 Thura benignis.
 Te decem tauri totidemque vaccae,
 Me tener solvet vitulus relictæ
 Matre qui largis juvenescit herbis 55
 In mea vota,
 Fronte curvatos imitatus ignes
 Tertium lunæ referentis ortum,
 Qua notam duxit niveus videri
 Cetera fulvus. 60

CARMEN III.

QUEM tu, Melpomene, semel
 Nascentem placido lumine videris,
 Illum non labor Isthmius
 Clarabit pugilem, non equus impiger 5
 Curru ducet Achaico
 Victorem, neque res bellica Deliis
 Ornatum foliis ducem,
 Quod regum tumidas contuderit minas,
 Ostendet Capitolio:
 Sed quæ Tibur aquæ fertile præfluunt 10
 Et spissæ nemorum comæ
 Fingent Aeolio carmine nobilem.
 Romæ principis urbium
 Dignatur suboles inter amabiles
 Vatum ponere me choros, 15

Et jam dente minus mordeor invido.
 O, testudinis aureae,
 Dulcem quae strepitum, Pieri, temperas,
 O, mutis quoque piscibus
 Donatura cycni, si libeat, sonum,
 Totum muneris hoc tui est :
 Quod monstror digito praetereuntium
 Romanae fidicen lyrae,
 Quod spiro et placeo, si placeo, tuum est.

CARMEN IV.

QUALEM ministrum fulminis alitem,
 Cui rex deorum regnum in aves vagas
 Permisit expertus fidelem
 Juppiter in Ganymede flavo,
 Olim juvenas et patrius vigor
 Nido laborum propulit inscium,
 Vernique jam nimbis remotis
 Insolitos docuere nisus
 Venti paventem, mox in ovilia
 Demisit hostem vividus impetus,
 Nunc in reluctantes dracones
 Egit amor dapis atque pugnae :
 Qualemve laetis caprea pascuis
 Intenta fulvae matris ab ubere
 Jam lacte depulsum leonem
 Dente novo peritura vidit :
 Videre Raetis bella sub Alpibus
 Drusum gerentem Vindelici ; — quibus
 Mos unde deductus per omne
 Tempus Amazonia securi
 Dextras obarmet quaerere distuli,
 Nec scire fas est omnia ; — sed diu

Lateque victrices catervae
 Consiliis juvenis revictae
 Sensere quid mens rite, quid indoles 25
 Nutrita faustis sub penetralibus
 Posset, quid Augusti paternus
 In pueros animus Neronēs.
 Fortes creantur fortibus et bonis ;
 Est in juvencis, est in equis patrum 30
 Virtus, neque imbellem feroces
 Progenerant aquilae columbam :
 Doctrina sed vim promovet insitam,
 Rectique cultus pectora roborant ;
 Utcumque defecere mores 35
 Indecorant bene nata culpae.
 Quid debeas, o Roma, Neronibus
 Testis Metaurum flumen et Hasdrubal
 Devictus et pulcher fugatis
 Ille dies Latio tenebris 40
 Qui primus alma risit adorea,
 Dirus per urbes Afer ut Italas
 Ceu flamma per taedas vel Euris
 Per Siculas equitavit undas.
 Post hoc secundis usque laboribus 45
 Romana pubes crevit et impio
 Vastata Poenorum tumultu
 Fana deos habuere rectos ;
 Dixitque tandem perfidus Hannibal :
 Cervi luporum praeda rapacium 50
 Sectamur ultro quos opimus
 Fallere et effugere est triumphus.
 Gens quae cremato fortis ab Illo
 Jactata Tuscis aequoribus sacra
 Natosque maturosque patres 55
 Pertulit Ausonias ad urbes,
 Duris ut ilex tinsa bipennibus
 Nigrae feraci frondis in Algido,

Per damna, per caedes, ab ipso
 Ducit opes animumque ferro. 60
 Non hydra secto corpore firmior
 Vinci dolentem crevit in Herculem,
 Monstrumve submittere Colchi
 Majus Echioniaeve Thebae.
 Merses profundo, pulchrior evenit : 65
 Luctere, multa proruet integrum
 Cum laude victorem geretque
 Proelia conjugibus loquenda.
 Karthagini jam non ego nuntios
 Mittam superbos : occidit, occidit 70
 Spes omnis et fortuna nostri
 Nominis Hasdrubale interempto.
 Nil Claudiae non perficient manus,
 Quas et benigno numine Juppiter
 Defendit et curae sagaces 75
 Expediunt per acuta belli.

CARMEN VII.

DIFFUGERE nives, redeunt jam gramina campis
 Arboribusque comae ;
 Mutat terra vices et decrescentia ripas
 Flumina praetereunt ;
 Gratia cum Nymphis geminisque sororibus audet 5
 Ducere nuda choros.
 Immortalia ne speres monet annus et alium
 Quae rapit hora diem.
 Frigora mitescunt Zephyris, ver proterit aestas
 Interitura simul 10
 Pomifer Auctumnus fruges effuderit, et mox
 Bruma recurrit iners.
 Damna tamen celeres reparant coelestia lunae :

Nos ubi decidimus
 Quo pius Aeneas quo dives Tullus et Ancus 13
 Pulvis et umbra sumus.
 Quis scit an adjiciant hodiernae crastina summae
 Tempora di superi?
 Cuncta manus avidas fugient heredis amico
 Quae dederis animo. 20
 Quum semel occideris et de te splendida Minos
 Fecerit arbitria,
 Non, Torquate, genus, non te facundia, non te
 Restituet pietas;
 Infernis neque enim tenebris Diana pudicum 25
 Liberat Hippolytum,
 Nec Lethaea valet Theseus abrumpere caro
 Vincula Pirithoo.

CARMEN IX.

Ne forte credas interitura quae
 Longe sonantem natus ad Aufidum
 Non ante vulgatas per artes
 Verba loquor socianda chordis :
 Non si priores Maeonius tenet 5
 Sedes Homerus Pindaricae latent
 Caeaeque et Alcaeï minaces
 Stesichorique graves Camenae ;
 Nec si quid olim lusit Anacreon
 Delevit aetas ; spirat adhuc amor 10
 Vivuntque commissi calores
 Aeoliae fidibus puellae.
 Non sola comptos arsit adulteri
 Crines, et aurum vestibus illitum
 Mirata regalesque cultus 15
 Et comites Helene Lacaena,

Primusve Teucer tela Cydonio
 Direxit arcu ; non semel Ilios
 Vexata ; non pugnavit ingens
 Idomeneus Sthenelusve solus 20
 Dicenda Musis proelia ; non ferox
 Hector vel acer Deiphobus graves
 Excepit ictus pro pudicis
 Conjugibus puerisque primus.
 Vixere fortes ante Agamemnona 25
 Multi ; sed omnes illacrimabiles
 Urgentur ignotique longa
 Nocte, carent quia vate sacro.
 Paulum sepultae distat inertiae
 Celata virtus. Non ego te meis 30
 Chartis inornatum silebo,
 Totve tuos patiar labores
 Impune, Lolli, carpere lividas
 Obliviones. Est animus tibi
 Rerumque prudens et secundis 35
 Temporibus dubiisque rectus,
 Vindex avarae fraudis, et abstinens
 Ducentis ad se cuncta pecuniae,
 Consulque non unius anni
 Sed quoties bonus atque fidus 40
 Judex honestum praetulit utili,
 Rejecit alto dona nocentium
 Vultu, per obstantes catervas
 Explicuit sua victor arma.
 Non possidentem multa vocaveris 45
 Recte beatum : rectius occupat
 Nomen beati qui deorum
 Muneribus sapienter uti
 Duramque callet pauperiem pati,
 Pejusque leto flagitium timet, 50
 Non ille pro caris amicis
 Aut patria timidus perire.

CARMEN XIV.

QUAE cura patrum quaeve Quiritium
 Plenis honorum muneribus tuas,
 Auguste, virtutes in aevum
 Per titulos memoresque fastos
 Aeternet, o qua sol habitabiles 5
 Illustrat oras maxime principum?
 Quem legis expertes Latinae
 Vindelici didicere nuper
 Quid Marte posses. Milite nam tuo
 Drusus Genaunos, implacidum genus, 10
 Breunosque veloces, et arces
 Alpibus impositas tremendis
 Dejecit acer plus vice simplici;
 Major Neronum mox grave proelium
 Commisit immanesque Raetos 15
 Auspiciis pepulit secundis,
 Spectandus in certamine Martio,
 Devota morti pectora liberae
 Quantis fatigaret ruinis;
 Indomitas prope qualis undas 20
 Exercet Auster, Pleiadum choro
 Scindente nubes, impiger hostium
 Vexare turmas et frementem
 Mittere equum medios per ignes.
 Sic tauriformis volvitur Aufidus, 25
 Qua regna Dauni praeffluit Apuli,
 Quum saevit horrendamque cultis
 Diluviem meditatur agris,
 Ut barbarorum Claudius agmina
 Ferrata vasto diruit impetu 30
 Primosque et extremos metendo
 Stravit humum, sine clade victor,

Te copias, te consilium et tuos
Praebente divos. Nam tibi, quo die
Portus Alexandria supplex 35
Et vacuam patefecit aulam,
Fortuna lustris prospera tertio
Belli secundos reddidit exitus,
Laudemque et optatum peractis
Imperiis decus arrogavit. 40
Te Cantaber non ante domabilis
Medusque et Indus, te profugus Scythes
Miratur, o tutela praesens
Italiae dominaeque Romae.
Te fontium qui celat origines 45
Nilusque et Ister, te rapidus Tigris,
Te beluosus qui remotis
Obstrepat Oceanus Britannis,
Te non paventis funera Galliae
Duraeque tellus audit Hiberiae, 50
Te caede gaudentes Sygambri
Compositis venerantur armis.

Q. HORATII FLACCI

CARMEN SECULARE.



PHOEBE silvarumque potens Diana,
Lucidum coeli decus, o colendi
Semper et culti, date, quae precamur

Tempore sacro,

Quo Sibyllini monuere versus
Virgines lectas puerosque castos
Dis quibus septem placuere colles

Dicere carmen.

Alme Sol, curru nitido diem qui
Promis et celas aliusque et idem
Nasceris, possis nihil urbe Roma

Visere majus.

Rite maturos aperire partus
Lenis, Ilithyia, tuere matres,
Sive tu Lucina probas vocari

Seu Genitalis.

Diva, producas subolem patrumque
Prosperes decreta super jugandis
Feminis prolisque novae feraci

Lege marita,

Certus undenos decies per annos
Orbis ut cantus referatque ludos
Ter die claro totiesque grata

Nocte frequentes.

Vosque veraces cecinisse, Parcae,

5

10

15

20

25

Quod semel dictum est stabilisque rerum
Terminus servat, bona jam peractis

Jungite fata.

Fertilis frugum pecorisque Tellus
Spicea donet Cererem corona ;

30

Nutrient fetus et aquae salubres

Et Jovis aurae.

Condito mitis placidusque telo

Supplices audi pueros, Apollo :

Siderum regina bicornis audi,

35

Luna, puellas.

Roma si vestrum est opus, Iliaque

Litus Etruscum tenuere turmae,

Jussa pars mutare Lares et urbem

Sospite cursu,

40

Cui per ardentem sine fraude Trojam

Castus Aeneas patriae superstes

Liberum munivit iter, daturus

Plura relictis :

Di, probos mores docili juventae,

45

Di, senectuti placidae quietem,

Romulae genti date remque prolemque

Et decus omne !

Quaeque vos bubus veneratur albis

Clarus Anchisae Venerisque sanguis,

50

Impetret, bellante prior, jacentem

Lenis in hostem !

Jam mari terraque manus potentes

Medus Albanasque timet secures,

Jam Scythae responsa petunt, superbi

55

Nuper, et Indi.

Jam Fides et Pax et Honos Pudorque

Priscus et neglecta redire Virtus

Audet, apparetque beata pleno

Copia cornu.

60

Augur et fulgente decorus arcu

Phoebus acceptusque novem Camenis,
Qui salutari levat arte fessos

Corporis artus,

Si Palatinas videt aequus arces

65

Remque Romanam Latiumque, felix

Alterum in lustrum meliusque semper

Proroget aevum.

Quaeque Aventinum tenet Algidumque,

Quindecim Diana preces virorum

70

Curet et votis puerorum amicas

Applicet aures.

Haec Jovem sentire deosque cunctos

Spem bonam certamque domum reporto,

Doctus et Phoebi chorus et Dianae

75

Dicere laudes.

Q. HORATII FLACCI

EPODON LIBER.

CARMEN II.

BEATUS ille qui procul negotiis,
Ut prisca gens mortalium,
Paterna rura bobus exercet suis
Solutus omni fenore.
Neque excitatur classico miles truci, 5
Neque horret iratum mare,
Forumque vitat et superba civium
Potentiorum limina.
Ergo aut adulta vitium propagine
Altas maritat populos, 10
Aut in reducta valle mugientium
Prospectat errantes greges,
Inutilesque falce ramos amputans
Feliciores inserit,
Aut pressa puris mella condit amphoris, 15
Aut tondet infirmas oves ;
Vel quum decorum mitibus pomis caput
Auctumnus agris extulit,
Ut gaudet insitiva decerpens pira,
Certantem et uvam purpurae, 20
Qua muneretur te, Priape, et te, pater
Silvane. tutor finium !
Libet jacere modo sub antiqua ilice,
Modo in tenaci gramine.

Labuntur altis interim ripis aquae, 15
 Queruntur in silvis aves,
 Fontesque lymphis obstrepunt manantibus,
 Somnos quod invitet leves.
 At quum tonantis annus hibernus Jovis
 Imbres nivesque comparat, 20
 Aut trudit acres hinc et hinc multa cane
 Apros in obstantes plagas,
 Aut amite levi rara tendit retia
 Turdis edacibus dolos,
 Pavidumque leporem et advenam laqueo gruem 35
 Jucunda captat praemia.
 Quis non malarum quas amor curas habet
 Haec inter obliviscitur?
 Quodsi pudica mulier in partem juvet
 Domum atque dulces liberos, 40
 Sabina qualis aut perusta solibus
 Pernicis uxor Apuli,
 Sacrum vetustis exstruat lignis focum
 Lassi sub adventum viri,
 Claudensque textis cratibus laetum pecus 45
 Distenta siccet ubera,
 Et horna dulci vina promens dolio
 Dapes inemptas apparet :
 Non me Lucrina juverint conchylia
 Magisve rhombus aut scari, 50
 Si quos Eois intonata fluctibus
 Hiems ad hoc vertat mare ;
 Non Afra avis descendat in ventrem meum
 Non attagen Ionicus
 Jucundior, quam lecta de pinguissimis 55
 Oliva ramis arborum
 Aut herba lapathi prata amantis et gravi
 Malvae salubres corpori,
 Vel agna festis caesa Terminalibus,
 Vel haedus ereptus lupo. 60

Has inter epulas ut juvat pastas oves
 Videre properantes domum,
 Videre fessos vomerem inversum boves
 Collo trahentes languido,
 Positosque vernas, ditis examen domus, 65
 Circum renidentes Lares !
 Haec ubi locutus fenerator Alphius,
 Jam jam futurus rusticus,
 Omnem redegit Idibus pecuniam,
 Quaerit Kalendis ponere. 70

CARMEN VII.

Quo, quo scelesti ruitis ? aut cur dexteris
 Aptantur enses conditi ?
 Parumne campis atque Neptuno super
 Fusum est Latini sanguinis,
 Non ut superbas invidae Karthaginis 5
 Romanus arces ureret,
 Intactus aut Britannus ut descenderet
 Sacra catenatus via,
 Sed ut secundum vota Parthorum sua
 Urbs haec periret dextera ? 10
 Neque hic lupis mos nec fuit leonibus
 Unquam nisi in dispar feris.
 Furorne caecus, an rapit vis acrior,
 An culpa ? Responsum date.
 Tacent et albus ora pallor inficit 15
 Mentisque percussae stupent.
 Sic est : acerba fata Romanos agunt
 Scelusque fraternae necis,
 Ut immerentis fluxit in terram Remi
 Sacer nepotibus cruor. 20

CARMEN XIII.

HORRIDA tempestas coelum contraxit et imbres
 Nivesque deducunt Jovem ; nunc mare, nunc silvae
 Threicio Aquilone sonant : rapiamus, amici,
 Occasionem de die, dumque virent genua
 Et decet, obducta solvatur fronte senectus. 5
 Tu vina Torquato move consule pressa meo.
 Cetera mitte loqui : deus haec fortasse benigna
 Reducet in sedem vice. Nunc et Achaemenio
 Perfundi nardo juvat et fide Cyllenea
 Levare diris pectora sollicitudinibus ; 10
 Nobilis ut grandi cecinit Centaurus alumno :
 Invicte, mortalis dea nate puer Thetide,
 Te manet Assaraci tellus, quam frigida parvi
 Findunt Scamandri flumina lubricus et Simois,
 Unde tibi reditum certo subtemine Parcae 15
 Rupere, nec mater domum caerulea te revehet.
 Illic omne malum vino cantuque levato,
 Deformis aegrimoniae dulcibus alloquiis.

CARMEN XVI.

ALTERA jam teritur bellis civilibus aetas,
 Suis et ipsa Roma viribus ruit :
 Quam neque finitimi valuerunt perdere Marsi
 Minacis aut Etrusca Porsenae manus,
 Aemula nec virtus Capuae nec Spartacus acer 5
 Novisque rebus infidelis Allôbrox,
 Nec fera caerulea domuit Germania pube
 Parentibusque abominatus Hannibal,
 Impia perdemus devoti sanguinis aetas,

Ferisque rursus occupabitur solum. 10
 Barbarus heu cineres insistet victor et Urbem
 Eques sonante verberabit ungula,
 Quaeque carent ventis et solibus ossa Quirini,
 Nefas videre ! dissipabit insolens.
 Forte quid expediat communiter aut melior pars 15
 Malis carere quaeritis laboribus :
 Nulla sit hac potior sententia, Phocaeorum
 Velut profugit exsecrata civitas
 Agros atque Lares patrios habitandaque fana
 Apris reliquit et rapacibus lupis, 20
 Ire pedes quocumque ferent, quocumque per undas
 Notus vocabit aut protervus Africus.
 Sic placet ? an melius quis habet suadere ? — Secunda
 Ratem occupare quid moramur alite ?
 Sed juremus in haec : Simul imis saxa renarint 25
 Vadis levata, ne redire sit nefas ;
 Neu conversa domum pigeat dare lintea, quando
 Padus Matina laverit cacumina,
 In mare seu celsus procurrerit Apenninus,
 Novaque monstra junxerit libidine 30
 Mirus amor, juvet ut tigres subsidere cervis,
 Adulteretur et columba miluo,
 Credula nec ramos timeant armenta leones,
 Ametque salsa levis hircus aequora.
 Haec et quae poterunt reditus abscindere dulces 35
 Eamus omnis exsecrata civitas,
 Aut pars indocili melior grege ; mollis et exspes
 Inominata perprimat cubilia,
 Vos quibus est virtus muliebre tollite luctum
 Êtrusca praeter et volate litora. 40
 Nos manet Oceanus circumvagus : arva, beata
 Petamus arva divites et insulas,
 Reddit ubi Cererem tellus inarata quotannis
 Et imputata floret usque vinea,
 Germinat et nunquam fallentis termes olivae, 45

Suamque pulla ficus ornat arborem,
Mella cava manant ex ilice, montibus altis
Levis crepante lympa desilit pede.
Illic injussae veniunt ad mulctra capellae,
Refertque tenta grex amicus ubera ; 50
Nec vespertinus circumgemit ursus ovile,
Neque intumescit alma viperis humus.
Pluraque felices mirabimur : ut neque largis
Aquosus Eurus arva radat imbribus,
Pinguia nec siccis urantur semina glebis, 55
Utrumque rege temperante coelitus.
Non huc Argoo contendit remige pinus,
Neque impudica Colchis intulit pedem,
Non huc Sidonii torserunt cornua nautae
Laboriosa nec cohors Ulixei. 60
Nulla nocent pecori contagia, nullius astri
Gregem aestuosa torret impotentia.
Juppiter illa piaae secrevit litora genti,
Ut inquinavit aere tempus aureum ;
Aere, dehinc ferro duravit secula : quorum 65
Piis secunda vate me datur fuga.

Q. HORATII FLACCI

SATIRAE.



LIBER PRIMUS.

SATIRA I.

Qui fit, Maecenas, ut nemo quam sibi sortem
Seu ratio dederit seu fors objecerit illa
Contentus vivat, laudet diversa sequentes?
O fortunati mercatores! gravis annis
Miles ait multo jam fractus membra labore. 5
Contra mercator, navem jactantibus Austris:
Militia est potior. Quid enim, concurritur: horae
Momento cita mors venit aut victoria laeta.
Agricolam laudat juris legumque peritus,
Sub galli cantum consultor ubi ostia pulsat. 10
Ille datis vadibus qui rure extractus in urbem est
Solos felices viventes clamat in urbe.
Cetera de genere hoc, adeo sunt multa, loquacem
Delassare valent Fabium. Ne te morer, audi
Quo rem deducam. Si quis Deus, En ego, dicat, 15
Jam faciam quod vultis: eris tu, qui modo miles,
Mercator; tu, consultus modo, rusticus: hinc vos,
Vos hinc mutatis discedite partibus: Eja!
Quid statis? — nolint. Atqui licet esse beatis.
Quid causae est merito quin illis Juppiter ambas 20
Iratus buccas inflet, neque se fore posthac
Tam facilem dicat votis ut praebeat aurem?

Praeterea ne sic, ut qui jocularia, ridens
 Percurram — quamquam ridentem dicere verum
 Quid vetat? ut pueris olim dant crustula blandi 25
 Doctores, elementa velint ut discere prima —
 Sed tamen amoto quaeramus seria ludo.
 Ille gravem duro terram qui vertit aratro,
 Perfidus hic caupo, miles, nautaeque per omne
 Audaces mare qui currunt, hac mente laborem 30
 Sese ferre, senes ut in otia tuta recedant,
 Aiunt, quum sibi sint congesta cibaria : sicut
 Parvula, nam exemplo est, magni formica laboris
 Ore trahit quodcumque potest atque addit acervo,
 Quem struit haud ignara ac non incauta futuri. 35
 Quae, simul inversum contristat Aquarius annum,
 Non usquam prorepat et illis utitur ante
 Quaesitis sapiens ; quum te neque fervidus aestus
 Demoveat lucro, neque hiems, ignis, mare, ferrum,
 Nil obstat tibi dum ne sit te ditior alter. 40
 Quid juvat immensum te argenti pondus et auri
 Furtim defossa timidum deponere terra? —
 Quod si comminuas vilem redigatur ad assem. —
 At ni id fit quid habet pulchri constructus acervus?
 Milia frumenti tua triverit area centum, 45
 Non tuus hoc capiet venter plus ac meus : ut si
 Reticulum panis venales inter onusto
 Forte vehas humero, nihilo plus accipias quam
 Qui nil portarit. Vel dic quid referat intra
 Naturae fines viventi, jugera centum an 50
 Mille aret? — At suave est ex magno tollere acervo. —
 Dum ex parvo nobis tantundem haurire relinquas,
 Cur tua plus laudes cumeris granaria nostris?
 Ut tibi si sit opus liquidi non amplius urna,
 Vel cyatho, et dicas, Magno de flumine malim 55
 Quam ex hoc fonticulo tantundem sumere. Eo fit
 Plenior ut si quos delectet copia justo
 Cum ripa simul avulsos ferat Aufidus acer.

At qui tantuli eget quanto est opus is neque limo
 Turbatam haurit aquam neque vitam amittit in undis. 60
 At bona pars hominum decepta cupidine falso,
 Nil satis est, inquit; quia tanti quantum habeas sis.
 Quid facias illi? Jubeas miserum esse libenter
 Quatenus id facit; ut quidam memoratur Athenis
 Sordidus ac dives, populi contemnere voces 65
 Sic solitus: Populus me sibilat; at mihi plaudo
 Ipse domi simul ac nummos contemplor in arca.
 Tantalus a labris sitiens fugientia captat
 Flumina Quid rides? mutato nomine de te
 Fabula narratur: congestis undique saccis 70
 Indormis inhians et tamquam parcere sacris
 Cogers aut pictis tamquam gaudere tabellis.
 Nescis quo valeat nummus? quem praebeat usum?
 Panis ematur, olus, vini sextarius, adde
 Quis humana sibi doleat natura negatis. 75
 An vigilare metu exanimem, noctesque diesque
 Formidare malos fures, incendia, servos
 Ne te compilent fugientes, hoc juvat? Horum
 Semper ego optarim pauperrimus esse bonorum. —
 At si condoluit tentatum frigore corpus, 80
 Aut alius casus lecto te affixit, habes qui
 Adsideat, fomenta paret, medicum roget ut te
 Suscitet ac gnatis reddat carisque propinquis. —
 Non uxor salvum te vult, non filius; omnes
 Vicini oderunt, noti, pueri atque puellae. 85
 Miraris, quum tu argento post omnia ponas,
 Si nemo praestet quem non merearis amorem?
 An si cognatos, nullo natura labore
 Quos tibi dat, retinere velis servareque amicos,
 Infelix operam perdas? ut si quis asellum 90
 In Campo doceat parentem currere frenis.
 Denique sit finis quaerendi, quumque habeas plus
 Pauperiem metuas minus et finire laborem
 Incipias, parto quod avebas, ne facias quod

Ummidius quidam — non longa est fabula — dives 95
 Ut metiretur nummos ; ita sordidus ut se
 Non unquam servo melius vestiret ; adusque
 Supremum tempus, ne se penuria victus
 Opprimeret metuebat. At hunc liberta securi
 Divisit medium, fortissima Tyndaridarum. — 100
 Quid mi igitur suades ? ut vivam Maenius ? aut sic
 Ut Nomentanus ? — Pergis pugnantia secum
 Frontibus adversis componere : non ego avarum
 Quum veto te fieri vappam jubeo ac nebulonem.
 Est inter Tanain quiddam socerumque Viselli. 105
 Est modus in rebus, sunt certi denique fines,
 Quos ultra citraque nequit consistere rectum.
 Illuc unde abii redeo, nemo ut avarus
 Se probet ac potius laudet diversa sequentes,
 Quodque aliena capella gerat distentius uber 110
 Tabescat, neque se majori pauperiorum
 Turbae comparet, hunc atque hunc superare laboret.
 Sic festinanti semper locupletior obstat,
 Ut, quum carceribus missos rapit ungula currus,
 Instat equis auriga suos vincentibus, illum 115
 Praeteritum temnens extremos inter euntem.
 Inde fit, ut raro, qui se vixisse beatum
 Dicat, et exacto contentus tempore vita
 Cedat uti conviva satur, reperire queamus.
 Jam satis est. Ne me Crispini scrinia lippi 120
 Compilasse putes, verbum non amplius addam.

SATIRA V.

EGRESSUM magna me excepit Aricia Roma
 Hospitio modico ; rhetor comes Heliodorus,
 Graecorum longe doctissimus ; inde Forum Appi,
 Differtum nautis cauponibus atque malignis.

Hoc iter ignavi divisimus, altius ac nos 5
 Praecinctis unum ; minus est gravis Appia tardis.
 Hic ego propter aquam, quod erat deterrima, ventri
 Indico bellum, coenantes haud animo aequo
 Expectans comites. Jam nox inducere terris
 Umbras et coelo diffundere signa parabat ; 10
 Tum pueri nautis, pueris convicia nautae
 Ingerere. Huc appelle ! Trecentos inseris : ohe
 Jam satis est ! Dum aes exigitur, dum mula ligatur,
 Tota abit hora. Mali culices ranaeque palustres
 Avertunt somnos, absentem ut cantat amicam 15
 Multa prolutus vappa nauta atque viator
 Certatim. Tandem fessus dormire viator
 Incipit, ac missae pastum retinacula mulae
 Nauta piger saxo religat stertitque supinus.
 Jamque dies aderat, nil quum procedere lintrem 20
 Sentimus, donec cerebrosus prosilit unus
 Ac mulae nautaeque caput lumbosque saligno
 Fuste dolat : quarta vix demum exponimur hora.
 Ora manusque tua lavimus, Feronia, lympa.
 Milia tum pransi tria repimus atque subimus 25
 Impositum saxis late candentibus Anxur.
 Huc venturus erat Maecenas optimus atque
 Cocceius, missi magnis de rebus uterque
 Legati, aversos soliti componere amicos.
 Hic oculis ego nigra meis collyria lippus 30
 Illinere. Interea Maecenas advenit atque
 Cocceius Capitoque simul Fonteius, ad unguem
 Factus homo, Antoni non ut magis alter amicus.
 Fundos Aufidio Lusco praetore libenter
 Linquimus, insani ridentes praemia scribae, 35
 Praetextam et latum clavum prunaeque batillum.
 In Mamurrarum lassi deinde urbe manemus,
 Murena praebente domum, Capitone culinam.
 Postera lux oritur multo gratissima ; namque
 Plotius et Varius Sinuessae Virgiliusque 40

Occurrunt, animae quales neque candidiores
 Terra tulit neque quis me sit devinctior alter.
 O quī complexus et gaudia quanta fuerunt !
 Nil ego contulerim jucundo sanus amico.
 Proxima Campano ponti quae villula tectum 45
 Praebuit, et parochi quae debent ligna salemque.
 Hinc muli Capuae clitellas tempore ponunt.
 Lusum it Maecenas, dormitum ego Virgiliusque ;
 Namque pila lippis inimicum et ludere crudis.
 Hinc nos Cocceii recipit plenissima villa 50
 Quae super est Caudi cauponas. Nunc mihi paucis
 Sarmenti scurrae pugnam Messique Cicirri,
 Musa, velim memores, et quo patre natus uterque
 Contulerit lites. Messi clarum genus Osci ;
 Sarmenti domina exstat : ab his majoribus orti 55
 Ad pugnam venere. Prior Sarmentus : Equi te
 Esse feri similem dico. Ridemus, et ipse
 Messius, Accipio, caput et movet. O, tua cornu
 Ni foret exsecto frons, inquit, quid faceres, quum
 Sic mutilus miniteris ? At illi foeda cicatrix 60
 Setosam laevi frontem turpaverat oris.
 Campanum in morbum, in faciem permulta jocatus,
 Pastorem saltaret uti Cyclopa rogabat :
 Nil illi larva aut tragicis opus esse cothurnis.
 Multa Cicirrus ad haec : donasset jamne catenam 65
 Ex voto Laribus, quaerebat ; scribe quod esset,
 Nihilo deterius dominae jus esse. Rogabat
 Denique cur unquam fugisset, cui satis una
 Farris libra foret gracili sic tamque pusillo.
 Prorsus jucunde coenam produximus illam. 70
 Tendimus hinc recta Beneventum, ubi sedulus hospes
 Paene macros arsit dum turdos versat in igni :
 Nam vaga per veterem dilapso flamma culinam
 Vulcano summum properabat lambere tectum.
 Convivas avidos coenam servosque timentes 75
 Tum rapere, atque omnes restinguere velle videres.

Incipit ex illo montes Apulia notos
 Ostentare mihi, quos torret Atabulus et quos
 Nunquam erepsemus nisi nos vicina Trivici
 Villa recepisset, lacrimoso non sine fumo, 80
 Udos cum foliis ramos urente camino.
 Quattuor hinc rapimur viginti et milia rhedis.
 Mansuri oppidulo quod versu dicere non est,
 Signis perfacile est : venit vilissima rerum
 Hic aqua ; sed panis longe pulcherrimus, ultra 85
 Callidus ut soleat humeris portare viator ;
 Nam Canusi lapidosus, aquae non ditior urna,
 Qui locus a forti Diomede est conditus olim.
 Flentibus hinc Varius discedit maestus amicis.
 Inde Rubos fessi pervenimus, utpote longum 90
 Carpentem iter et factum corruptius imbri.
 Postera tempestas melior, via pejor ad usque
 Bari moenia piscosi ; dein Gnatia Nymphis
 Iratis exstructa dedit risusque jocosque,
 Dum flamma sine thura liquescere limine sacro, 95
 Persuadere cupit. Credat Judaeus Apella,
 Non ego ; namque deos didici securum agere aevum,
 Nec, si quid miri faciat natura, deos id
 Tristes ex alto coeli demittere tecto.
 Brundisium longae finis chartaeque viaeque est. 100

SATIRA VI.

NON quia, Maecenas, Lydorum quidquid Etruscos
 Incoluit fines nemo generosior est te,
 Nec quod avus tibi maternus fuit atque paternus
 Olim qui magnis legionibus imperitarent,
 Ut plerique solent, naso suspendis adunco 5
 Ignotos, ut me libertino patre natum.
 Quum referre negas quali sit quisque parente

Natus dum ingenuus, persuades hoc tibi vere,
 Ante potestatem Tulli atque ignobile regnum
 Multos saepe viros nullis majoribus ortos 20
 Et vixisse probos amplis et honoribus auctos ;
 Contra Laevinum, Valeri genus unde superbus
 Tarquinius regno pulsus fugit, unius assis
 Non unquam pretio pluris licuisse, notante
 Judice quo nosti populo, qui stultus honores 15
 Saepe 'dat indignis et famae servit ineptus,
 Qui stupet in titulis et imaginibus. Quid oportet
 Nos facere a vulgo longe longeque remotos?
 Namque esto populus Laevino mallet honorem
 Quam Decio mandare novo, censorque moveret 30
 Appius ingenuo si non essem patre natus :
 Vel merito, quoniam in propria non pelle quiessem.
 Sed fulgente trahit constrictos Gloria curru
 Non minus ignotos generosis. Quo tibi, Tilli,
 Sumere depositum clavum fierique tribuno? 25
 Invidia accrevit privato quae minor esset.
 Nam ut quisque insanus nigris medium impediit crus
 Pellibus et latum demisit pectore clavum,
 Audit continuo : Quis homo hic est? quo patre natus?
 Ut si qui aegrotet quo morbo Barrus, haberi 30
 Ut cupiat formosus, eat quacumque puellis
 Injiciat curam quaerendi singula, quali
 Sit facie, sura, quali pede, dente, capillo :
 Sic qui promittit cives, urbem sibi curae,
 Imperium fore et Italiam, delubra deorum, 35
 Quo patre sit natus, num ignota matre inhonestus,
 Omnes mortales curare et quaerere cogit.
 Tune Syri, Damae aut Dionysi filius, audes
 Dejicere e saxo cives aut tradere Cadmo? —
 At Novius collega gradu post me sedet uno ; 40
 Namque est ille pater quod erat meus. — Hoc tibi Paullus
 Et Messalla videris? At hic, si plostra ducenta
 Concurrentque foro tria funera, magna sonabit

Cornua quod vincatque tubas ; saltem tenet hoc nos. —
 Nunc ad me redeo libertino patre natum, 45
 Quem rodunt omnes libertino patre natum,
 Nunc, quia sum tibi, Maecenas, convictor ; at olim,
 Quod mihi pareret legio Romana tribuno.
 Dissimile hoc illi est ; quia non ut forsit honorem
 Jure mihi invideat quivis ita te quoque amicum, 50
 Praesertim cautum dignos assumere prava
 Ambitione procul. Felicem dicere non hoc
 Me possum casu quod te sortitus amicum ;
 Nulla etenim mihi te fors obtulit : optimus olim
 Virgilius, post hunc Varius dixere quid essem. 55
 Ut veni coram singultim pauca locutus,
 Infans namque pudor prohibebat plura profari,
 Non ego me claro natum patre, non ego circum
 Me Satureiano vectari rura caballo,
 Sed quod eram narro. Respondes ut tuus est mos 60
 Pauca : abeo ; et revocas nono post mense jubesque
 Esse in amicorum numero. Magnum hoc ego duco
 Quod placui tibi qui turpi secernis honestum,
 Non patre praeclaro sed vita et pectore puro.
 Atqui si vitiis mediocribus ac mea paucis 65
 Mendosa est natura alioqui recta, velut si
 Egregio inspersos reprehendas corpore naevos ;
 Si neque avaritiam neque sordes aut mala lustra
 Objiciet vere quisquam mihi, purus et insons —
 Ut me collaudem — si et vivo carus amicis, 70
 Causa fuit pater his, qui macro pauper agello
 Noluit in Flavi ludum me mittere, magni
 Quo pueri magnis e centurionibus orti,
 Laevo suspensi loculos tabulamque lacerto,
 Ibant octonis referentes Idibus aera ; 75
 Sed puerum est ausus Romam portare docendum
 Artes quas doceat quivis eques atque senator
 Sernet prognatos. Vestem servosque sequentes,
 In magno ut populo, si qui vidisset, avita

Ex re praeberi sumptus mihi crederet illos. 84
 Ipse mihi custos incorruptissimus omnes
 Circum doctores aderat. Quid multa? Pudicum,
 Qui primus virtutis honos, servavit ab omni
 Non solum facto verum opprobrio quoque turpi;
 Nec timuit sibi ne vitio quis verteret olim 85
 Si praeco parvas aut, ut fuit ipse, coactor
 Mercedes sequeretur; neque ego essem questus: at hoc nunc
 Laus illi debetur et a me gratia major.
 Nil me poeniteat sanum patris hujus, eoque
 Non, ut magna dolo factum negat esse suo pars 90
 Quod non ingenuos habeat clarosque parentes,
 Sic me defendam. Longe mea discrepat istis
 Et vox et ratio: nam si natura juberet
 A certis annis aevum remeare peractum
 Atque alios legere ad fastum quoscumque parentes 95
 Optaret sibi quisque, meis contentus honestos
 Fascibus et sellis nollem mihi sumere, demens
 Judicio vulgi, sanus fortasse tuo, quod
 Nollem onus haud unquam solitus portare molestum.
 Nam mihi continuo major quaerenda foret res 100
 Atque salutandi plures, ducendus et unus
 Et comes alter uti ne solus rusve peregreve
 Exirem; plures calones atque caballi
 Pascendi, ducenda petorrita. Nunc mihi curto
 Ire licet mulo vel si libet usque Tarentum, 105
 Mantica cui lumbos onere ulceret atque eques armos:
 Objiciet nemo sordes mihi quas tibi, Tilli,
 Cum Tiburte via praetorem quinque sequuntur
 Te pueri lasanum portantes oenophorumque.
 Hoc ego commodius quam tu, praeclare senator, 110
 Milibus atque aliis vivo. Quacumque libido est,
 Incedo solus, percontor quanti olus ac far;
 Fallacem Circum vespertinumque pererro
 Saepe Forum; adsisto divinis; inde domum me
 Ad porri et ciceris refero laganique catinum; 115

Coena ministratur pueris tribus, et lapis albus
 Pocula cum cyatho duo sustinet; adstat echinus
 Vilis, cum patera guttus, Campana supellex.
 Deinde eo dormitum, non sollicitus mihi quod cras
 Surgendum sit mane; obeundus Marsya, qui se 120
 Vultum ferre negat Noviorum posse minoris.
 Ad quartam jaceo; post hanc vagor; aut ego, lecto
 • Aut scripto quod me tacitum juvet, ungor olivo,
 Non quo fraudatis immundus Natta lucernis.
 Ast ubi me fessum sol acrior ire lavatum 125
 Admonuit, fugio Campum lusumque trigonem.
 Pransus non avide, quantum interpellet inani
 Ventre diem durare, domesticus otior. Haec est
 Vita solutorum misera ambitione gravique;
 His me consolor victurum suavius ac si 130
 Quaestor avus, pater atque meus patruusque fuisset.

SATIRA IX.

IBAM forte via Sacra, sicut meus est mos,
 Nescio quid meditans nugarum, totus in illis:
 Accurrit quidam notus mihi nomine tantum,
 Arreptaque manu, Quid agis, dulcissime rerum? —
 Suaviter ut nunc est, inquam, et cupio omnia quae vis. 5
 Quum assectaretur: Num quid vis? occupo. At ille,
 Noris nos, inquit; docti sumus. Hic ego, Pluris
 Hoc, inquam, mihi eris. Misere discedere quaerens
 Ire modo ocius, interdum consistere, in aurem
 Dicere nescio quid puero, quum sudor ad imos 10
 Manaret talos. O te, Bolane, cerebri
 Felicem! aiebam tacitus; quum quidlibet ille
 Garriret, vicos, urbem laudaret. Ut illi
 Nil respondebam, Misere cupis, inquit, abire;
 Jamdudum video; sed nil agis; usque tenebo; 15

Persequar : hinc quo nunc iter est tibi ? — Nil opus est te
 Circumagi ; quendam volo visere non tibi notum ;
 Trans Tiberim longe cubat is prope Caesaris hortos. —
 Nil habeo quod agam et non sum piger ; usque sequar te. —
 Demitto auriculas ut iniquae mentis æsellus, 23
 Quum gravius dorso subiit onus. Incipit ille :
 Si bene me novi, non Viscum pluris amicum,
 Non Varium facies ; nam quis me scribere plures
 Aut citius possit versus ? quis membra movere
 Mollius ? Invideat quod et Hermogenes ego canto. 25
 Interpellandi locus hic erat : Est tibi mater,
 Cognati, quis te salvo est opus ? — Haud mihi quisquam.
 Omnes composui. — Felices ! nunc ego resto.
 Confice ; namque instat fatum mihi triste Sabella
 Quod puero cecinit divina mota anus urna : 30
 Hunc neque dira venena nec hosticus auferet ensis
 Nec laterum dolor aut tussis nec tarda podagra ;
 Garrulus hunc quando consumet cumque ; loquaces
 Si sapiat vitet simul atque adoleverit aetas. —
 Ventum erat ad Vestae, quarta jam parte diei 35
 Praeterita, et casu tunc respondere vadato
 Debebat, quod ni fecisset perdere litem.
 Si me amas, inquit, paulum hic ades. — Inteream si
 Aut valeo stare aut novi civilia jura ;
 Et propero quo scis. — Dubius sum quid faciam, inquit, 40
 Tene relinquam an rem. — Me sodes. — Non faciam, ille ;
 Et praecedere coepit. Ego ut contendere durum est
 Cum victore sequor. Maecenas quomodo tecum ?
 Hinc repetit ; paucorum hominum et mentis bene sanae ;
 Nemo dexterius fortuna est usus. Haberes 45
 Magnum adiutorem posset qui ferre secundas,
 Hunc hominem velles si tradere ; dispeream ni
 Submosses omnes. — Non isto vivimus illic
 Quo tu rere modo ; domus hac nec purior ulla est
 Nec magis his aliena malis ; nil mi officit unquam, 50
 Ditiior hic aut est quia doctior ; est locus uni

Cuique suus. — Magnum narras, vix credibile! — Atqui
 Sic habet. — Accendis, quare cupiam magis illi
 Proximus esse. — Velis tantummodo: quae tua virtus,
 Expugnabis; et est qui vinci possit, eoque 55
 Difficiles aditus primos habet. — Haud mihi deero:
 Muneribus servos corrumpam; non hodie si
 Exclusus fuero desistam; tempora quaeram,
 Occurram in triviis, deducam. Nil sine magno
 Vita labore dedit mortalibus. — Haec dum agit, ecce 60
 Fuscus Aristius occurrit, mihi carus et illum
 Qui pulchre nosset. Consistimus. Unde venis? et
 Quo tendis? rogat et respondet. Vellere coepi
 Et prensare manu lentissima brachia, nutans,
 Distorquens oculos, ut me eriperet. Male salsus 65
 Ridens dissimulare: meum jecur urere bilis.
 Certe nescio quid secreto velle loqui te
 Aiebas mecum. — Memini bene, sed meliore
 Tempore dicam; hodie tricesima sabbata: vin tu
 Curtis Judaeis oppedere? — Nulla mihi, inquam, 70
 Religio est. — At mi; sum paulo infirmior, unus
 Multorum; ignosces; alias loquar. — Huncine solem
 Tam nigrum surrexe mihi! Fugit improbus ac me
 Sub cultro linquit. Casu venit obvius illi
 Adversarius et: Quo tu turpissime? magna 75
 Inclamat voce; et Licet antestari? Ego vero
 Oppono auriculam. Rapit in jus; clamor utrimque;
 Undique concursus. Sic me servavit Apollo.

LIBER SECUNDUS.

SATIRA VI.

Hoc erat in votis : modus agri non ita magnus,
 Hortus ubi et tecto vicinus jugis aquæ fons
 Et paulum silvæ super his foret. Auctius atque
 Di melius fecere. Bene est. Nil amplius oro,
 Maia nate, nisi ut propria hæc mihi munera faxis. 5
 Si neque majorem feci ratione mala rem
 Nec sum facturus vitio culpave minorem ;
 Si veneror stultus nihil horum : O si angulus ille
 Proximus accedat qui nunc denormat agellum !
 O si urnam argenti fors quæ mihi monstret, ut illi 10
 Thesauro invento qui mercenarius agrum
 Illum ipsum mercatus aravit, dives amico
 Hercule ! si quod adest gratum juvat, hac prece te oro :
 Pingue pecus domino facias et cetera præter
 Ingenium, utque soles custos mihi maximus adsis. 15
 Ergo ubi me in montes et in arcem ex urbe removi,
 Quid prius illustrem satiris musaque pedestri ?
 Nec mala me ambitio perdit nec plumbeus Auster
 Auctumnusque gravis, Libitinae quaestus acerbae.
 Matutine pater, seu Jane libentius audis, 20
 Unde homines operum primos vitæque labores
 Instituunt, sic dis placitum, tu carminis esto
 Principium. Romæ sponsorem me rapis. Eja,
 Ne prior officio quisquam respondeat, urge.
 Sive Aquilo radit terras seu bruma nivalem 25
 Interiore diem gyro trahit, ire necesse est.
 Postmodo, quod mi obsit clare certumque locuto,
 Luctandum in turba et facienda injuria tardis.
 Quid vis, insane, et quas res agis ? improbus urget

Iratis precibus ; tu pulses omne quod obstat, 30
 Ad Maecenatem memori si mente recurras ?
 Hoc juvat et melli est ; non mentiar. At simul atras
 Ventum est Esquilias aliena negotia centum
 Per caput et circa saliunt latus. — Ante secundam
 Roscius orabat sibi adesses ad Puteal cras. — 35
 De re communi scribae magna atque nova te
 Orabant hodie meminisses, Quinte, reverti. —
 Imprimat his cura Maecenas signa tabellis. —
 Dixeris, Experiar : Si vis, potes, addit et instat.
 Septimus octavo propior jam fugerit annus 40
 Ex quo Maecenas me coepit habere suorum
 In numero ; dumtaxat ad hoc, quem tollere rheda
 Vellet iter faciens et cui concredere nugas
 Hoc genus : Hora quota est ? Thrax est Gallina Syro par ?
 Matutina parum cautos jam frigora mordent ; 45
 Et quae rimosa bene deponuntur in aure.
 Per totum hoc tempus subjectior in diem et horam
 Invidiae noster. Ludos spectaverat una,
 Luserat in Campo : Fortunae filius ! omnes.
 Frigidus a Rostris manat per compita rumor : 50
 Quicumque obvius est me consulit : O bone, nam te
 Scire deos quoniam propius contingis oportet ;
 Numquid de Dacis audisti ? — Nil equidem. — Ut tu
 Semper eris derisor ! — At omnes di exagitent me
 Si quidquam. — Quid, militibus promissa Triquetra 55
 Praedia Caesar an est Itala tellure daturus ?
 Jurantem me scire nihil mirantur ut unum
 Scilicet egregii mortalem altique silenti.
 Perditur haec inter misero lux non sine votis :
 O rus, quando ego te adspiciam ? quandoque licebit 60
 Nunc veterum libris, nunc somno et inertibus horis
 Ducere sollicitae jucunda obliviae vitae ?
 O quando faba Pythagorae cognata simulque
 Uncta satis pingui ponentur oluscula lardo ?
 O noctes coenaeque deum ! quibus ipse meique 65

Ante Larem proprium vescor vernasque procaces
 Pasco libatis dapibus. Prout cuique libido est
 Siccat inaequales calices conviva, solutus
 Legibus insanis, seu quis capit acria fortis
 Pocula seu modicis uvescit laetius. Ergo 70
 Sermo oritur, non de villis domibusve alienis,
 Nec male necne Lepos saltet; sed quod magis ad nos
 Pertinet et nescire malum est agitamur: utrumne
 Divitiis homines an sint virtute beati;
 Quidve ad amicitias, usus rectumne, trahat nos; 75
 Et quae sit natura boni summumque quid ejus.
 Cervius haec inter vicinus garrit aniles
 Ex re fabellas. Si quis nam laudat Arelli
 Sollicitas ignarus opes, sic incipit: Olim
 Rusticus urbanum murem mus paupere fertur 80
 Accepisse cavo, veterem vetus hospes amicum,
 Asper et attentus quaesitis, ut tamen artum
 Solveret hospitiiis animum. Quid multa? neque ille
 Sepositi ciceris nec longae invidit avenae,
 Aridum et ore ferens acinum semesaue lardi 85
 Frusta dedit, cupiens varia fastidia coena
 Vincere tangentis male singula dente superbo;
 Quum pater ipse domus palea porrectus in horna
 Esset ador loliumque, dapis meliora relinquens.
 Tandem urbanus ad hunc: Quid te juvat, inquit, amice, 90
 Praerupti nemoris patientem vivere dorso?
 Vis tu homines urbemque feris praeponere silvis?
 Carpe viam, mihi crede, comes; terrestria quando
 Mortales animas vivunt sortita, neque ulla est
 Aut magno aut parvo leti fuga: quo, bone, circa, 95
 Dum licet, in rebus jucundis vive beatus;
 Vive memor quam sis aevi brevis. Haec ubi dicta
 Agrestem pepulere domo levis exsilit; inde
 Ambo propositum peragunt iter, urbis aventes
 Moenia nocturni subrepere. Jamque tenebat 100
 Nox medium coeli spatium quum ponit uterque

In locuplete domo vestigia, rubro ubi cocco
Tincta super lectos canderet vestis eburnos,
Multaque de magna superessent fercula coena,
Quae procul exstructis inerant hesterna canistris. 105
Ergo ubi purpurea porrectum in veste locavit
Agrestem, veluti succinctus cursitat hospes
Continuatque dapes nec non verniliter ipsis
Fungitur officiis, praelambens omne quod affert.
Ille cubans gaudet mutata sorte bonisque 110
Rebus agit laetum convivam, quum subito ingens
Valvarum strepitus lectis excussit utrumque.
Currere per totum pavidi conclave, magisque
Exanimes trepidare, simul domus alta Molossis
Personuit canibus. Tum rusticus : Haud mihi vita 115
Est opus hac, ait, et valeas ; me silva cavusque
Tutus ab insidiis tenui solabitur ervo.

Majus tormentum. Qui non moderabitur irae
 Infectum volet esse dolor quod suaserit et mens, 60
 Dum poenas odio per vim festinat inulto.
 Ira furor brevis est : animum rege, qui nisi paret
 Imperat : hunc frenis, hunc tu compesce catena.
 Fingit equum tenera docilem cervice magister
 Ire viam qua monstret eques ; venaticus, ex quo 65
 Tempore cervinam pellem latravit in aula,
 Militat in silvis catulus. Nunc adbibe puro
 Pectore verba, puer, nunc te melioribus offer.
 Quo semel est imbuta recens servabit odorem
 Testa diu. Quodsi cessas aut strenuus anteis, 70
 Nec tardum opperor nec praecedentibus insto.

EPISTOLA X.

URBIS amatorem Fuscum salvere jubemus
 Ruris amatores, hac in re scilicet una
 Multum dissimiles, ad cetera paene gemelli ;
 Fraternalis animis quidquid negat alter et alter ;
 Annuimus pariter vetuli notique columbi. 5
 Tu nidum servas ; ego laudo ruris amoeni
 Rivos et musco circumlita saxa nemusque.
 Quid quaeris ? Vivo et regno simul ista reliqui
 Quae vos ad coelum fertis rumore secundo :
 Utque sacerdotis fugitivus liba recuso ; 10
 Pane egeo jam mellitis potiore placentis.
 Vivere naturae si convenienter oportet
 Ponendaeque domo quaerenda est area primum,
 Novistine locum potiore rure beato ?
 Est ubi plus tepeant hiemes, ubi gratior aura 15
 Leniat et rabiem Canis et momenta Leonis,
 Quum semel accepit solem furibundus acutus ?
 Est ubi divellat somnos minus invida cura ?

Deterius Libycis olet aut nitet herba lapillis?
Purior in vicis aqua tendit rumpere plumbum 20
Quam quae per pronum trepidat cum murmure rivum?
Nempe inter varias nutritur silva columnas,
Laudaturque domus longos quae prospicit agros.
Naturam expellas furca tamen usque recurret,
Et mala perrumpet furtim fastidia victrix. 25
Non qui Sidonio contendere callidus ostro
Nescit Aquinatem potantia vellera fucum
Certius accipiet damnum propiusque medullis,
Quam qui non poterit vero distinguere falsum.
Quem res plus nimio delectavere secundae, 30
Mutatae quatient. Si quid mirabere pones
Invitus. Fuge magna; licet sub paupere tecto
Reges et regum vita praecurrere amicos.
Cervus equum pugna melior communibus herbis
Pellebat, donec minor in certamine longo 35
Imploravit opes hominis frenumque recepit;
Sed postquam victor violens discessit ab hoste
Non equitem dorso, non frenum depulit ore.
Sic qui pauperiem veritus potiore metallis
Libertate caret, dominum vehit improbus atque 40
Serviet aeternum, quia parvo nesciet uti.
Cui non conveniet sua res, ut calceus olim,
Si pede major erit subvertet, si minor uret.
Laetus sorte tua vives sapienter, Aristi,
Nec me dimittes incastigatum ubi plura 45
Cogere quam satis est ac non cessare videbor.
Imperat aut servit collecta pecunia cuique,
Tortum digna sequi potius quam ducere funem.
Haec tibi dictabam post fanum putre Vacunae,
Excepto quod non simul esses cetera laetus. 50

EPISTOLA XI.

Quid tibi visa Chios, Bullati, notaque Lesbos,
 Quid concinna Samos, quid Croesi regia Sardes,
 Smyrna quid et Colophon? Majora minorave fama,
 Cunctane prae Campo et Tiberino flumine sordent?
 An venit in votum Attalicis ex urbibus una, 5
 An Lebedum laudas odio maris atque viarum?
 Scis Lebedus quid sit: Gabiis desertior atque
 Fidenis vicus; tamen illic vivere vellem,
 Oblitusque meorum obliviscendus et illis
 Neptunum procul e terra spectare furem. 10
 Sed neque qui Capua Romam petit imbre lutoque
 Adpersus volet in caupona vivere; nec qui
 Frigus collegit furnos et balnea laudat
 Ut fortunatam plene praestantia vitam.
 Nec si te validus jactaverit Auster in alto, 15
 Idcirco navem trans Aegaeum mare vendas.
 Incolumi Rhodos et Mytilene pulchra facit quod
 Paenula solstitio, campestre nivalibus auris,
 Per brumam Tiberis, Sextili mense caminus.
 Dum licet ac vultum servat fortuna benignum, 20
 Romae laudetur Samos et Chios et Rhodos absens.
 Tu quamcumque deus tibi fortunaverit horam
 Grata sume manu, neu dulcia differ in annum,
 Ut quocumque loco fueris vixisse libenter
 Te dicas: nam si ratio et prudentia curas, 25
 Non locus effusi late maris arbiter aufert,
 Coelum non animum mutant qui trans mare currunt.
 Strenua nos exercet inertia; navibus atque
 Quadrigis petimus bene vivere. Quod petis hic est,
 Est Ulubris, animus si te non deficit aequus. 30

EPISTOLA XVI.

Ne perconteris fundus meus, optime Quinti,
Arvo pascat herum an baccis opulentet olivae,
Pomisne et pratis an amicta vitibus ulmo,
Scribetur tibi forma loquaciter et situs agri.
Continui montes ni dissocientur opaca
Valle, sed ut veniens dextrum latus adspiciat Sol,
Laevum discedens curru fugiente vaporet.
Temperiem laudes. Quid, si rubicunda benigni
Corna vepres et pruna ferant, si quercus et ilex
Multa fruge pecus multa dominum juvet umbra,
Dicas adductum propius frondere Tarentum.
Fons etiam rivo dare nomen idoneus, ut nec
Frigidior Thracam nec purior ambiat Hebrus,
Infirmo capiti fluit utilis, utilis alvo.
Hae latebrae dulces, etiam si credis amoenae,
Incolumen tibi me praestant Septembribus horis.
Tu recte vivis si curas esse quod audis.
Jactamus jampridem omnis te Roma beatum ;
Sed vereor ne cui de te plus quam tibi credas,
Neve putes alium sapiente bonoque beatum,
Neu si te populus sanum recteque valentem
Dictitet occultam febrem sub tempus edendi
Dissimules, donec manibus tremor incidat unctis.
Stultorum incurata pudor malus ulcera celat.
Si quis bella tibi terra pugnata marique
Dicat et his verbis vacuas permulceat aures :
Tene magis salvum populus velit an populum tu
Servet in ambiguo qui consulit et tibi et urbi
Juppiter ; Augusti laudes agnoscere possis :
Cum pateris sapiens emendatusque vocari,
Respondesne tuo dic sodes nomine ? Nempe
Vir bonus et prudens dici delector ego ac tu.

Qui dedit hoc hodie cras si volet auferet, ut si
 Detulerit fascēs indigno detrahet idem.
 Pone, meum est : inquit. Pono tristisque recedo. 35
 Idem si clamet furem, neget esse pudicum,
 Contendat laqueo collum pressisse paternum,
 Mordear opprobriis falsis mutemque colores ?
 Falsus honor juvat et mendax infamia terret
 Quem nisi mendosum et medicandum ? Vir bonus est quis ?
 Qui consulta patrum, qui leges juraque servat, 41
 Quo multae magnaeque secantur iudice lites,
 Quo res sponsore et quo causae teste tenentur.
 Sed videt hunc omnis domus et vicinia tota
 Introrsum turpem, speciosum pelle decora. 45
 Nec furtum feci nec fugi, si mihi dicat
 Servus, Habes pretium, loris non ureris, aio.
 Non hominem occidi. — Non pascēs in cruce corvos. —
 Sum bonus et frugi. — Renuit negitatque Sabellus :
 Cautus enim metuit foveam lupus accipiterque 50
 Suspectos laqueos et opertum miluus hamum.
 Oderunt peccare boni virtutis amore ;
 Tu nihil admittes in te formidine poenae :
 Sit spes fallendi, miscebis sacra profanis ;
 Nam de mille fabae modiis quum surripis unum, 55
 Damnum est non facinus mihi pacto lenius isto.
 Vir bonus, omne forum quem spectat et omne tribunal,
 Quandocumque deos vel porco vel bove placat,
 Jane pater ! clare, clare quum dixit, Apollo !
 Labra movet metuens audiri : Pulchra Laverna, 60
 Da mihi fallere, da justo sanctoque videri,
 Noctem peccatis et fraudibus objice nubem.
 Qui melior servo, qui liberior sit avarus,
 In triviis fixum quum se dimittit ob assem,
 Non video ; nam qui cupiet metuet quoque ; porro, 65
 Qui metuens vivet liber mihi non erit unquam.
 Perdidit arma, locum virtutis deseruit, qui
 Semper in augenda festinat et obruitur re.

Vendere quum possis captivum occidere noli ;
 Serviet utiliter : sine pascat durus aretque, 70
 Naviget ac mediis hiemet mercator in undis ;
 Annonae prosit ; portet frumenta penusque.
 Vir bonus et sapiens audebit dicere : Pentheu,
 Rector Thebarum, quid me perferre patique
 Indignum coges?—Adimam bona.—Nempe pecus, rem, 75
 Lectos, argentum : tollas licet. — In manicis et
 Compedibus saevo te sub custode tenebo. —
 Ipse deus simul atque volam me solvet. — Opinor
 Hoc sentit : Moriar ; mors ultima linea rerum est.

EPISTOLA XX.

VERTUMNUM Janumque, liber, spectare videris,
 Scilicet ut prostes Sosiorum pumice mundus.
 Odisti claves et grata sigilla pudico ;
 Paucis ostendi gemis et communia laudas,
 Non ita nutritus. Fuge quo descendere gestis. 5
 Non erit emisso reditus tibi. Quid miser egi ?
 Quid volui ? dices ubi quis te laeserit ; et scis
 In breve te cogi quum plenus languet amator.
 Quodsi non odio peccantis desipit augur,
 Carus eris Romae donec te deserat aetas ; 10
 Contrectatus ubi manibus sordescere vulgi
 Coeperis, aut tineas pasces taciturnus inertes,
 Aut fugies Uticam aut vinctus mitteris Ilerdam.
 Ridebit monitor non exauditus, ut ille
 Qui male parentem in rupes protrusit asellum 15
 Iratus : quis enim invitum servare laboret ?
 Hoc quoque te manet, ut pueros elementa docentem
 Occupet extremis in vicis balba senectus.
 Quum tibi sol tepidus plures admoverit aures,
 Me, libertino natum patre et in tenui re, 20

Majores pennas nido extendisse loqueris,
 Ut quantum generi demas virtutibus addas ;
 Me primis Urbis belli placuisse domique ;
 Corporis exigui, praecanum, solibus aptum,
 Irasci celerem, tamen ut placabilis essem.
 Forte meum si quis te percontabitur aevum,
 Me quater undenos sciat implevisse Decembres
 Collegam Lepidum quo duxit Lollius anno.

LIBER SECUNDUS.

EPISTOLA I.

QUUM tot sustineas et tanta negotia solus,
 Res Italas armis tuteris, moribus ornes,
 Legibus emendes, in publica commoda peccem
 Si longo sermone morer tua tempora, Caesar.
 Romulus et Liber pater et cum Castore Pollux,
 Post ingentia facta deorum in templa recepti,
 Dum terras hominumque colunt genus, aspera bella
 Componunt, agros assignant, oppida condunt,
 Ploravere suis non respondere favorem
 Speratum meritis. Diram qui contudit hydram
 Notaque fatali portenta labore subegit,
 Comperit invidiam supremo fine domari.
 Urit enim fulgore suo qui praegravat artes
 Infra se positas ; extinctus amabitur idem.
 Praesenti tibi maturos largimur honores,
 Jurandasque tuum per nomen ponimus aras,
 Nil oriturum alias, nil ortum tale fatentes.
 Sed tuus hic populus, sapiens et justus in uno,
 Te nostris ducibus, te Graiis anteferendo,
 Cetera nequaquam simili ratione modoque

Aestimat, et nisi quae terris semota suisque
Temporibus defuncta videt, fastidit et odit ;
Sic fautor veterum ut tabulas peccare vetantes
Quas bis quinque viri sanxerunt, foedera regum
Vel Gabiis vel cum rigidis aequata Sabinis, 25
Pontificum libros, annosa volumina vatam,
Dictitet Albano Musas in monte locutas.
Si quia Graecorum sunt antiquissima quaeque
Scripta vel optima Romani pensantur eadem
Scriptores trutina, non est quod multa loquamur ; 30
Nil intra est oleam, nil extra est in nuce duri ;
Venimus ad summum fortunae ; pingimus atque
Psallimus et luctamur Achivis doctius unctis.
Si meliora dies ut vina poëmata reddit,
Scire velim chartis pretium quotus arroget annus. 35
Scriptor abhinc annos centum qui decidit inter
Perfectos veteresque referri debet, an inter
Viles atque novos? Excludat iurgia finis.
Est vetus atque probus centum qui perficit annos.
Quid, qui deperiit minor uno mense vel anno, 40
Inter quos referendus erit? veteresne poëtas,
An quos et praesens et postera respuat aetas?
Iste quidem veteres inter ponetur honeste
Qui vel mense brevi vel toto est junior anno.
Utor permissio caudaeque pilos ut equinae 45
Paulatim vello, et demo unum, demo et item unum,
Dum cadat elusus ratione ruentis acervi
Qui redit in fastos et virtutem aestimat annis,
Miraturque nihil nisi quod Libitina sacravit.
Ennius et sapiens et fortis et alter Homerus, 50
Ut critici dicunt, leviter curare videtur
Quo promissa cadant et somnia Pythagorea.
Naevius in manibus non est et mentibus haeret
Paene recens? Adeo sanctum est vetus omne poëma.
Ambigitur quoties uter utro sit prior, aufert 55
Pacuvius docti famam senis, Accius alti,

Dicitur Afrani toga convenisse Menandro,
 Plautus ad exemplar Siculi properare Epicharmi,
 Vincere Caecilius gravitate, Terentius arte.
 Hos ediscit et hos arto stipata theatro 60
 Spectat Roma potens ; habet hos numeratque poëtas
 Ad nostrum tempus Livi scriptoris ab aevo.
 Interdum vulgus rectum videt, est ubi peccat.
 Si veteres ita miratur laudatque poëtas
 Ut nihil anteferat nihil illis comparet, errat : 65
 Si quaedam nimis antiquae, si pleraque dure
 Dicere credit eos, ignave multa fatetur,
 Et sapit et mecum facit et Jove judicat aequo.
 Non equidem insector delendaque carmina Livi
 Esse reor, memini quae plagosum mihi parvo 70
 Orbilius dictare ; sed emendata videri
 Pulchraque et exactis minimum distantia miror ;
 Inter quae verbum emicuit si forte decorum, et
 Si versus paulo concinnior unus et alter,
 Injuste totum ducit venditque poëma. 75
 Indignor quidquam reprehendi, non quia crasse
 Compositum illepideve putetur, sed quia nuper ;
 Nec veniam antiquis sed honorem et praemia postci.
 Recte necne crocum floresque perambulet Attae
 Fabula si dubitem, clament perisse pudorem 80
 Cuncti paene patres, ea quum reprehendere coner
 Quae gravis Aesopus, quae doctus Roscius egit :
 Vel quia nil rectum nisi quod placuit sibi ducunt,
 Vel quia turpe putant parere minoribus, et quae
 Imberbes didicere senes perdenda fateri. 85
 Jam Saliare Numae carmen qui laudat, et illud
 Quod mecum ignorat solus scire videri,
 Ingeniis non ille favet plauditque sepultis,
 Nostra sed impugnat, nos nostraque lividus odit.
 Quod si tam Graecis novitas invisâ fuisset 90
 Quam nobis, quid nunc esset vetus ? aut quid haberet
 Quod legeret tereretque viritim publicus usus ?

Ut primum positis nugari Graecia bellis
 Coepit et in vitium fortuna labier aequa,
 Nunc athletarum studiis, nunc arsit equorum, 95
 Marmoris aut eboris fabros aut aeris amavit,
 Suspendit picta vultum mentemque tabella,
 Nunc tibicinibus, nunc est gavisa tragoedis ;
 Sub nutrice puella velut si luderet infans,
 Quod cupide petiit mature plena reliquit. 100
 Quid placet aut odio est quod non mutabile credas ?
 Hoc paces habuere bonae ventique secundi.
 Romae dulce diu fuit et sollemne reclusa
 Mane domo vigilare, clienti promerè jura,
 Cautos nominibus rectis expendere nummos, 105
 Majores audire, minori dicere, per quae
 Crescere res posset, minui damno libido.
 Mutavit mentem populus levis et calet uno
 Scribendi studio ; puerique patresque severi
 Fronde comas vincti coenant et carmina dictant. 110
 Ipse ego qui nullos me affirmo scribere versus
 Invenior Parthis mendacior, et prius orto
 Sole vigil calamum et chartas et scrinia posco.
 Navim agere ignarus navis timet ; abrotonum aegro
 Non audet nisi qui didicit dare ; quod medicorum est 115
 Promittunt medici ; tractant fabrilis fabri :
 Scribimus indocti doctique poemata passim.
 Hic error tamen et levis haec insania quantas
 Virtutes habeat sic collige : vatis avarus
 Non temere est animus ; versus amat, hoc studet unum ; 120
 Detrimènta, fugas servorum, incendia ridet ;
 Non fraudem socio puerove incogitat ullam
 Pupillo ; vivit siliquis et pane secundo ;
 Militiae quamquam piger et malus, utilis urbi,
 Si das hoc, parvis quoque rebus magna juvari. 125
 Os tenerum pueri balbumque poëta figurat,
 Torquet ab obscœnis jam nunc sermonibus aurem,
 Mox etiam pectus praeceptis format amicis,

Asperitatis et invidiae corrector et irae ;
 Recte facta refert, orientia tempora notis 130
 Instruit exemplis, inopem solatur et aegrum.
 Castis cum pueris ignara puella mariti
 Disceret unde preces vatem ni Musa dedisset ?
 • Poscit opem chorus et praesentia numina sentit,
 Coelestes implorat aquas docta prece blandus, 135
 Avertit morbos, metuenda pericula pellit,
 Impetrat et pacem et locupletem frugibus annum.
 Carmine di superi placantur, carmine Manes.
 Agricolae prisci, fortes parvoque beati,
 Condita post frumenta levantes tempore festo 140
 Corpus et ipsum animum spe finis dura ferentem,
 Cum sociis operum, pueris et conjuge fida,
 Tellurem porco, Silvanum lacte piabant,
 Floribus et vino Genium memorem brevis aevi.
 Fescennina per hunc inventa licentia morem 145
 Versibus alternis opprobria rustica fudit,
 Libertasque recurrentes accepta per annos
 Lusit amabiliter, donec jam saevus apertam
 In rabiem coepit verti jocus et per honestas
 Ire domos impune minax. Doluere cruento 150
 Dente lacessiti ; fuit intactis quoque cura
 Condicione super communi ; quin etiam lex
 Poenaeque lata malo quae nollet carmine quemquam
 Describi ; vertere modum, formidine fustis
 Ad bene dicendum delectandumque redacti. 155
 Graecia capta fegum victorem cepit et artes
 Intulit agresti Latio : sic horridus ille
 Defluxit numerus Saturnius et grave virus
 Munditiae pepulere ; sed in longum tamen aevum
 Manserunt hodieque manent vestigia ruris. 160
 Serus enim Graecis admovit acumina chartis,
 Et post Punica bella quietus quaerere coepit
 Quid Sophocles et Thespis et Aeschylus utile ferrent.
 Tentavit quoque rem, si digne vertere posset,

Et placuit sibi, natura sublimis et acer : 165
 Nam spirat tragicum satis et feliciter audet,
 Sed turpem putat inscite metuitque, lituram.
 Creditur ex medio quia res arcessit habere
 Sudoris minimum, sed habet comoedia tanto
 Plus oneris quanto veniae minus. Adspice, Plautus 170
 Quo pacto partes tutetur amantis ephēbi,
 Ut patris attenti, lenonis ut insidiosi ;
 Quantus sit Dossennus edacibus in parasitis,
 Quam non adstricto percurrat pulpita socco ;
 Gestit enim nummum in loculos demittere, post hoc 175
 Securus cadat an recto stet fabula talo.
 Quem tulit ad scenam ventoso Gloria curru
 Exanimat lentus spectator, sedulus inflat :
 Sic leve, sic parvum est, animum quod laudis avarum
 Subruit aut reficit. Valeat res ludicra si me 180
 Palma negata macrum, donata reducit opimum.
 Saepe etiam audacem fugat hoc terretque poētā,
 Quod numero plures, virtute et honore minores,
 Indocti stolidique et depugnare parati
 Si discordet eques, media inter carmina poscunt 185
 Aut ursum aut pugiles : his nam plebecula plaudit.
 Verum equitis quoque jam migravit ab aure voluptas
 Omnis ad incertos oculos et gaudia vana.
 Quattuor aut plures aulaea premuntur in horas,
 Dum fugiunt equitum turmae peditumque catervae ; 190
 Mox trahitur manibus regum fortuna retortis,
 Esseda festinant, pilenta, petorrita, naves,
 Captivum portatur ebur, captiva Corinthus.
 Si foret in terris rideret Democritus, seu
 Diversum confusa genus panthera camelo, 195
 Sive elephas albus vulgi converteret ora ;
 Spectaret populum ludis attentius ipsis,
 Ut sibi praebentem mimo spectacula plura ;
 Scriptores autem narrare putaret asello
 Fabellam surdo. Nam quae pervincere voces 200

Evaluere sonum referunt quem nostra theatra?
 Garganum mugire putes nemus aut mare Tuscum,
 Tanto cum strepitu ludi spectantur et artes
 Divitiaeque peregrinae, quibus oblitus actor
 Cum stetit in scena concurrat dextera laevae. 205
 Dixit adhuc aliquid? Nil sanè. Quid placet ergo?
 Lana Tarentino violas imitata veneno.
 Ac ne forte putes me quae facere ipse recusem
 Quum recte tractent alii laudare maligne;
 Ille per extentum funem mihi posse videtur 210
 Ire poëta, meum qui pectus inaniter angit,
 Irritat, mulcet, falsis terroribus implet,
 Ut magus, et modo me Thebis, modo ponit Athenis.
 Verum age et his qui se lectori credere malunt
 Quam spectatoris fastidia ferre superbi 215
 Curam redde brevem, si munus Apolline dignum
 Vis complere libris et vatibus addere calcar,
 Ut studio majore petant Helicon virentem.
 Multa quidem nobis facimus mala saepe poëtae, —
 Ut vineta egomet caedam mea, — quum tibi librum 220
 Sollicito damus aut fesso; quum laedimur unum
 Si quis amicorum est ausus reprehendere versum;
 Quum loca jam recitata revolvimus irrevocati;
 Quum lamentamur non apparere labores
 Nostros et tenui deducta poemata filo; 225
 Quum speramus eo rem venturam ut simul atque
 Carmina rescieris nos fingere commodus ultro
 Arcessas, et egere vetes, et scribere cogas.
 Sed tamen est operae pretium cognoscere, quales
 Aedituos habeat belli spectata domique 230
 Virtus, indigno non committenda poëtae.
 Gratus Alexandro regi Magno fuit ille
 Choerilus, incultis qui versibus et male natis
 Rettulit acceptos, regale nomisma, Philippos.
 Sed veluti tractata notam labemque remittunt 235
 Atramenta, fere scriptores carmine foedo

Splendida facta linunt. Idem rex ille poëma
 Qui tam ridiculum tam care prodigus emit,
 Edicto vetuit ne quis se praeter Apellen
 Pingeret, aut alius Lysippo duceret aera 240
 Fortis Alexandri vultum simulantia. Quodsi
 Judicium subtile videndis artibus illud
 Ab libros et ad haec Musarum dona vocares,
 Boeotum in crasso jurares aëre natum.
 At neque dedecorant tua de se judicia atque 245
 Munera, quae multa dantis cum laude tulerunt
 Dilecti tibi Virgilius Variusque poëtae ;
 Nec magis expressi vultus per aënea signa,
 Quam per vatis opus mores animique virorum
 Clarorum apparent. Nec sermones ego malletm 250
 Repentes per humum quam res componere gestas,
 Terrarumque situs et flumina dicere, et arces
 Montibus impositas, et barbara regna, tuisque
 Auspiciis totum confecta duella per orbem,
 Claustraque custodem pacis cohibentia Janum, 255
 Et formidatam Parthis te principe Romam,
 Si quantum cuperem possem quoque ; sed neque parvum
 Carmen majestas recipit tua nec meus audet
 Rem tentare pudor quam vires ferre recusent.
 Sedulitas autem stulte quem diligit urget, 260
 Praecipue quum se numeris commendat et arte :
 Discit enim citius meminitque libentius illud
 Quod quis deridet, quam quod probat et veneratur.
 Nil moror officium quod me gravat, ac neque ficto
 In pejus vultu proponi cereus usquam, 265
 Nec prave factis decorari versibus opto,
 Ne rubeam pingui donatus munere, et una
 Cum scriptore meo, capsula porrectus aperta,
 Deferar in vicum vendentem thus et odores
 Et piper et quidquid chartis amicitur ineptis. 270

EPISTOLA II.

FLORE, bono claroque fidelis amice Neroni,
 Si quis forte velit puerum tibi vendere natum
 Tibure vel Gabiis, et tecum sic agat : Hic et
 Candidus et talos a vertice pulcher ad imos
 Fiet eritque tuus nummorum millibus octo, 5
 Verna ministeriis ad nutus aptus heriles,
 Litterulis Graecis imbutus, idoneus arti
 Cuilibet ; argilla quidvis imitaberis uda ;
 Quin etiam canet indoctum sed dulce bibenti.
 Multa fidem promissa levant, ubi plenius aequo 10
 Laudat venales qui vult extrudere merces.
 Res urget me nulla : meo sum pauper in aere.
 Nemo hoc mangonum faceret tibi ; non temere a me
 Quivis ferret idem. Semel hic cessavit et, ut fit,
 In scalis latuit metuens pendentis habenae. 15
 Des nummos, excepta nihil te si fuga laedat ; —
 Ille ferat pretium poenae securus, opinor.
 Prudens emisti vitiosum ; dicta tibi est lex :
 Insequeris tamen hunc et lite moraris iniqua ?
 Dixi me pigrum proficiscenti tibi, dixi 20
 Talibus officiis prope mancum, ne mea saevus
 Jurgares ad te quod epistola nulla rediret.
 Quid tum profeci mecum facientia jura
 Si tamen attentas ? Quereris super hoc etiam, quod
 Expectata tibi non mittam carmina mendax. 25
 Luculli miles collecta viatica multis
 Aerumnis, lassus dum noctu stertit, ad assem
 Perdiderat ; post hoc vehemens lupo et sibi et hosti
 Iratus pariter, jejunis dentibus acer,
 Praesidium regale loco dejecit, ut aiunt, 30
 Summe munito et multarum divite rerum.
 Clarus ob id factum donis ornatur honestis,

Accipit et bis dena super sestertia nummum.
 Forte sub hoc tempus castellum evertere praetor
 Nescio quod cupiens, hortari coepit eundem 35
 Verbis quae timido quoque possent addere mentem :
 I, bone, quo virtus tua te vocat, i pede fausto,
 Grandia laturus meritorum praemia. Quid stas ?
 Post haec ille catus quantumvis rusticus : Ibit,
 Ibit eo quo vis qui zonam perdidit, inquit. 40
 Romae nutrir mihi contigit atque doceri
 Iratus Graiis quantum nocuisset Achilles.
 Adjecere bonae paullo plus artis Athenae,
 Scilicet ut vellem curvo dignoscere rectum,
 Atque inter silvas Academi quaerere verum. 45
 Dura sed emovere loco me tempora grato,
 Civilisque rudem belli tulit aestus in arma
 Caesaris Augusti non responsura lacertis.
 Unde simul primum me dimisere Philippi,
 Decisis humilem pennis inopemque paterni 50
 Et laris et fundi, paupertas impulit audax,
 Ut versus facerem ; sed quod non desit habentem
 Quae poterunt unquam satis expurgare cicutae,
 Ni melius dormire putem quam scribere versus ?
 Singula de nobis anni praedantur euntes : 55
 Eripuere jocos, venerem, convivia, ludum ;
 Tendunt extorquere poemata : quid faciam vis ?
 Denique non omnes eadem mirantur amantque :
 Carmine tu gaudes, hic delectatur iambis,
 Ille Bioneis sermonibus et sale nigro. 60
 Tres mihi convivae prope dissentire videntur,
 Poscentes vario multum diversa palato.
 Quid dem ? quid non dem ? renuis tu quod jubet alter ;
 Quod petis id sane est invisum acidumque duobus.
 Praeter cetera, me Romaene poemata censes 65
 Scribere posse inter tot curas totque labores ?
 Hic sponsum vocat, hic auditum scripta relictis
 Omnibus officiis ; cubat hic in colle Quirini,

Hic extremo in Aventino, visendus uterque ;
 Intervals vides humane commoda. Verum 70
 Puræ sunt plateæ, nihil ut meditantibus obstat.
 Festinat calidus mulis gerulisque redemptor,
 Torquet nunc lapidem, nunc ingens machina tignum,
 Tristia robustis luctantur funera plaustris,
 Hac rabiosa fugit canis, hac lutulenta ruit sus : 75
 I nunc et versus tecum meditare canoros.
 Scriptorum chorus omnis amat nemus et fugit urbem,
 Rite cliens Bacchi somno gaudentis et umbra :
 Tu me inter strepitus nocturnos atque diurnos
 Vis canere et contracta sequi vestigia vaturn ? 80
 Ingenium sibi quod vacuas desumpsit Athenas,
 Et studiis anno septem dedit insenuitque
 Libris et curis, statua taciturnius exit
 Plerumque et risu populum quatit : hic ego rerum
 Fluctibus in mediis et tempestatibus urbis 85
 Verba lyrae motura sonum connectere digner ?
 Frater erat Romæ consulti rhetor, ut alter
 Alterius sermone meros audiret honores,
 Gracchus ut hic illi, foret huic ut Mucius ille,
 Qui minus argutos vexat furor iste poetæ ? 90
 Carmina compono, hic elegos. — Mirabile visu
 Caelatumque novem Musis opus ! — Adspice primum,
 Quanto cum fastu, quanto molimine circum-
 Spectemus vacuum Romanis vatibus aedem !
 Mox etiam, si forte vacas, sequere et procul audi, 95
 Quid ferat et quare sibi nectat uterque coronam.
 Caedimur et totidem plagis consumimus hostem
 Lento Samnites ad lumina prima duello.
 Discedo Alcaeus puncto illius ; ille meo quis ?
 Quis nisi Callimachus ? Si plus adposcere visus, 100
 Fit Mimnermus, et optivo cognomine crescit.
 Multa fero ut placem genus irritabile vatum,
 Quum scribo et supplex populi suffragia capto ;
 Idem, finitis studiis et mente recepta,

Obturem patulas impune legentibus aures. 105
 Ridentur mala qui componunt carmina ; verum
 Gaudent scribentes et se venerantur, et ultro,
 Si taceas, laudant quidquid scripsere beati.
 At qui legitimum cupiet fecisse poema
 Cum tabulis animum censoris sumet honesti ; 110
 Audebit quaecumque parum splendoris habebunt
 Et sine pondere erunt et honore indigna ferentur
 Verba movere loco, quamvis invita recedant
 Et versentur adhuc intra penetralia Vestae.
 Obscurata diu populo bonus eruet atque 115
 Proferet in lucem speciosa vocabula rerum,
 Quae priscis memorata Catonibus atque Cethegis
 Nunc situs informis premit et deserta vetustas ;
 Adsciscet nova quae genitor produxerit usus.
 Vehemens et liquidus puroque simillimus amni 120
 Fundet opes Latiumque beabit divite lingua ;
 Luxuriantia compescet, nimis aspera sano
 Levabit cultu, virtute carentia tollet,
 Ludentis speciem dabit et torquebitur, ut qui
 Nunc Satyrum, nunc agrestem Cyclopa movetur. 125
 Praetulerim scriptor delirus inersque videri,
 Dum mea delectent mala me vel denique fallant,
 Quam sapere et ringi. Fuit haud ignobilis Argis,
 Qui se credebat miros audire tragoedos,
 In vacuo laetus sessor plausorque theatro ; 130
 Cetera qui vitae servaret munia recto
 More, bonus sane vicinus, amabilis hospes,
 Comis in uxorem, posset qui ignoscere servis
 Et signo laeso non insanire lagenae,
 Posset qui rupem et puteum vitare patentem. 135
 Hic ubi cognatorum opibus curisque reffectus
 Expulit helleboro morbum bilemque meraco
 Et redit ad sese : Pol me occidistis, amici,
 Non servastis, ait, cui sic extorta voluptas
 Et demptus per vim mentis gratissimus error. 140

Nimirum sapere est abjectis utile nugis,
 Et tempestivum pueris concedere ludum ;
 Ac non verba sequi fidibus modulanda Latinis,
 Sed verae numerosque modosque ediscere vitae.
 Quocirca mecum loquor haec tacitusque recordor : 145
 Si tibi nulla sitim finiret copia lymphae,
 Narrares medicis : quod quanto plura parasti
 Tanto plura cupis, nulline faterier audes ?
 Si vulnus tibi monstrata radice vel herba
 Non fieret levius, fugeres radice vel herba 150
 Proficiente nihil curarier. Audieras, cui
 Rem di donarent illi decedere pravam
 Stultitiam ; et quum sis nihilo sapientior ex quo
 Plenior es, tamen uteris monitoribus isdem ?
 At si divitiae prudentem reddere possent, 155
 Si cupidum timidumque minus te, nempe ruberes
 Viveret in terris te si quis avarior uno.
 Si proprium est quod quis libra mercatur et aere,
 Quaedam, si credis consultis, mancipat usus ;
 Qui te pascit ager tuus est, et villicus Orbi, 160
 Quum segetes occat tibi mox frumenta daturas,
 Te dominum sentit. Das nummos, accipis uvam,
 Pullos, ova, cadum temeti : nempe modo isto
 Paulatim mercaris agrum fortasse trecentis
 Aut etiam supra nummorum millibus emptum. 165
 Quid refert vivas numerato nuper an olim ?
 Emptor Aricini quondam Veientis et arvi
 Emptum coenat olus, quamvis aliter putat ; emptis
 Sub noctem gelidam lignis calefactat aënum ;
 Sed vocat usque suum qua populus adsita certis 170
 Limitibus vicina refugit jurgia : tamquam
 Sit proprium quidquam, puncto quod mobilis horae
 Nunc prece, nunc pretio, nunc vi, nunc morte suprema
 Permutet dominos et cedat in altera jura.
 Sic quia perpetuus nulli datur usus, et heres 175
 Heredem alterius velut unda supervenit undam,

Quid vici prosunt aut horrea? quidve Calabris
 Saltibus adjecti Lucani, si metit Orcus
 Grandia cum parvis, non exorabilis auro?
 Gemmas, marmor, ebur, Tyrrhena sigilla, tabellas, 180
 Argentum, vestes Gaetulo murice tinctas,
 Sunt qui non habeant, est qui non curat habere.
 Cur alter fratrum cessare et ludere et ungi
 Praeferat Herodis palmetis pinguibus, alter
 Dives et importunus ad umbram lucis ab ortu 185
 Silvestrem flammis et ferro mitiget agrum,
 Scit Genius, natale comes qui temperat astrum,
 Naturae deus humanae, mortalis in unum
 Quodque caput, vultu mutabilis, albus et ater.
 Utar et ex modico quantum res poscet acervo 190
 Tollam, nec metuam quid de me judicet heres,
 Quod non plura datis invenerit; et tamen idem
 Scire volam quantum simplex hilarisque nepoti
 Discrepet et quantum discordet parcus avaro.
 Distat enim spargas tua prodigus an neque sumptum 195
 Invitus facias neque plura parare labores,
 Ac potius, puer ut festis Quinquatribus olim,
 Exiguo gratoque fruaris tempore raptim.
 Pauperies immunda *domus* procul absit: ego, utrum
 Nave ferar magna an parva, ferar unus et idem. 200
 Non agimur tumidis velis aquilone secundo;
 Non tamen adversis aetatem ducimus austris,
 Viribus, ingenio, specie, virtute, loco, re,
 Extremi primorum, extremis usque priores.
 Non es avarus: abi; quid, cetera jam simul isto 205
 Cum vitio fugere? Caret tibi pectus inani
 Ambitione? Caret mortis formidine et ira?
 Somnia, terrores magicos, miracula, sagas,
 Nocturnos lemures portentaque Thessala rides?
 Natales grate numeras? Ignoscis amicis? 210
 Lenior et melior fis accedente senecta?

Quid te exempta levat spinis de pluribus una ?
Vivere si recte nescis decede peritis.
Lusisti satis, edisti satis atque bibisti ;
Tempus abire tibi est, ne potum largiùs aequo
Rideat et pulset lasciva decentius aetas.

Q. HORATII FLACCI

DE ARTE POETICA

LIBER.



HUMANO capiti cervicem pictor equinam
Jungere si velit, et varias inducere plumas
Undique collatis membris, ut turpiter atrum
Desinat in piscem mulier formosa superne,
Spectatum admissi risum teneatis, amici ?
Credite, Pisones, isti tabulae fore librum
Persimilem cujus, velut aegri somnia, vanae
Fingentur species, ut nec pes nec caput uni
Reddatur formae. — Pictoribus atque poëtis
Quidlibet audendi semper fuit aequa potestas. —
Scimus et hanc veniam petimusque damusque vicissim ;
Sed non ut placidis coëant immitia, non ut
Serpentes avibus gementur, tigribus agni.
Inceptis gravibus plerumque et magna professis
Purpureus, late qui splendeat, unus et alter
Assuitur pannus, quum lucus et ara Dianae
Et properantis aquae per amoenos ambitus agros,
Aut flumen Rhenum aut pluvius describitur arcus :
Sed nunc non erat his locus. Et fortasse cupressum
Scis simulare ; quid hoc, si fractis enatat exspes.
Navibus aere dato qui pingitur ? Amphora coepit
Institui : currente rota cur urceus exit ?
Denique sit quidvis simplex dumtaxat et unum.
Maxima pars vatium, pater et juvenes patre digni,
Decipimur specie recti. Brevis esse laboro,

Obscurus fio ; sectantem levia nervi
 Deficiunt animique ; professus grandia turget ;
 Serpit humi tutus nimium timidusque procellae ;
 Qui variare cupit rem prodigialiter unam,
 Delphinum silvis appingit, fluctibus aprum. 30
 In vitium ducit culpa^e fuga si caret arte.
 Aemilium circa ludum faber unus et unguis
 Exprimet et molles imitabitur aere capillos,
 Infelix operis summa quia ponere totum
 Nesciet. Hunc ego me, si quid componere curem, 35
 Non magis esse velim quam naso vivere pravo,
 Spectandum nigris oculis nigroque capillo.
 Sumite materiam vestris qui scribitis aequam
 Viribus et versate diu quid ferre recusent,
 Quid valeant humeri. Cui lecta potenter erit res, 40
 Nec facundia deseret hunc nec lucidus ordo.
 Ordinis haec virtus erit et venus, aut ego fallor,
 Ut jam nunc dicat jam nunc debentia dici,
 Pleraque differat et praesens in tempus omittat ;
 Hoc amet, hoc spernat promissi carminis auctor. 45
 In verbis etiam tenuis cautusque serendis,
 Dixeris egregie notum si callida verbum
 Reddiderit junctura novum. Si forte necesse est
 Indiciis monstrare recentibus abdita rerum,
 Fingere cinctutis non exaudita Cethegis 50
 Continget, dabiturque licentia sumpta pudenter ;
 Et nova fictaque nuper habebunt verba fidem si
 Graeco fonte cadant, parce detorta. Quid autem
 Caecilio Plautoque dabit Romanus ademptum
 Virgilio Varioque ? Ego cur acquirere pauca 55
 Si possum invidior, quum lingua Catonis et Enni
 Sermonem patrium ditaverit et nova rerum
 Nomina protulerit ? Licuit, semperque licebit
 Signatum praesente nota producere nomen.
 Ut silvae foliis pronos mutantur in annos, 60
 Prima cadunt ; ita verborum vetus interit aetas,

Et juvenum ritu florent modo nata vigentque.
 Debemur morti nos nostraque : sive receptus
 Terra Neptunus classes aquilonibus arcet,
 Regis opus, sterilisve diu palus aptaque remis 65
 Vicinas urbes alit et grave sentit aratrum,
 Seu cursum mutavit iniquum frugibus amnis
 Doctus iter melius, mortalia facta peribunt,
 Nedum sermonum stet honos et gratia vivax.
 Multa renascentur quae jam cecidere, cadentque 70
 Quae nunc sunt in honore vocabula, si volet usus,
 Quem penes arbitrium est et jus et norma loquendi.
 Res gestae regumque ducumque et tristia bella
 Quo scribi possent numero monstravit Homerus.
 Versibus impariter junctis querimonia primum, 75
 Post etiam inclusa est voti sententia compos ;
 Quis tamen exiguos elegos emisit auctor,
 Grammatici certant et adhuc sub judice lis est.
 Archilochum proprio rabies armavit iambo ;
 Hunc socci cepere pedem grandesque cothurni, 80
 Alternis aptum sermonibus et populares
 Vincentem strepitus et natum rebus agendis.
 Musa dedit fidibus divos puerosque deorum
 Et pugilem victorem et equum certamine primum
 Et juvenum curas et libera vina referre. 85
 Descriptas servare vices operumque colores
 Cur ego si nequeo ignoroque poëta salutor ?
 Cur nescire pudens prave quam discere malo ?
 Versibus exponi tragicis res comica non vult ;
 Indignatur item privatis ac prope socco 90
 Dignis carminibus narrari coena Thyestae.
 Singula quaeque locum teneant sortita decenter.
 Interdum tamen et vocem comoedia tollit,
 Iratusque Chremes tumido delitigat ore ;
 Et tragicus plerumque dolet sermone pedestri 95
 Telephus et Peleus, quum pauper et exsul uterque
 Projicit ampullas et sesquipedalia verba,

Si curat cor spectantis tetigisse querela.
 Non satis est pulchra esse poëmata ; dulcia sunt
 Et quocumque volent animum auditoris agunto. 100
 Ut ridentibus arident, ita flentibus adsunt
 Humani vultus : si vis me flere dolendum est
 Primum ipsi tibi ; tunc tua me infortunia laedent,
 Telephe vel Peleu : male si mandata loqueris
 Aut dormitabo aut ridebo. Tristia maestum 105
 Vultum verba decent, iratum plena minarum,
 Ludentem lasciva, severum seria dictu.
 Format enim natura prius nos intus ad omnem
 Fortunarum habitum ; juvat aut impellit ad iram,
 Aut ad humum maerore gravi deducit et angit ; 110
 Post effert animi motus interprete lingua.
 Si dicentis erunt fortunis absona dicta
 Romani tollent equites peditesque cachinnum.
 Intererit multum divusne loquatur an heros,
 Maturusne senex an adhuc florente juventa 115
 Fervidus, et matrona potens an sedula nutrix,
 Mercatorne vagus cultorne virentis agelli,
 Colchus an Assyrius, Thebis nutritus an Argis.
 Aut famam sequere aut sibi convenientia finge.
 Scriptor honoratum si forte reponis Achillem, 120
 Impiger, iracundus, inexorabilis, acer,
 Jura neget sibi nata, nihil non arroget armis.
 Sit Medea ferox invictaque, flebilis Ino,
 Perfidus Ixion, Io vaga, tristis Orestes.
 Si quid inexpertum scenae committis et audes 125
 Personam formare novam, servetur ad imum
 Qualis ab incepto processerit, et sibi constet.
 Difficile est proprie communia dicere ; tuque
 Rectius Iliacum carmen deducis in actus,
 Quam si proferres ignota indictaque primus. 130
 Publica materies privati juris erit, si
 Non circa vilem patulumque moraberis orbem,
 Nec verbo verbum curabis reddere fidus

Interpres, nec desilies imitator in arctum
 Unde pedem proferre pudor vetet aut operis lex. 135
 Nec sic incipies, ut scriptor cyclicus olim :
 Fortunam Priami cantabo et nobile bellum. —
 Quid dignum tanto feret hic promissor hiatu ?
 Parturiunt montes, nascetur ridiculus mus.
 Quanto rectius hic, qui nil molitur inepte : 140
 Dic mihi, Musa, virum, captae post tempora Trojae
 Qui mores hominum multorum vidit et urbes. —
 Non fumum ex fulgore sed ex fumo dare lucem
 Cogitat, ut speciosa dehinc miracula promat,
 Antiphaten Scyllamque et cum Cyclope Charybdis ; 145
 Nec reditum Diomedis ab interitu Meleagri,
 Nec gemino bellum Trojanum orditur ab ovo ;
 Semper ad eventum festinat et in medias res
 Non secus ac notas auditorem rapit, et quae
 Desperat tractata nitescere posse relinquit ; 150
 Atque ita mentitur, sic veris falsa remiscet,
 Primo ne medium, medio ne discrepet imum.
 Tu quid ego et populus mecum desideret, audi :
 Si plausoris eges aulaeae manentis et usque
 Sessuri donec cantor, Vos plaudite ! dicat, 155
 Aetatis cujusque notandi sunt tibi mores,
 Mobilibusque decor naturis dandus et annis.
 Reddere qui voces jam scit puer et pede certo
 Signat humum, gestit paribus colludere, et iram
 Colligit ac ponit temere, et mutatur in horas. 160
 Imberbis juvenis tandem custode remoto
 Gaudet equis canibusque et aprici gramine campi,
 Cereus in vitium flecti, monitoribus asper,
 Utilium tardus provisor, prodigus aeris,
 Sublimis cupidusque et amata relinquere pernix. 165
 Conversis studiis aetas animusque virilis
 Quaerit opes et amicitias, inservit honori,
 Commisisse cavet quod mox mutare laboret.
 Multa senem circumveniunt incommoda, vel quod

Quaerit et inventis miser abstinet ac timet uti, 174
 Vel quod res omnes timide gelideque ministrat,
 Dilator, spe longus, iners, avidusque futuri,
 Difficilis, querulus, laudator temporis acti
 Se puero, castigator censorque minorum.
 Multa ferunt anni venientes commoda secum, 175
 Multa recedentes adimunt. Ne forte seniles
 Mandentur juveni partes pueroque viriles,
 Semper in adjunctis aevoque morabimur aptis.
 Aut agitur res in scenis aut acta refertur.
 Segnius irritant animos demissa per aurem, 180
 Quam quae sunt oculis subjecta fidelibus, et quae
 Ipse sibi tradit spectator: non tamen intus
 Digna geri promes in scenam, multaque tolles
 Ex oculis quae mox narret facundia praesens.
 Ne pueros coram populo Medea trucidet, 185
 Aut humana palam coquat exta nefarius Atreus,
 Aut in avem Proone vertatur, Cadmus in anguem.
 Quodcumque ostendis mihi sic incredulus odi.
 Neve minor neu sit quinto productior actu
 Fabula, quae posci vult et spectata reponi; 190
 Nec deus intersit nisi dignus vindice nodus
 Inciderit; nec quarta loqui persona laboret.
 Actoris partes chorus officiumque virile
 Defendat, neu quid medios intercinat actus
 Quod non proposito conducat et haereat apte. 195
 Ille bonis faveatque et consilietur amice,
 Et regat iratos et amet peccare timentes;
 Ille dapes laudet mensae brevis, ille salubrem
 Justitiam legesque et apertis otia portis;
 Ille tegat commissa deosque precetur et oret, 200
 Ut redeat miseris, abeat fortuna superbia.
 Tibia non ut nunc orichalco vincta tubaeque
 Aemula, sed tenuis simplexque foramine pauco
 Adspirare et adesse choris erat utilis atque
 Nondum spissa nimis complere sedilia flatu; 205

Quo sane populus numerabilis, utpote parvus,
 Et frugi castusque verecundusque coibat.
 Postquam coepit agros extendere victor, et urbes
 Latior amplecti murus, vinoque diurno
 Placari Genius festis impune diebus, 270
 Accessit numerisque modisque licentia major;
 Indoctus quid enim saperet liberque laborum
 Rusticus urbano confusus, turpis honesto?
 Sic priscae motumque et luxuriam addidit arti
 Tibicen traxitque vagus per pulpita vestem; 275
 Sic etiam fidibus voces crevere severis,
 Et tulit eloquium insolitum facundia praeceps,
 Utiliumque sagax rerum et divina futuri
 Sortilegis non discrepuit sententia Delphis.
 Carmine qui tragico vilem certavit ob hircum, 280
 Mox etiam agrestes Satyros nudavit, et asper
 Incolumi gravitate jocum tentavit, eo quod
 Illecebris erat et grata novitate morandus
 Spectator, functusque sacris et potus et exlex.
 Verum ita risores, ita commendare dicaces 285
 Conveniet Satyros, ita vertere seria ludo,
 Ne quicumque deus, quicumque adhibebitur heros,
 Regali conspectus in auro nuper et ostro,
 Migret in obscuras humili sermone tabernas,
 Aut, dum vitat humum, nabes et inania capset. 290
 Effutire leves indigna Tragoedia versus,
 Ut festis matrona moveri iussa diebus,
 Intererit Satyris paulum pudibunda protervia.
 Non ego inornata et dominantia nomina solum
 Verbaque, Pisones, Satyrorum scriptor amabo; 295
 Nec sic enitar tragico differre colori
 Ut nihil intersit Davusne loquatur et audax
 Pythias emuneto lucrata Simone talentum,
 An custos famulusque dei Silenus alumni.
 Ex noto fictum carmen sequar, ut sibi quivis
 Speret idem, sudet multum frustraue laboret 300

Ausus idem : tantum series juncturaque pollet,
 Tantum de medio sumptis accedit honoris.
 Silvīs deducti caveant me iudice Fauni,
 Ne velut innati triviis ac paene forenses 245
 Aut nimium teneris juvenentur versibus unquam,
 Aut immunda crepent ignominiosaque dicta :
 Offenduntur enim quibus est equus et pater et res,
 Nec, si quid fricti ciceris probat et nucis emptor,
 Aequis accipiunt animis donantve corona. 250
 Syllaba longa brevi subjecta vocatur iambus,
 Pes citus ; unde etiam trimetris accrescere jussit
 Nomen iambeis, quum senos redderet ictus
 Primus ad extremum similis sibi. Non ita pridem,
 Tardior ut paulo graviorque veniret ad aures, 255
 Spondeos stabiles in jura paterna recepit
 Commodus et patiens, non ut de sede secunda
 Cederet aut quarta socialiter. Hic et in Acci
 Nobilibus trimetris apparet rarus, et Enni
 In scenam missos cum magno pondere versus 260
 Aut operae celeris nimium cura que carentis
 Aut ignoratae premit artis crimine turpi.
 Non quivis videt immodulata poemata iudex,
 Et data Romanis venia est indigna poetis.
 Idcircone vager scribamque licenter ? an omnes 265
 Visuros peccata putem mea, tutus et intra
 Spem veniae cautus ? Vitavi denique culpam,
 Non laudem merui. Vos exemplaria Graeca
 Nocturna versate manu, versate diurna.
 At vestri proavi Plautinos et numeros et 270
 Laudavere sales : nimium patienter utrumque
 Ne dicam stulte mirati, si modo ego et vos
 Scimus inurbanum lepido seponere dicto
 Legitimumque sonum digitis callemus et aure.
 Ignotum tragicæ genus invenisse Camenæ 275
 Dicitur et plaustriis vexisse poemata Thespis,
 Quæ canerent agerentque peruncti faecibus ora.

Post hunc personae pallaeque repertor honestae
 Aeschylus et modicis instravit pulpita tignis
 Et docuit magnumque loqui nitique cothurno. 280
 Successit vetus his comoedia, non sine multa
 Laude ; sed in vitium libertas excidit et vim
 Dignam lege regi : lex est accepta chorusque
 Turpiter obticuit sublato jure nocendi.
 Nil intentatum nostri liquere poëtae, 285
 Nec minimum meruere decus vestigia Graeca
 Ausi deserere et celebrare domestica facta,
 Vel qui praetextas vel qui docuere togatas.
 Nec virtute foret clarisve potentius armis
 Quam lingua Latium, si non offenderet unum 290
 Quemque poëtarum limae labor et mora. Vos, o
 Pompilius sanguis, carmen reprehendite quod non
 Multa dies et multa litura coërcuit, atque
 Perfectum decies non castigavit ad unguem.
 Ingenium misera quia fortunatius arte 295
 Credit et excludit sanos Helicone poëtas
 Democritus, bona pars non unguis ponere curat,
 Non barbam, secreta petit loca, balnea vitat.
 Nanciscetur enim pretium nomenque poëtae,
 Si tribus Anticyris caput insanabile nunquam 300
 Tonsori Licino commiserit. O ego laevus,
 Qui purgor bilem sub verni temporis horam !
 Non alius faceret meliora poemata. Verum
 Nil tanti est. Ergo fungar vice cotis, acutum
 Reddere quae ferrum valet exsors ipsa secandi ; 305
 Munus et officium nil scribens ipse docebo,
 Unde parentur opes, quid alat formetque poëtam ;
 Quid deceat, quid non ; quo virtus, quo ferat error.
 Scribendi recte sapere est et principium et fons :
 Rem tibi Socraticae poterunt ostendere chartae, 310
 Verbaque provisam rem non invita sequentur.
 Qui didicit patriae quid debeat et quid amicis,
 Quo sit amore parens, quo frater amandus et hospes,

Quod sit conscripti, quod iudicis officium, quae
 Partes in bellum missi ducis, ille profecto 371
 Reddere personae scit convenientia cuique.
 Respicere exemplar vitae morumque jubebo
 Doctum imitatorem et vivas hinc ducere voces.
 Interdum speciosa locis morataque recte
 Fabula nullius veneris, sine pondere et arte, 375
 Valdius oblectat populum meliusque moratur
 Quam versus inopes rerum nugaeque canorae.
 Graiis ingenium, Graiis dedit ore rotundo
 Musa loqui, praeter laudem nullius avaris.
 Romani pueri longis rationibus assem 379
 Discunt in partes centum diducere. — Dicat
 Filius Albini : Si de quincunce remota est
 Uncia, quid superat? Poteras dixisse. — Triens. — Eui
 Rem poteris servare tuam. Redit uncia, quid fit? —
 Semis. — At haec animos aerugo et cura peculi 383
 Quum semel imbuerit, speramus carmina fingi
 Posse linenda cedro et levi servanda cupresso?
 Aut prodesse volunt aut delectare poetae,
 Aut simul et jucunda et idonea dicere vitae.
 Quidquid praecipies esto brevis, ut cito dicta 387
 Percipiant animi dociles teneantque fideles :
 Omne supervacuum pleno de pectore manat.
 Ficta voluptatis causa sint proxima veris,
 Nec quodcumque volet poscat sibi fabula credi,
 Neu pransae Lamiae vivum puerum extrahat alvo. 391
 Centuriae seniorum agitant expertia frugis,
 Celsi praetereunt austera poemata Ramnes :
 Omne tulit punctum qui miscuit utile dulci,
 Lectorem delectando pariterque monendo.
 Hic meret aera liber Sostiis ; hic et mare transit 395
 Et longum noto scriptori prorogat aevum.
 Sunt delicta tamen quibus ignovisse velimus :
 Nam neque chorda sonum reddit quem vult manus et mens,
 Poscentique gravem persaepe remittit acutum ;

- Nec semper feriet quodcumque minabitur arcus. 340
 • Verum ubi plura nitent in carmine non ego paucis
 Offendar maculis, quas aut incuria fudit
 Aut humana parum cavit natura. Quid ergo est?
 Ut scriptor si peccat idem librarius usque
 Quamvis est monitus venia caret, ut citharoedus 355
 Ridetur chorda qui semper oberrat eadem,
 Sic mihi qui multum cessat fit Choerilus ille,
 Quem bis terve bonum cum risu miror; et idem
 Indignor quandoque bonus dormitat Homerus; —
 Verum operi longo fas est obrepere somnum. 360
 Ut pictura poësis: erit quae si propius stes
 Te capiat magis, et quaedam si longius abstes:
 Haec amat obscurum, volet haec sub luce videri,
 Judicis argutum quae non formidat acumen;
 Haec placuit semel, haec decies repetita placebit. 365
 O major juvenum, quamvis et voce paterna
 Fingeris ad rectum et per te sapis, hoc tibi dictum
 Tolle memor, cætis medium et tolerabile rebus
 Recte concedi. Consultus juris et actor
 Causarum mediocris abest virtute disertis 370
 Messallae nec scit quantum Cascellius Aulus,
 Sed tamen in pretio est; mediocribus esse poëtis
 Non homines, non di, non concessere columnae.
 Ut gratas inter mensas symphonia discors
 Et crassum unguentum et Sardo cum melle papaver 375
 Offendunt, poterat duci quia coena sine istis;
 Sic animis natum inventumque poëma juvandis,
 Si paulum summo decessit, vergit ad imum.
 Ludere qui nescit campestribus abstinet armis,
 Indoctusque pilæ discive trochive quiescit, 380
 Ne spissæ risum tollant impune coronæ:
 Qui nescit versus tamen audet fingere. Quidni?
 Liber et ingenuus, praesertim census equestrem
 Summam nummorum vitioque remotus ab omni.
 Tu nihil invita dices faciesve Minerva; 385

Id tibi iudicium est, ea mens. Si quid tamen olim
 Scripseris in Maeci descendat iudicis aures
 Et patris et nostras, nonumque prematur in annum,
 Membranis intus positis : delere licebit
 Quod non edideris ; nescit vox missa reverti. 370
 Silvestres homines sacer interpresque deorum
 Caedibus et victu foedo deterruit Orpheus,
 Dictus ob hoc lenire tigres rabidosque leones ;
 Dictus et Amphion, Thebanæ conditor arcis,
 Saxa movere sono testudinis et prece blanda 375
 Ducere quo vellet. Fuit hæc sapientia quondam,
 Publica privatis secernere, sacra profanis,
 Concubitu prohibere vago, dare jura maritis,
 Oppida moliri, leges incidere ligno :
 Sic honor et nomen divinis vatibus atque 400
 Carminibus venit. Post hos insignis Homerus,
 Tyrtæusque mares animos in Martia bella
 Versibus exacuit ; dictæ per carmina sortes,
 Et vitæ monstrata via est ; et gratia regum
 Pieriis tentata modis ; ludusque repertus 405
 Et longorum operum finis : ne forte pudori
 Sit tibi Musæ lyrae sollers et cantor Apollo.
 Natura fieret laudabile carmen an arte
 Quaesitum est ; ego nec studium sine divite vena
 Nec rude quid posset video ingenium : alterius sic 410
 Altera poscit opem res et conjurat amice.
 Qui studet optatam cursu contingere metam
 Multa tulit fecitque puer, sudavit et alsit,
 Abstenuit venere et vino ; qui Pythia cantat
 Tibicen didicit prius extimuitque magistrum. 415
 Nec satis est dixisse : Ego mira poemata pango ;
 Occupet extremum scabies ; mihi turpe relinqui est
 Et quod non didici sane nescire fateri. —
 Ut præco, ad merces turbam qui cogit emendas,
 Assentatores jubet ad lucrum ire poeta 420
 Dives agris, dives positus in fenore nummis.

Si vero est unctum qui recte ponere possit
 Et spondere levi pro paupere et eripere atris
 Litibus implicitum, mirabor si sciet inter-
 Noscere mendacem verumque beatus amicum.
 Tu seu donaris seu quid donare voles cui,
 Nolito ad versus tibi factos ducere plenum
 Laetitiae ; clamabit enim, Pulchre ! bene ! recte !
 Pallescet super his, etiam stillabit amicis
 Ex oculis rorem, saliet, tundet pede terram. 430
 Ut qui conducti plorant in funere dicunt
 Et faciunt prope plura dolentibus ex animo, sic
 Derisor vero plus laudatore movetur.
 Reges dicuntur multis urgere culullis
 Et torquere mero quem perspexisse laborant, 435
 An sit amicitia dignus : si carmina condes
 Nunquam te fallant animi sub vulpe latentes.
 Quintilio si quid recitares, Corrigere sodes
 Hoc, aiebat, et hoc. Melius te posse negares
 Bis terque expertum frustra, delere jubebat 440
 Et male tornatos incudi reddere versus.
 Si defendere delictum quam vertere malles,
 Nullum ultra verbum aut operam insumebat inanem
 Quin sine rivali teque et tua solus amares.
 Vir bonus et prudens versus reprehendet inertes, 445
 Culpabit duos, incompitis adlinet atrum
 Traverso calamo signum, ambitiosa recidet
 Ornamenta, parum claris lucem dare coget,
 Arguet ambigue dictum, mutanda notabit,
 Fiet Aristarchus ; non dicet : Cur ego amicum
 Offendam in nugis ? — Hae nugae seria ducent 450
 In mala derisum semel exceptumque sinistre.
 Ut mala quem scabies aut morbus regius urget
 Aut fanaticus error et iracunda Diana,
 Vesanum tetigisse timent fugiuntque poëtam 455
 Qui sapiunt ; agitant pueri incautique sequuntur.
 Hic, dum sublimis versus ructatur et errat,

Si veluti merulis intentus decedit auceps
 In puteum foveamve, licet, Succurrite, longum
 Clamet, Io cives! non sit qui tollere curet.
 Si curet quis ~~opem~~ ferre et demittere funem,
 Qui scis an prudens huc se projecit atque
 Servari nolit? dicam, Siculique poëtas
 Narrabo interitum. Deus immortalis haberi
 Dum cupit Empedocles, ardentem frigidus Aetnam
 Insiluit. Sit jus liceatque perire poëtis:
 Invitum qui servat idem facit occidenti.
 Nec semel hoc fecit, nec si retractus erit jam
 Fiet homo et ponet famosae mortis amorem.
 Nec satis apparet cur versus factitet, utrum
 Minxerit in patrios cineres, an triste bidental
 Moverit incestus: certe furit ac velut ursus
 Objectos caveae valuit si frangere clathros,
 Indoctum doctumque fugat recitator acerbus;
 Quem vero arripuit tenet occiditque legendo,
 Non missura cutem nisi plena cruoris hirudo.

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NOTES.

LIST OF ABBREVIATIONS.

A., Aeneid.	Hom., Homer.
A. P., Ars Poetica.	Hor., Horace.
A. & S., Andrews and Stoddard's Latin Grammar.	Il., Iliad.
C. (<i>Carmina</i>), Odes.	lit., literal, literally.
Cf. (<i>confer</i>), compare.	M., Metamorphoses.
Con., Conington.	N., Note.
C. S., Carmen Seculare.	Od., Odyssey.
Dillenb., Dillenburg.	Ov., Ovid.
Död., Döderlein.	R., Remark.
E., Eclogue, Epistles.	S., Satires.
Eleg., Elegy.	Sc. (<i>scilicet</i>), supply.
Ep., Epodes.	Sp., Spohn.
Ex., Exception.	Trist., Tristia.
fol., following.	v., vv., verse, verses.
Forb., Forbiger.	Virg., Virgil.
G., Georgica.	Wr., Wagner.
Gr., Harkness's Latin Grammar.	Wch., Wunderlich.
	Z., Zumpt's Latin Grammar.

Abbreviations of grammatical terms, as gen., dat., sing., pres., infin., etc., and many of a miscellaneous character, as B. C., A. U. C., MSS., etc., need no explanation.

THE LIFE OF OVID.

IN the Tenth Elegy of the Fourth Book of his *Tristia*, our poet has himself given us a minute account of his life and fortunes. In other poems, he often speaks of himself, so that there are few writers of ancient times with whose history we are better acquainted. Several biographies of him have come down to us; but they add little of importance to what we thus learn from his own writings.

PUBLIUS OVIDIUS NASO was born of an ancient and noble family, at Sulmo (now Sulmona), in the country of the Peligni, March 20, B. C. 43. At an early age, he was sent to Rome to be educated, and studied with some of the most eminent teachers of the day, among whom he mentions Arellius Fuscus and Porcius Latro. He was designed by his father for the bar, and seems to have made commendable proficiency in the preliminary studies of the profession. The elder Seneca speaks highly of his declamations, and has preserved an extract from one of them. He remarks, however, that Ovid's oratory resembled a *soludum carmen*, and Ovid himself tells us that whatever he attempted to write took the form of verse *sponte sua*. His father endeavored to wean him from this tendency to poetical pursuits, warning him that poetry was the direct road to poverty; but, after a brief struggle against the ruling passion, he yielded to his destiny, abandoned the profession for which he was intended, and devoted himself to the service of the Muses. He mentions several of the leading poets of the day as among the number of his friends at this time; Macer, Propertius, Bassus, and Horace. Virgil and Tibullus, both of whom died when he was but twenty-four, he knew less intimately. He seems to have been most familiar with Propertius, who, like himself, had relinquished forensic for poetical pursuits, and who occasionally read to him his elegies, which naturally excited the admiration and the emulation of the youthful listener. Ovid, like Propertius, had attempted epic poetry; but the failure of his friend in this species of writing, and his brilliant success in elegy, appear to have determined his own hesitating muse. His first published work, the *Amores*, was the result, and the favor with which it was received encouraged him to persevere in the career on which he had entered.

The life of Ovid, like that of most literary men, exhibits few prominent incidents. From himself we learn that he was thrice married. His first marriage took place when he was very young, and was soon dissolved as a low and unworthy connection. His second wife was also divorced, though he makes no charge against her. The third, to whom he seems to have been tenderly attached, remained with him until his banishment, in which she was forbidden by Augustus to accompany him. He studied at Athens, as was customary with the young men of his time. He held the judicial offices of triumvir, of centumvir, and of decemvir. Till his fiftieth year, he continued to reside at Rome, where he had a house near the Capitol. He not only enjoyed the friendship of a large circle of distinguished men, but was honored with the favor of Augustus and the imperial family.

Meanwhile he had given to the world the second edition of the *Amores*; the *Heroides*, in which the most tragic love-stories of ancient legend are versified under the form of epistles; a tragedy, *Medea*, only two lines of which have come down to us, but which was esteemed by contemporary critics as his masterpiece; the *Ars Amatoria*, or *De Arte Amandi*; the *Remedia Amoris*; and some minor poems. He had been engaged for some ten years on his great work, the *Metamorphoses*, which was nearly ready for publication. He had collected the materials for the *Fasti*, a poetical version of the pontifical ritual, and may have made some progress in the composition of that work. While thus engaged, he was suddenly commanded by an imperial edict to transport himself to Tomi, a town on the Euxine, near the mouth of the Danube, on the very frontiers of the empire. A few hours only were allowed him to prepare for the journey which was to remove him forever from his home, his friends, and his family. He was exiled, unheard and unarraigned, and the cause of his banishment was only vaguely indicated by a complaint against the pernicious tendency of the *Ars Amatoria*, which had been published ten years previous. Had he been exiled at the time of its publication, it might not have seemed extraordinary, since the poem tended directly to subvert all those measures for the regulation of public morals which Augustus was taking singular pains to enforce; but Ovid was never molested on the ground of the licentiousness of his writings until an event occurred, which is now hidden in impenetrable mystery, although it is evident that it was no secret at the time. This event was the real ground of the banishment, for which the poem was made the pretext.

It is much easier to show what the offence was not than what it was. "It seems to have been of a nature which Augustus could not venture to declare openly: had it been an offence against public morality, he would have claimed merit for making it the subject of a

public arraignment. Though the sufferer bows to his sentence, and acquiesces discreetly in the charge which he knows to be fictitious, his allusions point plainly to some other cause, well known to Augustus and himself, the possession apparently, and possibly, as he protests, the innocent possession of some fatal secret. The conjectures which have been made regarding it may be readily dismissed as groundless. . . . It seems natural to surmise that Ovid, though no public man himself, got unwittingly implicated in the political intrigues of the time, and suffered as an accomplice in projects, of the scope of which he was perhaps actually unconscious."*

After a night of inexpressible distress, which the poet could never recall without tears, a night spent in taking leave of his wife and of two friends who remained with him to the last, (his daughter was in Africa,) by early morning he was afloat on a tempestuous sea, the gloomy image of his future life on the Getic coast. It was nearly a year before he reached Tomi; but he beguiled the time by writing, several of his pieces having been written on shipboard.

"From the scene of his punishment, on the verge of the inhospitable Dobrudscha, dreary and pestilential now, but then alternating the frosts of the Neva with the fevers of the Niger, the wretched victim poured forth his misery in verses of grace and sweetness, though of little power: he murmured at the loss of every friend and amusement, at the rudeness of the people, and hostility of their savage neighbors, while he shuddered at the sight of the frozen Euxine, or shivered in the agues of the Danubian marshes. A gleam of reviving cheerfulness induced him at more favorable moments to cultivate the hospitality of the natives, and to flatter them by cultivating their language, and even writing verses in it; but neither lamentations nor industry availed to soothe the bitterness of his sorrows, which were only for a moment allayed by anticipations of future celebrity; and he continued in vain to solicit with abject humiliation the compassion of the offended emperor. Though his punishment was not strictly exile (*exilium*), but only the milder form of relegation (*relegatio*), which allowed him to retain his fortune and his citizenship, and admitted the hope of eventual pardon, he never obtained remission of his sentence, though he survived Augustus three years."†

Ovid died, A. D. 18, in the sixtieth year of his age, and the tenth of his exile. His constitution, never robust, gradually gave way under the burden of his sorrows. The severity of the climate, the want of home comforts and of good medical advice, doubtless hastened his decline; but it is probable that this last chapter of the sad story is briefly comprehended in the simple words of one of his biographers: "he died of a broken heart."

* Merivale, *History of the Romans under the Empire*, Vol. IV. p. 260.

† Merivale, *loc. cit.*

The works of Ovid up to the time of his exile have already been enumerated. To these are to be added the five books of elegies called *Tristia*, written during the first four years of his banishment, and the four books of *Epistolæ ex Ponto*, written subsequently, in the same measure as the *Tristia*, and, like that work, made up of descriptions of his afflicted condition and petitions for mercy. There is also a satirical poem called *Ibis*, written in exile, and several other pieces, whose genuineness is more or less doubtful. Of the twelve books of the *Fasti*, only six have come down to us, and some have thought that only six were ever written. The *Metamorphoses*, which the poet burnt on going into exile, was complete in its plan, though it had not received its last touches, and copies of it were already in the hands of friends, through whom it was preserved.

"If Ovid, as a man, was unfortunate, as a poet he cannot be altogether so regarded. He was born at the happiest time for the exhibition of his chief excellence, skill in the mechanical structure of his language. Even in the Julian Age he would scarcely have developed this, nor, if he had, would it have been duly appreciated; and immediately after his decease a new school had arisen. Of the mutual adaptation of his time and his genius he was fully sensible; and he made good use of his opportunities. When we speak, however, of Ovid's elegance as his principal distinction, it is only because his success in this respect is so transcendent. He was, in imaginative power, perhaps, superior to all other Latin poets; and Milton hesitates not to affirm, that, but for the influence of misfortune on his genius, he would have surpassed Virgil in epic achievement. The *Metamorphoses*, though in part indebted to Greek originals for form and material, are yet a marvellous work of fancy. Some of the stories are exuberant with creative force; and the subtle thread which connects the diverse materials in one harmonious and beautiful whole is not less admirable than the structure itself. . . . Ovid was the only writer of eminence who prolonged the golden age of Latin poetry beyond the time of Horace." *

"His various compositions," says another writer, from whom we have already quoted, "comprehend many pieces of unsullied purity and grace, which are still the first pages of antiquity we put into the hands of our children, and among the last on which we turn the retrospect of our own declining years. . . . His amatory poems were principally the work of his earlier years, and the maturity of his powers was devoted sedulously, nor with less felicity, to subjects of wider scope and higher interest." †

* Thompson, *History of Roman Literature*.

† Merivale.

NOTES

ON THE

SELECTIONS FROM OVID.

METAMORPHOSES. Book I.

THE FOUR AGES. [vv. 89-162.] In regard to the number of these Ages, the poets do not agree. Hesiod reckons five, adding the *heroic* after the brazen; Ovid, four; Aratus, three; Virgil (G. I. 125 foll.) and Tibullus mention two. There was also a prophecy that, after the present age is ended, these ages are to repeat themselves in inverse order. See Virg. E. IV.

89. *Prima*—*est*=first began. Gr. 443. 2. A. & S. 205, R. 15 (*b*). *Vindice nullo* = with no magistrate to punish crime. Gr. 431. A. & S. 257, R. 7 (*a*). — 90. *Sponte*. Gr. 134. A. & S. 94. *Reotum*. Gr. 441. A. & S. 205, R. 7 (2). *Colebat*. Gr. 469. II. A. & S. 145, II. 1. — 92. *Aere* = brazen tablets; on which, in early times, the laws were set up for public view. Cf. Virg. A. VI. 622. Gr. 422. 1. 2). A. & S. 254, R. 3. *Supplex turba* = the accused and their friends. — 93. *Erant*. Gr. 461. 1. A. & S. 209, R. 11 & (2). *Tuti*. Gr. 438. 6. A. & S. 205, R. 3. — 94. *Suis* = its native. *Peregrinum* *orbem* = foreign lands. *Viseret*. Gr. 481. II. 1; 491. A. & S. 258. I. 2; 262. — 95. *Pinus*. Gr. 705. III. A. & S. 324. 3. *Undas*. Gr. 435. 1. A. & S. 235 (2). On vv. 94, 95, cf. Virg. E. IV. 32-38. — 96. *Norant*. Gr. 234. 2; 297. 2. A. & S. 162. 7 (*a*); 183, N. 3. — 97. As yet there were no wars. *Fraecipites* = deep. — 98. The *tuba* was straight, and used by infantry; the *cornu*, curved, used by cavalry. *Aeria*. Gr. 396. IV. A. & S. 211, R. 6. — 99. *Erat*. Gr. 463. I. A. & S. 209, R. 12 (3). *Sine* — *usu* = without need of soldiery. — 101. Cf. Virg. G. I. 94. *Immunis* is, literally, free from taxes; here = *nullo cogente*, v. 103. *Rastro*. Gr. 414. 4. A. & S. 247. 3. — 102. *Per se* = spontaneously. *Omnia*. Gr. 441. A. & S. 205, R. 7 (2). — 103. *Contenti*; sc. *homines*. *Cibia*. Gr. 419. IV. A. & S. 244. *Nullo*. Gr. 431; 457. 2. A. & S. 257, R. 7 (*a*); 207, R. 31 (*c*). — 104. *Arbutos foetus* = the fruit of the strawberry-tree (*Arbu-*

tus unedo), which grows wild in Italy. **Montana fraga** = common strawberries, which are abundant on wooded hills. —105. **Corna** = the fruit of the wild cornel-tree. Homer mentions it as the food of swine. Cf. Virg. A. III. 649. **Mora** = blackberries, the fruit of the *rubeta*. **Rubetia**. Gr. 435. 1. A. & S. 235 (2). —106. **Arbore** = the oak, sacred to Jupiter, as the laurel to Apollo, the poplar to Hercules, the olive to Minerva, etc. Gr. 425. A. & S. 242. —107. **Auris**. Gr. 414. 4. A. & S. 247. 3. —108. **Sine semine** = without cultivation. —109. **Fruges**. Gr. 133. 2. A. & S. 94. *So mella*, v. 112. —110. **Neo renovatus ager** = *et ager non renovatus*; i. e. without having been renewed by lying fallow. —112. Cf. Virg. E. IV. 30. **Viridi** = evergreen. —113. **Saturno**. Gr. 431. A. & S. 257. Saturn, the father of Jupiter, Neptune, and Pluto, was driven from his kingdom by his sons, and banished to Tartarus. The golden age was during his reign. Hence Virgil (G. II. 538) calls him *aureus Saturnus*. —114. **Subiit**. The last syllable is lengthened by the *arsis*. Gr. 660. A. & S. 308 (2). —115. **Auro**. Gr. 417. A. & S. 256, R. 1. **Deterior** = worse, with reference to *good*; *pejor*; with reference to *bad*. Gr. 166. A. & S. 126. 1. *Auro* and *aere* for *aurea* and *aenea* (sc. *prole*, or *actate*). —116. **Contraxit**. Gr. 248. 1. A. & S. 171. 1. —117. **Aspondaic line**. Gr. 672. 3. A. & S. 310. I. 1. **Inaequales** = changeable. Cf. *incertis*; Virg. G. I. 115. —118. **Spatia**. Gr. 428. A. & S. 211, R. 6. **Exegit** = completed. Some critics make it = measured, or divided. —119. **Fervoribus**. Gr. 414. 2. A. & S. 247. 1. *So ventis*, v. 120. —120. **Adstricta**, or *astrecta* = congealed. *Adstringere* is used with reference to the cold of Winter, as *solvere* (Cf. Hor. C. I. 4. 1) to the warmth of Spring. **Pependit**, from *pendere*. —121. **Domos**. Gr. 117. 1; 371. 4. 1). A. & S. 89; 233 (3) and N. —123. **Cerealia**. Ceres, the daughter of Saturn and Vesta, first taught men the arts of agriculture and bread-making. See Met. V. 343 foll. and Virg. G. I. 147. *Semina Cerealia* = corn. Cf. Virg. A. I. 177. **Sulcis**. Gr. 422. 1. 2). A. & S. 254, R. 3. —125. The Brazen Age is described very briefly. The poet may have intended to amplify and complete the passage, in the final revision of the work, which he never made. See *Life*. —126. **Ingentia**. Gr. 429. A. & S. 250. 1. **Horrida** = *sacra*. Some explain it as = *horrentia*, bristling. —127. **Ultima**. Gr. 166. A. & S. 126. 1. —129. **Verum**. An adjective used as an abstract noun. Gr. 441. —131. **Insidiae**. Gr. 131. 1. 4). A. & S. 96. **Amor habendi** = love of gain, or covetousness. Cf. Virg. A. III. 56: *auri sacra fames*. Gr. 563. A. & S. 275. III. R. 1. —132. **Ventia**. Gr. 384. II. A. & S. 223. —133. **Steterant** = had stood; i. e. as trees. —134. **Fluctibus**. Gr. 386. A. & S. 224. **Insultavere** = bounded over; i. e. contemptuously. Cf. Hor. C. I. 3. 24. **Tibul-**

lus (I. 3. 37) uses *contemnere* in the same way: *Nondum caeruleas pinus contemnerat undas*. **Carinae**. Gr. 705. III. A. & S. 324. 3. —135. **Lumina**... *aurae*; sc. *sunt* (*communia*). —137. **Begetes**. Gr. 374. 1. A. & S. 234. I. **Debita** = due; i. e. which men have a right to expect as a return for their labor. —138. **Itum est**. Gr. 301. 3. A. & S. 184. 2. —139. **Recondiderat**; sc. *illa* = *terra*. **Stygiis** = *Stygian*; i. e. infernal. The Styx, one of the rivers of the lower world, is often put for the lower world itself. —140. **Irritamenta**. Gr. 363. A. & S. 204 and R. 3. —141. **Ferro**. Gr. 417. A. & S. 256, R. 1. —142. **Prodierat**. Gr. 295. 3; 338. 1. A. & S. 182, R. 3; 196, I. 13. **Utroque** = *auro et ferro*; i. e. *nummis et armis*. Gr. 414. 4. A. & S. 247. 3. —144. **Vivitur**. See on *itum est*, v. 138. **Ex raptō** = by rapine. Gr. 580. A. & S. 162. 22; 247, R. 3. —145. **Quoque**. Gr. 602, III. A. & S. 279. 3 (*d*). —146. **Exitio**. Gr. 386. A. & S. 224. **Vir** = *maritus*. —147. **Aconita**; a poisonous plant, found in Pontus and sometimes in Italy. It is called *lurida* from its effect on the color of its victims. Cf. Virg. G. II. 128. —148. He consults the astrologers to find out how soon his father will die. **Patrios**. Gr. 398. 2. A. & S. 211, R. 4 (*a*). On *ante diem* cf. Virg. A. IV. 697. —150. **Ultima**. See on v. 127. Gr. 443. 2. A. & S. 205, R. 15 (*β*). **Coelestum**. Gr. 158. 3. A. & S. 114, Ex. 3. **Astraea**; the goddess of justice, who was driven from the earth by the impiety of the iron age, and became the constellation *Virgo* in the zodiac. Cf. on Virg. E. IV. 6. —151. **Foret**. Gr. 297. III. 2; 311. 5; 489. A. & S. 154, R. 3; 198. 8; 262, R. 5. **Terris**. See on *auro*, v. 115. —152. **Affectasse**. Gr. 234; 551. I. A. & S. 162. 7. (*a*); 272. **Ferunt**. Gr. 367. 2. 2). A. & S. 209, R. 2. (2). **Gigantas**. Gr. 98. A. & S. 85. Ex. 2. The Giants were the sons of Earth, who, at the instigation of their mother, attacked the Gods in their own abode, to avenge the overthrow of the Titans. —153. **Congestos**. Gr. 579. A. & S. 274. 3. (*β*). —155. **Fulmine**. Gr. 431. A. & S. 257. **Ossae**. Gr. 385. 4. A. & S. 224, R. 2. Olympus, Ossa, and Pelion are mountains of Thessaly. Cf. on Virg. G. I. 281, 282. —156. **Sua mole**; i. e. the mountains which they themselves had heaped up. **Jacerent**. Gr. 518. II. A. & S. 263, R. 2. —158. **Animasse**. See on *affectasse*, v. 152. —159. **Ne** + *manerent* = lest no remnant of that race of hers should survive. Gr. 491. A. & S. 262, R. 5. —160. **Sed et illa propagō** = But that race also. —161. **Superum**. Gr. 45. 5. 4); 441. 3. A. & S. 53; 205, R. 7. —162. **Scires** — *natos* = *Scires eos* (referring to *propagō*) *e sanguine natos esse*. Gr. 486. 4; 551. I. A. & S. 260, R. 2; 272.

THE TRANSFORMATION OF LYCAON. [vv. 163-243.]

This table is introduced in illustration of the impious and blood-

thirsty character of the race sprung from the blood of the Giants. — 163. *Pater Saturnius* = Jupiter, the son of Saturn. See on v. 113. *Aros*; sc. *coeli*. — 164. *Facto . . . recenti* = since the deed was recent. Gr. 431. A. & S. 257, R. 7 (a). The order of translation is, *Et referens* (= calling to mind) *foeda convivia Lycaoniae* (Gr. 398. 2. A. & S. 211, R. 4) *mensae nondum vulgatae, facto recenti, concipit animo iras ingentes et dignas Jove*, etc. Gr. 419. IV. A. & S. 244. — 167. *Tenuit* = *retinuit*. — 169. *Laota*; used as a noun in apposition with *nomen*. For its gender, see Gr. 35. III. 2. A. & S. 34. 3 & 4; for the construction, Gr. 363. A. & S. 204, R. 8 (c), where a similar expression is explained. *Candora*. Gr. 414. 2. A. & S. 247. 1. — 170. *Hac*; sc. *via*. *Superis*. See second ref. on v. 161. On the case, Gr. 387. A. & S. 226. *Tonantis* = the Thunderer; i. e. Jupiter. — 171. *Dextra laevaque*; sc. *manu*. — 172. *Celebrantur* = are thronged; as the vestibules of the houses of the Roman patricians by the crowds of their clients. The *dii nobiles* here are the higher of the two classes of Roman gods, the *dii majorum gentium* and the *dii minorum gentium*. The latter are the *plebs* of v. 173. — 173. *Locia*. Gr. 429. A. & S. 250. 1. *So loco*, v. 178. *A fronte* = in the front. — 174. *Penates* = *domos*; literally, household gods. — 175. *Detur*. Gr. 503. III. A. & S. 261. 2. — 176. *Timeam*. Gr. 486. 1. A. & S. 260, R. 4. *Dixisse*. Gr. 542. 2. A. & S. 268, R. 2. *Palatia*; the *palace* of Augustus on the *Palatine* hill. — 177. *Recessu*. Gr. 422. 1. 2). A. & S. 254, R. 3. — 178. *Ipsae* = Jupiter. *Sceptro*. Gr. 419. II. A. & S. 245. II. 1. — 180. *Cum*. Gr. 187. 2. A. & S. 241, R. 1. 182. *Magis anxius*; sc. *quam nunc*. — 183. *Tempestate*. Gr. 426. A. & S. 253. The order of translation is, *qua quisque anguipedum parabat injicere centum brachia captivo coelo*. *Captivo* is used "by anticipation," and = which they *hoped* to seize. For the case of *coelo* see Gr. 386. A. & S. 224. — 185. *Erat*. Gr. 516. I. A. & S. 263. 2 (4). — 186. *Corpore*; a collective noun; as, in English, a *body* of men. — 187. *Mihi*. Gr. 388. I. A. & S. 225. III. *Nereus*; a sea-god, here put for the sea itself. He was the son of Oceanus and Terra, and had fifty daughters called *Nereides*. *Orbem*. Gr. 371. 4. 2). A. & S. 233. — 188. *Perdendum est*. Gr. 229. A. & S. 162. 15. *So recidendum est*, v. 191. *Flumina infera* = the Styx. See on v. 139 and cf. Virg. A. VI. 323, 324. — 189. *Luco*. See on *recessu*, v. 177. — 190. *Tentata*. Gr. 551. I. A. & S. 272 and 270, R. 3. — 191. *Ense*. Gr. 414. 4. A. & S. 247. 3. *Trahatur* = should be infected. Gr. 491. A. & S. 262, R. 5. — 192. *Mihi*. Gr. 387. A. & S. 226. *Semidei* = literally, half-gods; "heroes," intermediate between gods and men. *Nymphae*; female deities of low rank and of several classes, the Nereids (see on v. 187), the Naiads, Dryads, Oreads, etc. — 193.

Faunisque Satyrique = Fauns and Satyrs, rural deities, having the ears, legs, and feet of goats, and the rest of the body human. **Silvanus**. *Silvanus* (from *silva*) was the god of the woods. The name is here plural, instead of the usual singular form. The last syllable of *Faunisque* is lengthened by the *arsis*. See on v. 114. The line is *spondaic*. See on v. 117. — **194. Dignamur honore**. Gr. 520; 419. V. 2. A. & S. 244, R. 1. — **195. Sinamus**. Gr. 486. III.; 551. II. 1. A. & S. 260. II.; 273. 4. — **196. Fore**. Gr. 297. III.; 551. I. A. & S. 154, R. 3; 272, and R. 6. — **197. Mihi**. Gr. 384. II. A. & S. 223. — **198. Struxerit**. Gr. 517. I. A. & S. 263. 5. **Peritate**. Gr. 429. A. & S. 250. 1. — **199. Ausum** = him who had dared. Gr. 221. 2; 272. 3. A. & S. 142. 2; 162. 17. — **200. Deposcut**; sc. *ad supplicium*. Gr. 254. 5. A. & S. 163, E. 1. **Saevit** = *saevit* = *saevit*. Gr. 234. 1. A. & S. 162. 7 (d). So *mollit*, v. 229. — **201. Sanguine Caesareo**. Some commentators refer this to the assassination of Julius Caesar; others, to some conspiracy against Augustus. On *Caesareo*, see Gr. 398. 2. A. & S. 211, R. 4. — **204. Tibi**. Gr. 391. 1. A. & S. 222, R. 1. So *Jovi*, v. 205. **Tuorum**. Gr. 441. 1. A. & S. 205, R. 7. N. 1. — **205. Qui**. Gr. 453. A. & S. 206 (17). — **210. Admissum** = crime. *Sit*. Gr. 525. A. & S. 265. So *sit*, v. 214. — **212. Quam**. Gr. 551. II. A. & S. 271, R. 4. **Olympo**. Gr. 422. 2. A. & S. 255, R. 3 (b). — **214. Longa mora est . . . enumerare** = it is tedious to tell. **Noxae** = of crime. Gr. 396. III. 2. 3 (3). A. & S. 212, R. 3 and (b). — **216. Maenala, Cyllene, Lycaei**; mountains in Arcadia. **Transieram**. Gr. 234. A. & S. 162. 7 (b). **Latebria**. Gr. 414. 2. A. & S. 247. 1. — **217. Pineta**. Gr. 317. 2. A. & S. 100. 7. — **218. Arcados**; adjective with *tyranni*. Gr. 68. 2. A. & S. 68. 1. The use of the word here is an instance of *prolepsis* (anticipation), since Arcadia took its name from Arcas, the grandson of Lycaon. — **219. Traherent**. Gr. 518. I. A. & S. 263. 5, R. 2. On *Ingridior*, see Gr. 467. III. A. & S. 259. 1 (a). — **220. Venisse**. Gr. 551. I. 3. A. & S. 272. N. 1. — **221. Irridet** = derides; here transitive. Gr. 371. 3. A. & S. 232 (2). — **222. Deus hic . . . an sit mortalis** = whether he is a god or a mortal. Gr. 526. II. 2. A. & S. 265, R. 2. **Discrimine** = test. — **224. Nocte**. Gr. 426. A. & S. 253, and N. 1. — **225. Illi**. Gr. 385. A. & S. 223, R. 2. — **226. Hoc**. Gr. 419. IV. A. & S. 244. **Molossa**. The *Molossi* were a people of Epirus. — **228. Atque ita** = *quo facto*, or *postea*. — **229. Mollit**. See on v. 200. — **230. Quos . . . mensis**. Gr. 386. 1. A. & S. 224. N. 1. **Simul** = *simul ac*. **Vindice flamma** = with avenging flame; i. e. lighting. **Penates**. The household gods were responsible for what was done in the house. — **233. Exululat** = howls forth. *Ex* is intensive here. **Ab ipso**; i. e. from his own ferocious nature. Hence

also *solitas*, in next line. — 235. *Vertitur* = he turns (himself). The word is used reflexively, like the *middle* voice in Greek. *Sanguinea*. Gr. 414. 2. A. & S. 247. 1 (2). — 236. *Abeunt* = *mutantur*. — 238. *Est* (sc. *ei*) = he has. — 239. *Idem* = *iidem*. — 241. *Non . . una* = not one alone. *Perire*. Gr. 552. 3. A. & S. 244. R. 2 (b) and 270, R. 1 (b). — 240. *Erinnys*. The Furies were Alecto, Megaera, and Tisiphone. They were employed by the gods to punish the impious, both on the earth and in the lower world. — 242. *Jurasse*. See on v. 152. Gr. 551. I. A. & S. 272, N. 1. *Putes*. Gr. 486. I. A. & S. 260. II. *Dent*. Gr. 487. A. & S. 260, R. 6. *Ocius*. Gr. 444. I. A. & S. 122, R. 3. — 243. *Sententia*; sc. *mea*.

THE DELUGE AND THE STORY OF DEUCALION AND PYRRHA. [vv. 244–415.] — 244. *Probant*. Gr. 461. I. A. & S. 209, R. 11. *Frement*; sc. *ei*. Gr. 386. I. A. & S. 224, N. 1. — 245. *Partes* = *implent* = fulfil their part by assent; an allusion to the Roman senate. — 246. *Dolori*. Gr. 390. I. A. & S. 227. — 247. *Sit futura*. Gr. 481. III. 1.; 525. A. & S. 260, R. 7 (2); 265. *Mortalibus*. Gr. 399. 5. 3). A. & S. 250. 2 (1). — 249. *Peria*. Gr. 384. II. A. & S. 223. *Paret*. See on *sit*, v. 247. — 250. *Sibi . . ourae*. See on *dolori*, v. 246. *Fore* depends on the *verbum dicendi* implied in *vetat*. Gr. 530. II. 1. A. & S. 270, R. 2 (b). — 251. *Trepidare vetat*. Gr. 551. II. 1. A. & S. 273, 2 (a). — 252. *Populo*. Gr. 391. A. & S. 222, R. 1. *Origine mira* = of miraculous origin. — 253. *Erat . . sparsurus*. Gr. 228. A. & S. 162. 14. — 254. *Sacer* = sacred; because it is the home of the gods. — 255. *Conciperet*. Gr. 492. 4. 1). A. & S. 262, R. 7. *Axis*; for heaven itself. — 256. *Esse*. The clause, *affore*, etc., is the subject of *esse*. Gr. 551. I. 3. A. & S. 239, R. 4; 272, N. 1. *Esse in fatis* = that it is fated; i. e. the Fates had decreed. The three Fates, or *Parcae*, were the supreme arbiters of the destinies, not only of men, but of the gods themselves. Even Jupiter must submit to them. Their names were Clotho, Lachesis, and Atropos. — 258. *Ardeat*. Gr. 501. I. A. & S. 264. 6 and N. 1. *Laboret* = shall perish. — 259. *Cyclopum*. The *Cyclopes* were the workmen of Vulcan, (see on v. 5,) and made the thunderbolts of Jupiter. Cf. Virgil, A. III. 569 foll. and Horace, C. I. 4. 7. — 261. *Perdere* is in apposition with *poena*. Gr. 553. II. A. & S. 204, R. 9; 273, N. 9, where this use of the infin. should be added. — 262. *Aeolis . . antris* = in the caves of Aeolus. The Aeolian (now Lipari) islands, near Sicily, were the abode of the winds, over whom Aeolus was king. Cf. Virg. A. I. 52 foll. *Aquilonem* = the north wind; which, in Italy, generally brings dry weather. Cf. v. 328. — 263. *Indnotas*; sc. *coelo*. — 264. *Notum* = the south wind; which brings rain. — 265.

Vultum. Gr. 380. A. & S. 234. II. and R. 1. — **266. Capilla.** Gr. 422. 2. A. & S. 255, R. 3 (b). — **267. Fronte;** poetic abl. of place. See on v. 92. **Sinusque** = and the folds of his robe. — **270. Junonia.** Juno was the sister and wife of Jupiter, and the queen of heaven. Iris, daughter of Thaumas (whence she is called *Thaumasias*) and Electra, was the goddess of the rainbow, and the attendant and messenger of Juno. **Colorea.** Gr. 374. 7. A. & S. 234, R. 1 (a). — **271. Concipit** = draws up. **Nubibus.** Gr. 386. 1. A. & S. 224, N. 1. — **272. Colonia.** Gr. 398. 5. A. & S. 211, R. 5 (1). — **274. Coelo.** See on v. 226. — **275. Frater** = Neptune, brother of Jupiter, and god of the sea. See on v. 113. — **277. Hortamine.** Gr. 419. I. A. & S. 245. I. — **278. Utendum;** sc. *michi*. Gr. 301. 2; 388. I. A. & S. 184. 3; 225. III. and R. 1. — **279. Domos** = fountains. The source of the stream was the home of the river-god. **Mole** = literally, the dam or barrier; here, whatever confines or restrains the river. — **280. Fluminibus.** Gr. 386. 1. A. & S. 224. **Totas — habenas** = give loose reins. — **281. Fontibus.** Gr. 398. 5. A. & S. 211, R. 5 (1). — **282. Volvuntur.** See on *vertitur*, v. 235. — **286. Satis** = crops. — **287. Penetralla;** the inmost part of the house, the shrine of the Penates; here = temples. **Sacris** = the images of the gods. — **288. Qua.** Gr. 190. 1 & 2. A. & S. 137, R. (3). **Mansit.** Gr. 508. A. & S. 261, R. 1. — **289. Malo.** Gr. 385. A. & S. 223, R. 2. — **290. Pressas** = submerged. — **292. Erat.** Gr. 462. 2. A. & S. 209, R. 9. Some editions have *erant*. **Ponto.** Gr. 386. 2. A. & S. 226, R. 2. — **293. Hic;** sc. *homo*. **Cymba;** poetic abl. of place. See on v. 92. — **294. Ducit** = plies. **Ararat.** Gr. 234. A. & S. 162. 7 (a). — **296. Summa.** Gr. 441. 6. A. & S. 205, R. 17. — **297. Figitur.** See on *mansit*, v. 288. — **302. Nereides.** See on v. 192. — **303. Ramia.** Gr. 386. A. & S. 224. **Agitata.** See on *congestos*, v. 153. — **305. Fulminis;** a common metaphor in descriptions of the boar. **Apro.** Gr. 385. A. & S. 223, R. 2. So *quibus*. v. 311. — **307. Terris.** Gr. 431. A. & S. 257. **Possit.** Gr. 486. III. A. & S. 264, R. 3. — **311. Pars;** sc. *hominum*. — **312. Inopi victu** = by want of food. — **313. Aonios** (sc. *arvos*) = Aonia, or Bocotia, a district of Greece, N. W. from Attica. **Oetaeis** = Thessalian; Oeta being a mountain range of Thessaly. **Phocis,** a district lying west of Bocotia, on the Corinthian gulf. The prose order is, *Phocis, terra ferax, dum terra fuit, Aonios ab Oetaeis arvis separat*. — **314. Tempore.** Gr. 426. 2. — **316. Verticibus.** Gr. 428. A. & S. 211, R. 6. — **317. Nomine.** Gr. 429. A. & S. 250. 1. Parnasus, or Parnassus, was sacred to Apollo and the Muses. — **318. Deucalion;** son of Prometheus, and King of Phthia, in Thessaly. — **319. Consorte tori;** his wife Pyrrha, daughter of

Epimetheus and Pandora. — 320. *Corycoidas* = Corycian; from a cave in Parnasus. *Numina*; sc. *cetera*. — 321. *Themis*. Gr. 93. 2. A. & S. 80 and Ex. 2. Themis, the daughter of Coelus and Terra, was the goddess of right, or justice, and held the Delphic oracle (*tunc oracula tenebat*) as the successor of Terra and previous to Apollo. *Oracla*; syncopated form of *oracula*. — 322. *Ilio* = Deucalion. Gr. 417. A. & S. 256. 2. So *illa* (= *Pyrrha*) in next line. *Aequi*. Gr. 399. 2. 1; 441. A. & S. 205, R. 7 (2); 213. — 324. *Stagnare* = to be overflowed. Gr. 551. I. A. & S. 272. So *superesse*. — 325. Ovid is fond of repetitions like this. *Unum*; sc. *hominem*. — 326. *Unam*; sc. *feminam*. — 328. *Nimbis*. Gr. 431. A. & S. 257. So *telo*, v. 330, and *signo*, v. 334. — *Aquilone*. Gr. 414. 4. A. & S. 247. 3. — 329. *Aethera*. Gr. 93. 1. A. & S. 80, R. So *aëra*, v. 337. — 330. *Telo* = *tridente*. See v. 283. — 331. *Pelagi*. Gr. 47. II. A. & S. 51. — 332. *Humeros*. Gr. 380. A. & S. 234. II. *Innato murice* = with native purple. *Murex*, a shell-fish from which a purple dye was obtained. — 333. *Tritona* = Triton, son of Neptune and Amphitrite, and herald of the sea-gods. *Conchas*. Gr. 386. A. & S. 224. — 334. *Inspirare*. Gr. 551. II. 1. A. & S. 273. 2 (d). — 335. *III*. Gr. 388. 3. A. & S. 225. II. — 336. *In—imo* = which increases in width from the end of the cone; i. e. the mouth-piece. On *imo*, see Gr. 441. 6. A. & S. 205, R. 17. — 337. *Concepit aëra* = has received the air; has been blown. — 338. *Voce replet* = fills with its blast. *Sub—Phoebo* = under each Phoebus; i. e. from the east to the west. Phoebus (the Bright) is the title of Apollo as the Sun-god. — 339. *Tuno quoque* refers back to v. 281; as they had then obeyed, so now also. *Del*. Gr. 669. II. A. & S. 306. — 340. *Cecinit receptus* = sounded the retreat. — 341. *Undis*. Gr. 388. 3. A. & S. 225. II. The waves are *personified*. — 342. *Quibus*. Gr. 445. 8. A. & S. 206 (3). *Omnes*; sc. *undis*. — 345. *Undis*. Gr. 431. A. & S. 257. — 346. *Diem*. Gr. 120. A. & S. 90. 1. N. *Nudata*; sc. *aquis*, not *foliis*; as shown by *fronde* in next line. Some, however, make *fronde* = *ramis*. — 348. *Redditus* . . . *erat* = had reappeared. *Apertum*; sc. *esse*. Gr. 551. I. A. & S. 272. — 349. *Terras*, subject, *silentia*, object, of *agere*. — 351. *O soror, o conjux*; i. e. thou who art my all. — 352. *Patruelis origo*. See on vv. 318, 319. Prometheus and Epimetheus were sons of Japetus. — 353. *Deinde* is here, as often in verse, a dissyllable. See on *dei*, v. 339. — 354, 355. *Terrarum* . . . *turba* = the whole population of the earth. — 356, 357. *Hæc—satis* = we have not yet sufficiently certain assurance of our lives. — 358. *Tibi*. Gr. 387; 204. 1. A. & S. 226 and R. 2. *Si* . . . *erepta fulsces*. Gr. 510. A. & S. 261. 1. So *haberet*, v. 361. — 359. *Animi*. Gr.

396. III. 2. 3), (3). A. & S. 212, R. 3. — 360. *Possem*. Gr. 486. II. A. & S. 260, R. 5. *Quo—doleret* ? = who would console you in your grief? Gr. 431. A. & S. 257. — 361, 362. See on v. 325. — 363. *O utinam*. Gr. 669. I. 2. A. & S. 305 (1). *Possem*. Gr. 488. 1 & 2. A. & S. 263. 1 & R. *Paternis artibus* = by my father's art; as my father, Prometheus, made men of clay, and animated them with fire stolen from heaven. — 364. *Terrae*. See on *conchas*, v. 333. — 366. *Visum*; *sc. est*. — 367. *Plauit* (*sc. iis*) = it pleased them; they resolved. — 368. *Sortes* = oracle. — 369. *Cephalidas*; Greek form of the acc. pl. 3d decl. See Gr. 98. A. & S. 85, Ex. 2, which apply to adjectives as well as nouns. The Cephissus, or Cephissus, was the chief river of Phocis, flowing past Parnassus and Delphi. There was a large river of the same name in Attica, and several of less note in other parts of Greece. *Undae*. Gr. 386. 3. A. & S. 233 (3). — 370. *Ut—secantes* = which, though not yet clear, were flowing in their wonted channel. — 371. *Inde* = *ex Cephalis*. *Libatos—liquores* = they had sprinkled the consecrated waters; as an act of purification before entering the Temple. — 372. *Vestibus*. Gr. 386. 1. A. & S. 224. — 373. *Deae* = Themis. See v. 321. — 374. *Pallebant* = were foul. *Pallere* is used of any unnatural, sickly color. — 376. *Humi* = on the ground. Gr. 424. 2. A. & S. 221, R. 3. — 378. *Remollescent*. Gr. 508. A. & S. 261, R. 1. — 379. *Dio*. Gr. 237. A. & S. 162. 4. *Themis*. Gr. 94. 1. A. & S. 81, R. — 380. *Sit*. Gr. 525. A. & S. 265. *Fer*. See on *di*; v. 379. *Mernis* = ruined. *Rebus* = fortunes. Gr. 384. II. A. & S. 223. — 381. *Templo*. Gr. 422. 2. A. & S. 255, R. 3 (b). — 383. *Parentis* limits *assa*. — 385. *Prior*. Gr. 443. 2. A. & S. 205, R. 15 (b). *Jussis*. Gr. 385. A. & S. 223, R. 2. — 386. *Det*. Gr. 493. 2. A. & S. 262, R. 4. — 387. *Jactati*. See on *congestas*, v. 153. — 388. *Caeois—latebris* = involved in dark mystery. — 390. *Promethiadea*. Gr. 316. A. & S. 100. 1 (a) and (b). So *Epimethida*, on which see also Gr. 93. 1. A. & S. 80. I. — 391. *Aut fallax—nobis* = either my penetration is at fault. *Nobis*, for *mihi*. Gr. 387. A. & S. 226. — 394. *Dioi*. Gr. 551. I. A. & S. 272. — 395. *Augurio* = interpretation, explanation. *Titania* = Pyrrha, who was the granddaughter of Japetus, one of the Titans. *Mota est*. Gr. 516. I. A. & S. 263. 2 (4). — 396. *Spes—est* = but her hope is mingled with fear. — 397. *Monitis*. See on *jussis*, v. 385. *Quid*. Gr. 380. 2. A. & S. 232 (3). — 399. *Sua post vestigia* = *post terga sua*. — 400. *Credat*. Gr. 486. II. A. & S. 260, R. 5. *Nisi—vetustas* = if antiquity were not witness for it; i. e. if it had not been believed for ages. On *sic*, see Gr. 509. A. & S. 261, R. 3. — 402. *Mora* = gradually; after a time. *Ducere formam* = to take shape; to assume a new

form. — 403. *Illis*; dat. with *contigit*. — 404-407. *Ut — signis*. The English order is, *Ut quaedam forma hominis potest videri, non sic manifesta, sed uti coepta de marmore, non scitis exacta, simillimaque rudibus signis*. Cf. v. 370. *De marmore coepta* = just begun in marble. *Simillima*. Gr. 163. 2. A. & S. 125. 2. *Signis* = *statuis*. Gr. 391. 1. A. & S. 222. R. 1. — 407, 408. *Quae — uicem* = whatever part of them was moist with any fluid and earthy, was changed into flesh; literally, for the use of the body. *Corpus* = *cava*. *Versa est*; sc. *ea pars*. — 410. *Vena* = the vein in the stone. — 411. *Spatio*. See on *tempore*, v. 314. *Numino*. Gr. 414. 2. A. & S. 249. II. — 412. *Faciem — virilem* = took the form of men. — 413. *Et — jactu* = and woman (the female race) was restored by the throwing of the woman; i. e. from the stones thrown by Pyrrha. — 414. *Inde — sumus*; imitated from Virgil, G. I. 63. *Laborum*. Gr. 399. 2. 1). A. & S. 213. — 415. *Simus*. Gr. 525. A. & S. 265. *Origine*. Gr. 425. 3. 1). A. & S. 246.

METAMORPHOSES. Book II.

THE STORY OF PHAËTHON. — Phaëthon was the son of Phoebus, or Apollo, and the nymph Clymene, the daughter of Oceanus. His divine origin having been called in question by Epaphus, the son of Jupiter and Io, he appeals to his mother, who, after assuring him that he is the son of Phoebus, advises him to go to the god himself for proof of the truth of her story. He sets out at once, and Ovid here tells us the result of his visit to his father.

1. *Columnia*. Gr. 429. A. & S. 250. I. — 2. *Pyropo*. Pliny makes the *pyropus* an alloy of copper and gold. *Flammas imitans* is a literal translation of its Greek name. — 3. The prose order is, *Cujus fastigia summa ebur nitidum tenebat*. *Cujus* refers to *regia*. — 5. *Mulciber* = Vulcan, the Roman god of fire, identified with the Greek *Hephaistos*, son of Jupiter and Juno, or, according to later traditions, of Juno alone. His father, in a fit of anger, kicked him out of heaven, and after falling a whole day, he alighted on the island of Lemnos, which became his favorite abode. Other volcanic islands also, as Lipara, Imbros, and Sicily, are called his abodes, or workshops. Homer places his workshop in a splendid palace on Olympus. The palaces of all the gods were built by him, and the ancient poets abound in descriptions of marvellous and beautiful things which he made for gods and men. — The ancients derived the name *Mulciber* from *mulcere*, to soften, and *ferrum*, iron. — 6. *Caesarat*. Gr.

234. A. & S. 162. 7 (a) — 7. **Orbi**. Gr. 386. A. & S. 224. — 8. **Tritona**. See on I. 333. — 9. **Protea**. Proteus, the son of Oceanus and Tethys, kept the flocks of Neptune. He had the gift of prophecy and the power of changing himself into any shape; and he was famous for taking advantage of the latter, to avoid being compelled to exercise the former. Homer places his residence in the island Pharos; Virgil, in Carpathos, between Crete and Rhodes. Hence, Milton (*Comus*) calls Proteus "the Carpathian wizard." — 10. **Aegaeona**. Aegaeon is here a sea-god. Homer identifies him with Briareus, the hundred-handed son of Uranus. In the earliest legends, he and his brothers assist Zeus (Jupiter) in his war with the Titans; in some of the later ones, he is one of the giants who attacked Olympus. See I. 152 foll. *Prementem terga = insidentem tergis*. — 11. **Dorida**. Doris was the daughter of Oceanus and Tethys, and the wife of Nereus. See on I. 187. For the form of the word, see Gr. 93. 1. A. & S. 80. I. **Natas** = the Nereids, the fifty daughters of Nereus and Doris. **Videntur**. Gr. 461. 1. A. & S. 209, R. 11. — 12. **Mole** = a rock. **Virides**, like *caeruleos* (v. 8), is a frequent epithet of the sea-gods. **Siccare** and **vehī**, like *nare*, depend on *videntur*. — 13. **Omnibus**. Gr. 387. A. & S. 226. Supply *est*. — 14. **Qualem**; sc. *faciem*. **Decet**. Gr. 556. I. A. & S. 229, R. 7 (fine print), and 269, R. 2. — 18. **Signa** = signs of the Zodiac. **Foribus**. Gr. 133; 422. 1. 2). A. & S. 94; 254, R. 3. — 19. **Simul** = *simul ac*, as often in poetry. **Clymeneia proles** = the son of Clymene. — 20. **Dubitati**; since his paternity had been questioned by Epaphus. — 21. **Vultus**; pl. for sing. *vultum*, as often in Ovid. — 25. **Dies**, **Mensis**, etc., are not divinities, but mere personifications of the divisions of time, introduced by the poet as attendants upon the Sun. So *Horae* here seem to be the *hours*, and not, as usual, the *seasons*, which are separately mentioned and described in vv. 26–30. — 27. **Florente** = flowery. — 30. **Capillos**. Gr. 380. A. & S. 234. II. — 31. **Loco medius** = in the centre. Gr. 429. A. & S. 250. I. **Novitate**. Gr. 414. 2. A. & S. 247. 1 (2). — 33. **Quaeque**. The *que* does not belong to the address of Phoebus, but to the narration: *Et ait: quae, etc. Tibi*. See on *omnibus*, v. 13. **Arce**. See on *foribus*, v. 18. — 34. **Parenti**. Gr. 388. I. A. & S. 225. III. — 36. **Si das**. Gr. 508. A. & S. 261, R. 1. — 37. **Falsa** . . . *sub imagine* = under a false pretence. — 38. **Propago**. Gr. 362. A. & S. 210. — 39. **Credar**. Gr. 500. A. & S. 264. 5. **Animis**. Gr. 425. A. & S. 242. — 42. **Amplexu**. Gr. 431. A. & S. 257. So *me*, v. 45. **Negari**. See on *perire*, I. 240. — 43. **Veros** . . . *edidit ortus* = has declared your true paternity. — 44. **Quoque** = and that. **Dubites**. Gr. 490; 497. A. & S. 262 and R. 9. — 45, 46. **Promissi** — **palus** = Let the stream (i. e.

the Styx), by which the gods swear, be witness of the promise! Cf. Virgil A. VI. 323: *Stygiamque paludem, Di cuius jurare timeant et fallere numen*. *Dia*. See on v. 34. — *Oonlia*. Gr. 391. A. & S. 222. 3. — *49. Poenituit*. Gr. 556. I. A. & S. 215, R. and 229, R. 6. *Jurasse* = *juravisse*. — *51. Tua*; sc. *voce*. My promise has been proved rash by your request. *Idoeret*. Gr. 488. 1 and 2. A. & S. 263. 1 and R. — *52. Dare*. Gr. 556. I. A. & S. 269, R. 2. So *dissuadere*, next line. *Negarem*. Gr. 493. 2. A. & S. 262, R. 4. — *54. Viribus*. Gr. 384. 1. A. & S. 223. So *annis*, next line. *Istia*. Gr. 450. A. & S. 207, R. 25. — *55. Munera* is to be joined with *magna* as well as with the relative clause. — *56. Non est mortale* (sc. *id*) = is not for mortals; i. e. is beyond mortal powers. — *57. Superia*. Gr. 387. A. & S. 226. — *58. Placeat* — *licebit* = Let each (of the gods) think what he pleases of himself; i. e. I care not what the other gods flatter themselves they can do; no one but I can drive the chariot of the sun. On *placeat*, see Gr. 493. 2. A. & S. 262, R. 4. — *59. Axe* = *curru*. — *60. Me*. See on *amplexu*, v. 42. — *62. Agat*. Gr. 485. A. & S. 260, R. 4. *Jove*. Gr. 417. A. & S. 256. 2. — *63. Prima*. Gr. 441. 6. A. & S. 205, R. 17. So *medio*, next line, and *ultima*, v. 67. — *64. Enituntur* = climb up. *Altissima*; sc. *via*. *Coelo*. Gr. 422. 1. 2). A. & S. 254, R. 3. — *65. Ipsi*. Gr. 452. A. & S. 207, R. 28. *Mihl*. Gr. 390. II. 2. A. & S. 227, R. 4. — *66. Fit*. Gr. 549. A. & S. 209, R. 3 (5). *Pectus*, sc. *meum*. Gr. 447. A. & S. 207, R. 36 (c). — *67. Modicamine certo* = "a firm rein." Gr. 419. III. A. & S. 250. 2 (2). — *68. Subjectis* = lying below. — *69. In praeceps* = headlong. On *ferar*, see Gr. 492. 4. 1. A. & S. 262, R. 7. *Tethys*; the wife of Oceanus, and the greatest of the sea-goddesses. — *70. Adde quod*. Gr. 554. IV. A. & S. 273, N. 8. *Assidua* — *vertigine* = is hurried round with continual whirl. — *71. Celerique volumine* = with swift revolution. — *72. Cetera*; sc. *sidera*. The sphere of the heavens, with the stars, revolves from west to east, while the sun makes his way in the opposite direction (*nitur in adversum* and *contrarius cochor*), from east to west. — *73. Orbi*. Gr. 391. A. & S. 222, R. 1. — *74, 75. Finge* = suppose (like *fac*). Gr. 558. IV. 2. A. & S. 273, N. 3. *Poterisne* — *axis* = Can you resist the revolution of the heaven, so that its swift motion shall not bear you away? The critics generally either do not explain the passage, or make *axis* = *currus*. Haupt explains *citus axis* as "*die Schnelligkeit der sich umdrehenden Himmelsaxe*," the swiftness of the revolving axis of the heavens, which seems to us the only possible meaning. *Auferat*. Gr. 491. A. & S. 262, R. 5. — *77. Concupias*. Gr. 486. I. A. & S. 260, R. 4. *Donis*. Gr. 429. A. & S. 250. 2 (1). — *78. Easque*. Gr. 551. I. A. & S. 272. — *Formas ferarum*; i. e. the

constellations of the zodiac, eight of which represent animals. See vv. 80-83. — 79. *Teneas*. Gr. 516. II. A. & S. 262, R. 2. — *Adversari* (sc. *tibi*) = fronting you. The head of Taurus is turned to the east. 80. *Haemoniosque arcus* = the Haemonian bow; i. e. Sagittarius. Chiron, the Centaur, of Thessaly (or *Haemonia*), was changed into this constellation, according to some legends. — 83. *Scorpion*. Gr. 46. I. A. & S. 54. *Aliter* = in the opposite direction. — 84. *Tibi*. Gr. 398. 5. A. & S. 222, R. 8, N. *Ignibus*. Gr. 414. 2. A. & S. 247. 1. — 85. *Ore*. Gr. 422. 2. A. & S. 242. — 86. *In promptu* = easy. — 87. *Ilabenis*. Gr. 385. A. & S. 223, R. 2. — 88. *Sim*. Gr. 491. A. & S. 262. *So credas*, v. 90. — 89. *Dum resque* = *et dum res*. — 91. *Timendo* = by my fears for you. Gr. 566. I. A. & S. 275, R. 4. — 92. *Esse*. Gr. 549. 4. A. & S. 271, R. 2. — 93. *Posses*. Gr. 488. 1 and 2. A. & S. 263. 1 and R. — 94. *Deprendere* = *cognoscere*. — 98. *Nomine*. Gr. 429. A. & S. 250. 1. — 100. *Ignare*. Cf. *nescius*, v. 58. — 101. *Ne*. Gr. 538. 1 and 2. A. & S. 267, R. 1. *Undas*. Gr. 371. 3. A. & S. 232 (2). See on v. 46. — 103. *Diotia*. See on v. 87. *Ille* = Phaethon. — 104. *Cupidine currus* = with desire for the chariot. — 105. *Qua* = *quatenus*. — 106. *Vulcania*. Gr. 398. 2. A. & S. 211, R. 4. See on v. 5. *Munera*. Gr. 363. A. & S. 204. — 107. *Summae rotas* = of the rim of the wheel. Gr. 441. 6. A. & S. 205, R. 17. — 108. *Radiatorum ordo* = the range of spokes. — 109. *Ez ordine* = in order. — 111. *Magnanimus* = ambitious, aspiring. — 114, 115. *Agmina cogit* and *ocelli statione* are metaphors drawn from military life. *Novissimus* = last. Cf. *novissimum agmen* (Caes.) = the rear. — 116-118. *Pater* . . . *Titan* = Phoebeus. Helios, or Sol, the god of the sun, was the son of the Titan Hyperion, and hence is often called Titan. Later, he became identified with Phoebeus, or Apollo; but it was not until after the time of Virgil that the identification was completely carried out, and Apollo was said to drive the chariot of the sun. For similar separation of nominatives, see Virgil, A. I. 195, 196, 411, 412, 717, 718; II. 403, 404; IV. 91, 92, etc. *Extremae* = fading. *Jungere*. Gr. 551. II. 1 and 2. A. & S. 273. 2, N. 4 (a) and (b). *Horia*. See on v. 87. — 119. *Celeres* = *celeriter*. Gr. 443. 2. A. & S. 205, R. 15 (a). *Vomentes*; with *quadrupes*. — 120. *Succo*. Gr. 148. 3. 2; 399. 5. 3). A. & S. 105, R. 1; 213, R. 5 (3). *Præsepibus*. Gr. 145; 422. 2. A. & S. 99; 255, R. 3 (b). — 121. *Frena*. 143. 2. A. & S. 92. 5. — 123. *Rapidae* = *flammae* = made it (his face) able to endure the fierce flame. Gr. 399. 2. 1). A. & S. 213, R. 1 (2). On *rapidae*, cf. Virg. G. I. 92. — 124. *Comae*. Gr. 386. 1. A. & S. 224, N. 1. *Luctus*. Gr. 399. 2. 2). A. & S. 213, R. 1 (3). — 125. *Pectora*. Gr. 422. 2. A. & S. 255,

R. 3 (β). —126. *Potes*. Gr. 508 and 2. A. & S. 261, R. 1. *Montia*. See on v. 87. So *stimulis*, next line. —127. *Parce stimulis* = spare the whip. *Loris* = *frenis*. Gr. 419. I. A. & S. 245. I. —128. *Inhibere*. Gr. 549. I. A. & S. 209 (5). —129 —132. *Directos* is opposed to *obliquum*. The *five direct circles* are the equator, the tropics, and the polar circles; the *oblique path* is the ecliptic, which, cutting the equator and touching the tropics on either side, is *zonarum trium contentus fine*, confined within the boundaries of three zones, i. e. the torrid and the two temperate. Cf. Virg. G. I. 238. *Junotam* — *Arcton* = the north pole. See on I. 262. *Arcton* is, literally, the constellation of the Bear (*Ursa Major* or *Minor*), near the north pole. For the form, see Gr. 46. I. A. & S. 54. —133. *Hac*; sc. *parte* = in this direction; i. e. along the ecliptic. *Sit*. Gr. 488. II. A. & S. 260, R. 6. —134. *Ferant*. Gr. 489. A. & S. 262. —135. *Nec — currum* = neither drive too low, nor urge the chariot through the uppermost air. On *summum*, see Gr. 441. 6. A. & S. 205, R. 17. *Aethera*. Gr. 93. I. A. & S. 80, R. —136, 137. *Altius* = too high. Gr. 444. I. A. & S. 122, R. 3. So *inferius* = too low. —138. *Dexterior*; sc. *rota*. Gr. 163. I. A. & S. 125. 4. *Declinet*. See on *sit*, v. 133. So *ducat*, next line. *Anguem* = the Snake or Dragon, the constellation *Draco*, which winds between the Bears. Cf. III. 45 and Virg. G. I. 244. —139. *Aram* = the Altar, a constellation in the southern hemisphere, near *Scorpio*. It is called *pressam*, because, in northern latitudes, it is never seen far above the horizon. —140. *Inter — tene* (sc. *cursum*) = hold your course between the two. —141. *Juvet*. Gr. 500. A. & S. 264 and 5. So *consulat*. —142. *Hesperio — metas* = the goal fixed on the western shore; i. e. of the Atlantic, where day and night in turn finish their course. —143. *Libera nobis* = permitted me. Gr. 391. I. A. & S. 222, R. 1. —144. *Poscimur* = I am called for; I must go. *Aurora* was the goddess of the dawn, daughter of *Hyperion* and *Thia*, or, according to Ovid, of *Pallas*. She announced the coming of the sun to the gods as well as to mortals. —146, 147. *Tibi*. Gr. 398. 5. A. & S. 222, R. 8, N. *Consilium* and *ouribus*. Gr. 419. I. A. & S. 245. I. *Sedibus*. Gr. 386. A. & S. 224. —149. *Spectes*. Gr. 500. A. & S. 264. I (β). *Sine* = permit. Gr. 551. II. I. A. & S. 273. 4. —150. *Levem*. Cf. v. 161. *Corpora*. Gr. 414. 2. A. & S. 247. I (1). —152. *Grates agit = gratias agit*. The former is the more solemn, and therefore more poetical, expression. *Inde*; i. e. from the chariot. —153, 154. The names of the horses are Greek: *Pyroëis*, or *Pyros*, the *fiery* one; *Eous*, the *early* (from *Eos*, dawn); *Aethon*, the *burning*; and *Phlegon*, the *flaming*. —155. *Repagula* = the barriers, which were placed to keep the horses from starting before the proper time. —156. *Tethya*.

See on v. 69. **Nepotis** = Phaëthon. Clymene was the daughter of Tethys. — 157. **Repulit**. Gr. 669. V. A. & S. 307, 2 (1) and (2). **Facta = mundi** = full scope of the boundless heavens was allowed them. — 158. **Corripuere viam** = sped on their way. Cf. Virg. A. I. 418. **Aëra**; a Greek form. See on *aethera*, v. 135. — 160. **Isdem** = *iisdem*. Gr. p. 61, foot note, and 669. II. A. & S. 306. I (1). — 161. **Nec — possent** = and not such as they could feel. Gr. 501. I. A. & S. 264. 1 (a) and (b). — 162. **Jugum = currus**. **Gravitate**. Gr. 419. III. A. & S. 250 (2). — 163. **Utque** = and as; 'correlative to *sic*, v. 165. **Iusto — pondere**. Gr. 352. 4. A. & S. 202. I. 2. — 164. **Levitare**; with *instabiles*. See on *corpore*, v. 150. — 165. **Onere**. Gr. 399. 5. 3). A. & S. 250. 2. **In aëra**. Some editions have *in aëre*. — 166. **Inani**; sc. *currui*. Gr. 399. 1. A. & S. 222, R. 1. — 167, 168. **Tritum spatium** = the beaten path. **Quo prius** (sc. *currabant*) = in which they ran before. — 169, 170. **Flectat and sit**. Gr. 525. A. & S. 265. **Solat and imperet**. Gr. 509. A. & S. 261, R. 3. — 171, 172. **Triones** (or *Septem triones*) = the Oxen, seven bright stars in the constellation *Ursa Major*, known also as "Charles's Wain" (cf. the ancient *Plaustra*) and "the Dipper." Here, as in Virg. A. I. 744, the two Bears may be meant. **Vetito . . . aequore**. Juno asked Oceanus and Tethys not to allow Callisto, who had been changed into the constellation *Ursa Major*, to set in the sea. Cf. Virg. G. I. 246. — 173. **Quaeque . . . Serpens** = and the Dragon, which, etc. See on v. 138. **Polo**. See on *inani*, v. 166. — 174. **Frigore pigra** = sluggish with cold. **Ull**. Gr. 391. A. & S. 222, R. 1 (c). — 176. **Boote**; literally, *the driver of oxen* (see on v. 171), a constellation near *Ursa Major*, also called *Arcturus* and *Arctophylax*, the *guard of the Bear*. It is now known as Bootes, and its brightest star as Arcturus. On *fugisse*, see Gr. 551. I. A. & S. 272. — 177. **Tardus** = slow; because near the pole and therefore describing a smaller circle about it. **Plaustra** = the *Triones*. See on v. 171. — On *eras*, see Gr. 516. II. 3. A. & S. 263. 2 (2). — 178. **Aethere**. Gr. 434. 1. A. & S. 242, R. 1. — 179. **Penitus penitusque jacentes** = lying far, far below. The repetition is emphatic. — 182. **Mallet** = he would rather. Gr. 486. I. A. & S. 261, R. 4. — 183. **Cognosse**. Gr. 234. 2. A. & S. 162. 7 (a). **Piget**; sc. *cum*. Gr. 410. 6. A. & S. 215, R. **Valuisse rogando** = to have prevailed by his entreaties. Gr. 566. I. A. & S. 275, R. 4. — 184. **Merops**; sc. *filius*. Gr. 397. 1 (1). A. & S. 211, R. 7 (1). Merops was the husband of Clymene, and king of the Ethiopians. **Didi** = to be called. Gr. 551. II. 1. A. & S. 271, R. 4. — 185. **Praecipiti** = *rapido*; literally, headlong. **Pinus** = *navis*. Cf. I. 95. **Cui**. Gr. 384. A. & S. 223 and N. — 186. **Quam** refers to *pinus*. **Votis**; i. e. of the pilot (*rector*) or the sailors. — 187.

Faciat. Gr. 486. II. A. & S. 260, R. 5. **Multum coeli.** Gr. 396. III. 2. 3) (3). A. & S. 212, R. 3. — 189, 190. **Modo ... interdum** = *modo ... modo* = now ... now. Gr. 360. I. A. & S. 277, R. 2. **Quos — est** = which it is not permitted him to reach; literally, not fated for him. — 191. **Agat.** Gr. 525. A. & S. 265. — 192. **Novit** = knows. Gr. 297. I. 2. A. & S. 183, N. 3. — 193. **Vario** = diversified (with constellations). **Miracula** = monsters; the *simulacra* of the next line.

195. **Concavat** = *curvat*. — 196. **Scorpios** = the Scorpion, one of the constellations of the zodiac. See on v. 78 and v. 83. — 197. At first, the Scorpion occupied the space of two constellations; later, the place held by its claws was assigned to *Libra*. Cf. Virg. G. I. 32–35. — 199. **Cuspide**; sc. *caudae*. Gr. 414. 4. A. & S. 247. 3. — 200. **Mentia.** Gr. 399. 2. 2) (3). A. & S. 213, R. 1 (3). — 201. **Summo.** Gr. 441. 6. A. & S. 205, R. 17. **Tergo.** Gr. 422. 1. 2). A. & S. 254, R. 3. — 202. **Exspatiantur** = they leave the road. **Nulla.** Gr. 431; 457. 2. A. & S. 257; 207, R. 31 (c). — 205. **Stellis.** See on *ramis*, I. 302. — 206. **Summa**; sc. *loca*. So *deoliva*, a rare form for *declivia*. So above, v. 19, *acclivus* for the usual *acclivis*. — 208, 209. **Luna** = Diana, the sister of Phoebus and goddess of the moon, who drives her chariot round the earth in a smaller circle, and who wonders now to see her brother's horses running below (*inferius*) her own. **Suis**; sc. *equis*. Gr. 417. A. & S. 256. 2. **Currere.** Gr. 551. III. A. & S. 273, N. 7. **Fraternos.** Gr. 398. 2. A. & S. 211, R. 4 (a). — 210. **Ut quaeque altissima** = according as each (part) is highest. — 211. **Agit rimas** = it cracks. **Sucia.** Gr. 431. A. & S. 257. — 213. **Damna.** Gr. 384. II. A. & S. 223, N. — 215. **Gentes** = *terras*, or, as some explain it, *tribes* with the *nations* (*populis*) of which they form a part. — 217–226. In this list of mountains there is no regard to geographical order. The Greek forms of most of the names are given. **Athos**; a mountain of Macedonia, now Monte Santo. **Taurus Cilix**; a great range in Asia, a portion of which borders on Cilicia. **Tmolus**; in Lydia. Cf. Virg. G. I. 56. **Oete**; on the southern boundary of Thessaly. **Idæ**; in the vicinity of Troy. **Helicon**; in Boeotia, sacred to the Muses; hence *Virgineus*. **Haemos**; in Thrace, not yet called *Oeagrian*, from Orpheus, son of Oeager. See Book XI. **Aetne**; in Sicily, which now burns in *immensum*, i. e. furiously, and *geminatis ignibus*, with redoubled fires. **Parnassus**. See on I. 316. **Eryx**; in Sicily. Cf. Virg. A. V. 759. **Cynthus**; in the island of Delos. **Othrys**; in Thessaly. **Rhodope**; in Thrace, covered with perpetual snows. **Mimas**; in Ionia. **Dindyma**; in Phrygia, on the frontiers of Galatia. **Mycalæ**; on the coast of Ionia, with a city of the same name. **Cithaeron**; in Boco-

ta, sacred to Bacchus, Jupiter, and the Muses; hence *natus ad sacra*. Cf. Virg. A. IV. 303. **Soythiae**; the general name given by the poets to the cold regions to the north, little known to the Greeks and Romans. **Caucasus**; a mountain chain between the Euxine and Caspian seas. Cf. Virg. A. IV. 367. **Ossa** and **Olympus**. See on I. 154. **Pindus**; a range between Thessaly and Epirus. **Alpes** and **Apenninus** are the Alps and Apennines as known to us. On *ma*, v. 224, see Gr. 449. 2. A. & S. 208 (7) (a). On *ambobus*, v. 225, see Gr. 417. A. & S. 256. 2. V. 226 is a *spondaic* line. Gr. 672. 3. A. & S. 310. I. 1. — **228. Neo sustinet** = nor can he bear. — **231. Cineres** = ashes; **favillam** = hot ashes. — **233. Quoque — sit** = and whither he is going or where he is. Gr. 525. A. & S. 265. — **234. Arbitrio** = at the will. Gr. 414. 2. A. & S. 249. II. — **235. 236. Corpora summa** = the surface of their bodies. Gr. 441. 6. A. & S. 205, R. 17. **Traxisse** = acquired. Gr. 551. I. A. & S. 272. — **237. Libye** = Libya, or the African desert. **Humoribus**. Gr. 431. A. & S. 257. So *sanguine*, v. 235 above. **Aestu**. Gr. 414. A. & S. 247. — **238. Passis** = dishevelled; from *pandere*. — **239. Quaerit — Diroen** = Boeotia misses Dirce; a fountain near Thebes. — **240. Argos**; sc. *quaerit*. Argos is here put for Argolis, of which it was the chief city. **Amymone**; a fountain near Lerna, in Argos. **Ephyre**; sc. *quaerit*; the old name of Corinth. The fountain *Pirene*, sacred to the Muses, had its source on the mountain (*Acrocorinthus*) which served as the citadel of Corinth. — **241. Neo — ripas** = nor do even the broad rivers; literally, those which have obtained by lot banks far apart. **Loeo**. Gr. 429. A. & S. 250. 1. — **242. Tanais**; now the Don. — **243 — 253. Peneos**; in Thessaly. **Senex**; since the river-gods are generally represented as aged in appearance. **Caicus**; in Mysia, called *Teuthranteus* from Mount Teuthras, where it rises. **Ismenos**; in Boeotia. **Erymanthus**; in Arcadia, flowing past the city *Psopis*. **Xanthus**; near Troy. **Iterum**; because destined to be set on fire by Vulcan, during the Trojan war. **Lycormas**; in Aetolia, afterwards called *Evenus*. **Maeandros**; rising in Phrygia and flowing between Lydia and Caria, famous for its windings. Hence our word *meander*. **Melas**; one of several rivers of the name in one of several districts called *Mygdonia*, it is hard to decide which. **Eurotas**; in Laconia, emptying into the sea near the promontory of *Taenarus*. **Euphrates**; the well-known river of Mesopotamia. **Orontes**; in Syria. **Thermodon**; in Pontus, flowing into the Euxine. **Ganges**; in India. **Phasis**; in Colchis. **Ister**; the Danube. **Alpheos**; in Elis. The **Spercheos** was in Thessaly. **Tagus**; in Spain. **Caystro** = the *Cayster*, in Lydia, or *Maconia*, famous for its swans. Cf. Virg. G. I. 383 foll. V. 247 is *spondaic*, the last syllable of *Taenarius* being

lengthened by the *arsis*. *Celebrabant*, v. 252, = frequented, thronged, [Haupt. Cf. I. 172] or, as generally translated, made resound. — 254-259. Nilus = the Nile. *Extremum*. See on *summa*, v. 235. *Quod adhuc latet*; and this has been true even down to our own day. Cf. Horace, C. IV. 14. 45: *fontium qui celat origines, Nilus*; and Tibullus, I. 7. 24: *Nile pater, quamvis possum te dicere causam, Antiquibus in terris, occuluisse caput* † *Valles*. Gr. 363. A. & S. 204. *Ismaros* = Thracian (rivers), from *Ismarus*, a mountain of Thrace, near the *Strymon* and *Hebrus*. *Hesperiosque* — *Padumque* = and the rivers of the west, the Rhine, Rhone, and Po. *Cui* = to which river; i. e. to Rome built on its banks. *Rerum potentia* = the sovereignty of the world. *Thybrin* = *Tiberim*, the Tiber; the Greek form, as the more poetical. Gr. 93. 2. A. & S. 80. II. — 260. *Tartara*; sing. *Tartarus*. Gr. 141. A. & S. 92. 1. *Rimā*. 414. 4. A. & S. 247. 3. — 261. *Regem* = Pluto, the king of the lower world. See on I. 113. *Conjugo* = Proserpina. See Book V. — 263. *Pontus*. Gr. 362. 2. 1). A. & S. 210. — 264. *Existunt* = *emergunt*. *Sparvas* = *augent* = increase the number of islands. The *Cyclades*, a cluster of islands in the Aegean sea, are put for islands in general. — 265. *Ima* (sc. *loca*) = the bottom. — 267. *Summo* . . . *profundo* = on the surface of the deep. See on v. 235. — 268, 269. *Nerea* . . . *Doridaque*. See on v. 11. *Lata* *lance*. Gr. 551. I. A. & S. 272, N. 1. — 270. *Aquila*. Gr. 422. 2. A. & S. 242. — 272. *Ponta*. Gr. 414. 4. A. & S. 249. I. 274. *In* . . . *viscera*. The accusative is used because *considerant* includes the idea of *retiring into*, as well as *hiding*. 275. *Collo*. Gr. 434. 2. A. & S. 241, R. 1. 276. *Tremore*. Gr. 414. 3. A. & S. 247. 2. So *voca*, v. 278. — 277. *Infra* = *inferius*. — 279-281. *Si placet hoc meruique* = if this seems good (to thee) and I have deserved it. Gr. 508. A. & S. 261, R. 1. *Quid*. Gr. 380. 2. A. & S. 232 (3). *Deum*. Gr. 45. 5. 4); 396. III. 2. 3) (2). A. & S. 53; 212, R. 2 (3). *Idceat*. Gr. 488. I. A. & S. 260, R. 6. *Perituræ*; sc. *mihi*. Gr. 385. A. & S. 223, R. 2. *Viribus*. 414. 2. A. & S. 247. 1 (2). So *igne*. *Perire*. Gr. 545. 2. 2); 549. A. & S. 269, R. 2 and R. 5. *Auctore* = by its author; i. e. by the thought of the greatness of its author. — 285, 286. *Hocne* — *refers* = Is *this* the reward, *this* the recompense you give, etc. — 287. *Anno*. Gr. 378. 1. A. & S. 236. — 288, 289. *Alimenta*. Gr. 363. A. & S. 204. On *pecori*, *generi*, and *vobis*, see Gr. 284. II. A. & S. 223. — 290. *Pao* = suppose. Gr. 237; 558. IV. 2. A. & S. 162. 4; 273, N. 3. *Undae*; sc. *meruerunt*. — 291. *Frater*; sc. *meus* = Neptune. *Sortes*; when the three brothers divided the world among themselves by lot. See on I. 113. — 293. *Quod* — *gratia* = but if regard neither for your brother nor for me. *Fratria*. Gr. 396. II. A. & S. 211 and

B. 2. Mæa. Gr. 398. 3. A. & S. 211, R. 3^(c). **Tangit**=*movea*. Gr. 508 and 2. A. & S. 261, R. 1.—**294. Coeli.** Gr. 406. 1. A. & S. 215 (1). **Utrumque**; *sc. polum.* Gr. 371. 4. 2). A. & S. 233 (3).—**295. Vitiaverit**=*violaverit*, which is the reading of some editors. Gr. 508. A. & S. 261, R. 1.—**296. Atlas**; a high mountain in Africa, whose top was said to support the heavens. Cf. Virg. A. IV. 246. Its introduction here is an anachronism, for the transformation of Atlas (see IV. 657) had not yet taken place. **Laborat**=is hard pressed.—**298. Persunt.** See on v. 295.—**299. Chaos antiquum**; i. e. the chaotic confusion previous to the creation of the world. **Flammia.** Gr. 425. 2. 2.) A. & S. 242.—**300. Superest.** See on v. 295. **Rerum summæ**=for the universe; literally, for the totality of things. Gr. 384. 1. A. & S. 223.—**303. Manibus**=to the *Manes*; i. e. the lower world. Gr. 391. 1. A. & S. 222, R. 1. For *ritulit*, see on *repulit*, v. 157.—**304. Pater**=Jupiter. **Superos**=the gods. **Ipsam**=Phoebe.—**305. Perat.** Gr. 509 and 533. 3. A. & S. 261. 2.—**306. Interitura**; *sc. esse.* Gr. 228. A. & S. 162. 14. **Summam**=*arcem*=ascending, he seeks the topmost point of heaven.—**307. Terris.** Gr. 386. 1. A. & S. 224, N. 1.—**309. Posset.** Gr. 501. 1. A. & S. 264. 7. So *dimitteret*, next line.—**310. Coelo.** Gr. 422. 2. A. & S. 255, R. 3 (b).—**311. Libratum** . . . *ab aure*; i. e. poised in his upraised hand before hurling it.—**312. Animaque**=*rotisque.* Gr. 425; 704. 1. 2. A. & S. 242; 323. 1 (2).—**313. Ignibus.** Gr. 414. 4. A. & S. 247. 3.—**314. Saktu.** Gr. 431. A. & S. 257. So *flamma*, v. 319.—**315. Jugo.** Gr. 425. A. & S. 242.—**316. Temone.** Gr. 425. A. & S. 251.—**320. Tractu**=train. Gr. 414. 3. A. & S. 247. 2.—**322. Cecidit.** Gr. 515. III. A. & S. 263. 2 (4). **Cecidisse.** Gr. 551. I. A. & S. 272. **Videri.** Gr. 552. A. & S. 271.—**323. Orbe**=part of the earth. Gr. 422. 1. 2). A. & S. 254, R. 3.—**324. Eridanus**=the *Padus*, or Po. See v. 258. Some have supposed it to be the Rhine. See on Virg. G. I. 482.—**325. Naidæ**=*Naiades*; the Naiads, or water-nymphs. **Hesperia**=western, or Italian. The Greek poets called Italy *Hesperia*, or the western land. See on Virg. A. I. 569.—**372. Auriga.** Gr. 363. A. & S. 204.—**328. Tenuit.** Gr. 508. A. & S. 261, R. 1. So *credimus*, v. 330. **Magnis** is emphatic.—**329. Luotu.** Gr. 414. 2. A. & S. 247. 1.—**331. Isse**; for *ivisse*=*præterisse.* Gr. 551. I. A. & S. 272.—**335. Minus.** Gr. 380. A. & S. 234. II. So *pectora*, v. 341. **Percensuit**=*pererravit.* **Orbem.** Gr. 371. 4. 1). A. & S. 233 (3).—**337. Reperit.** See on I. 157. **Tamen**=indeed. **Ripa.** See on v. 323.—**338. Loco.** Gr. 386. A. & S. 224.—**339. Aperto**=*nudo.*—**340. Heliades**=the daughters of Helios, or Phoebe, sisters of Phaëthon. **Inania**=

non profutura. **Morti** = *mortuo*. Gr. 391. 1. A. & S. 222, R. 1. — **341. Munera**. Gr. 363. A. & S. 204. **Palmia**. Gr. 414. 4. A. & S. 247. 3. — **342. Auditurum**. Gr. 573; 577. A. & S. 274, R. 6 (b). — **343. Adsternuntur** = prostrate themselves upon; used reflexively, like the *middle voice* in Greek. — **344. Luna** — **orbem**; i.e. four months had passed. — **345. Mora**. Gr. 414. 2. A. & S. 249. II. — **346. Quia**. Gr. 187. 1. A. & S. 136, R. 2. **Phaethusa**; the feminine form of *Phaëthon*. — **347. Maxima**; sc. *natu*. Gr. 168. 3. A. & S. 126, R. 1. **Vellet**. Gr. 518. II. 1. A. & S. 263, R. 2. **Terrae**. Gr. 424. 3. 2). A. & S. 221, R. 3 (4). Some critics make it a dative. Gr. 384. 2. 1). A. & S. 225. IV., R. 2. **348. Diriguisse**. Gr. 551. III. A. & S. 273, N. 7. — **349. Lampetie**; from a Greek verb, meaning to *shine*. — **350. Tertia**; sc. *soror*. Her name was *Phoebe*; or, according to some authorities, *Aegle*, or *Pasiphaë*. **Pararet**. See on *vellet*, v. 347. — **351. Teneri**; sc. *dolet*. See on v. 348. — **352. Ramos**. Gr. 362. A. & S. 210. — **353. Ea**. Gr. 371. 3. 1). A. & S. 232 (2). — **356. Faciat**. Gr. 486. II. A. & S. 260, R. 5. **Trahat**. Gr. 486. III. A. & S. 260. II. **Impetus** = impulse. — **357. Bat**. Gr. 509. A. & S. 261. 2. So *jungat*. — **358. Truncia**. Gr. 425. 2. 2). A. & S. 242, or 251. So *manibus*, next line. — **361. Parce** = forbear. — **363. Novissima** = the last. — **364. Stillata**; here passive. **Sole**. Gr. 414. 2. 2). A. & S. 248. II. — **365. Electra** = amber. **Amnis**; i.e. the Eridanus. — **366. Nuribus** = women. **Gestanda** = to be worn; i.e. as necklaces, bracelets, etc. — **367. Monstro** = prodigy. See on v. 338. **Proles Sthenelele** = the son of Stheneleus. **Cygnus**; or *Cycnus*, as often written. — **369. Menta**. Gr. 429. A. & S. 250. I. **Propior**; sc. *tibi*. — **370. Ligurum**; in the northwestern part of Italy. — **371. Imperio**. Gr. 431. A. & S. 257. — **372. Sororibus** = by his sisters; who had been transformed into trees, as just related. — **373. Viro**. Gr. 398. 5. A. & S. 211, R. 5 (1). — **374. Dissimulant** = *obtegent, celant*. — **375. Junotura** = a web; i.e. the skin between the toes of the swan. — **376. Os**; accusative. **Rostrum**; nominative. — **377. Jovi** = *aëri*, as often. Cf. Virg. G. I. 418; II. 419, and Hor. C. I. 1. 25. — **378. Ignis** = *fulminis*. Gr. 399. 2. 2). A. & S. 213, R. 1 (3). — **380. Colat**. Gr. 500. 1. A. & S. 264. 5. **Flammis**. Gr. 391. 1. A. & S. 222, R. 1. — **381. Squalidus** = clothed in mourning; sorrowing. — **382. Decoria**. See on v. 378. **Deficit**. Gr. 518. 3. A. & S. 263. 5. *Deficit orbem* = is eclipsed; literally, forsakes (or, fails) the world. — **384. Luotibus**. See on v. 338. — **385. Officiumque negat** = and refuses his service. — **387. Mihi**. Gr. 388. II. A. & S. 225. II. **Laborum**. Gr. 410. III. A. & S. 215. — **388. Agat**. Gr. 488. II. A. & S. 260, R. 6. So in v. 390. — **389. Est**. See on *tenet*,

v. 338. *Posse*. Gr. 545. 2. 1) A. & S. 239, R. 2. — 391. *Orbatura patres*; a bitter sarcasm. *Ponat*. Gr. 491. A. & S. 262, and R. 1. — 393. *Meruisse*; sc. *cum*. Gr. 545. 2. 3); 453. 2. A. & S. 206 (4). *Rexerit*. Gr. 501. I. A. & S. 264. 1. — 395. *Velit*. Gr. 492. 3. A. & S. 262. The *neve* serves to connect *circumstant* with *rogant*, and *rogant* with *velit*; and they beg that he will *not*, etc. *Rebus*. See on v. 307. So *precibus*, v. 397. — 396. *Voce*. Gr. 414. 3. A. & S. 247. 2. — 397. *Regaliter* = *more regis*. — 398. *Terrore*. Gr. 414. 2. A. & S. 247. 1. — 399. *Dolens* = *propter dolorem*. *Stimulo et verbere*. Gr. 414. 4. A. & S. 247. 3. — 400. *Natum*; i. e. *mortem nati*. *Illis*. See on v. 307.

METAMORPHOSES. Book III.

THE STORY OF CADMUS AND THE DRAGON. [vv. 1-130.]

1. *Deus* = Jupiter, who, under the disguise of a bull, had carried *Europa*, the daughter of Agenor, king of Phœnicia, from her native country to Crete. *Imagine*. Gr. 431. A. & S. 257. So *orbe*, v. 6. — 2. *Se*; sc. *esse Jovem*. *Dictæa* = Cretan; from the mountain *Dictæ*, on which Jupiter was said to have been brought up, whence his surname, *Dictæus*. — 3. *Pater* = Agenor. *Ignarus*; i. e. ignorant of the fate of Europa, to whom *raptam* refers. *Cadmo* = Cadmus, son of Agenor. Gr. 385. A. & S. 223, R. 2. — 4. *Imperat*. Gr. 467. III.; 518. 3. A. & S. 145. I. 3; 263. 5. *Invenit* is the fut. perf. — 5. *Facto*. Gr. 429. A. & S. 250. 1. *Plus*; i. e. *in filiam*. *Boeleratus*; (*crudelis*) *in filium*. — 6. *Possit*. Gr. 486. II. A. & S. 260, R. 5. — 8. *Agenorides*. Gr. 316. A. & S. 100. 1. — 9. *Sit . . . habitanda*. Gr. 229; 525. A. & S. 162. 15; 265. — 10. *Tibi*. Gr. 386. A. & S. 224. *Solis* = *solitarius*, *desertis*. — 11. *Aratri*. See on *decoris*, II. 382. — 12. *Hæduce*. Gr. 431. A. & S. 257, R. 7 (a) and (b). *Carpe vias* = take your way. *Herba*. Gr. 422. 1. 2). A. & S. 254, R. 3. — 13. *Fæcondas* = See that you build. Gr. 493. 2. A. & S. 262, R. 4. — 14. *Castallo . . . antro*; i. e. the cave in Mount Parnasus which was the seat of the Delphic oracle, and which Ovid here calls *Cæstalian*, from the neighboring fount of that name, sacred to Apollo and the Muses. Gr. 422. 2. A. & S. 255, R. 3 (b). — 16. *Cervicæ*. See on *herba*, v. 12. — 17. *Presso* = *tardo*. Cf. Livy, XXVIII. 14: *Hispanos presso gradu incedere jubet*. — *Auctorem*. Gr. 363.

A. & S. 204. — 19. *Vada*. Gr. 371. 3. A. & S. 233. R. 1. *Cephal*. See on I. 369. *Panopes* = of Panope, a city of Phocis. See on I. 313. — 20. *Cornibus*. Gr. 429. A. & S. 250. 1. — 21. *Mugitibus*. Gr. 414. 4. A. & S. 247. 3. *Impulit* = set in motion, shook. — 24. *Agit grates*. See on II. 152. *Terrae*. Gr. 384. II. A. & S. 223. So *Jovi*, v. 26. — 26. *Ire*. Gr. 551. II. 1. A. & S. 273. 2 (d). — 27. *Libandas* = for a libation. Gr. 565. 3. 2). A. & S. 274. R. 7 (a). The water for such a purpose must be taken from a running stream. — 28. *Securi*. Gr. 414. 4. A. & S. 247. 3. — 30. *Efficiens* — *arcum* = forming a low arch with stones joined together. — 31. *Aquila*. Gr. 429. A. & S. 250. 1. *Antro*. See on v. 16. — 32. *Martius*. Some say that the dragon was the son of Mars and Tilphossa, the Fury; others, that it was sacred to Mars. *Cristis* . . . *et auro* = *cristis aureis*. Gr. 704. II. 2. A. & S. 323. 2 (3). — 35. *Tyria*. Tyre was a city of Phoenicia. See on v. 1. — 36. *Gradu*. Gr. 414. 3. A. & S. 247. 2. — 37. *Antro*. See on v. 14. So *manibus*, v. 39. — 42. *Sinuatur* = winds himself. See on II. 343. — 43. *Media* — *parte*; sc. *corporis* = more than half his length. — 44. *Corpore*. Gr. 428. A. & S. 211, R. 6. *Quanto*; sc. *is est*. See on II. 138. — 45. *Spectes*. Gr. 503. III. A. & S. 261. 2. — *Aroto*. See on II. 132 and 171. — 46. *Phoeniceas*. Gr. 98. A. & S. 85, Ex. 2. *Parabant*. Gr. 474, and 2. A. & S. 259, R. 4 (3). — 48. *Occupat* = attacks.

51. *Sit*. Gr. 525. A. & S. 265. *Soolis*. Gr. 387. A. & S. 226. *Aganore*. Gr. 425. 3. 1). A. & S. 246. — 52. *Leoni*. Gr. 385. 4. A. & S. 224, R. 2. — 53. *Erat*; sc. *ei* = he had. *Ferro*. See on *corpore*, v. 44. — 54. *Telo*. Gr. 417. A. & S. 256, R. 1. — 56. *Corporis*. Gr. 396. IV. A. & S. 211, R. 6. — 57. *Lingua*. Gr. 414. 4. A. & S. 247. 3. So *dextra* (sc. *manu*), v. 59. — 60. *Magnum magno*. Gr. 596. A. & S. 279. 4. — 62. *Mota forent* = would have been moved. Gr. 297. III. 2 and foot-note; 486. I. A. & S. 154, R. 3; 261, R. 4. — 64. *Repulit*; with antepenuit lengthened. See on II. 157. — 65. *Quoque*. Gr. 602. III. A. & S. 279. 3 (d). — 66. *Curvamine*. See on *cervice*, v. 16. — 68. *Dolore*. Gr. 414. 2. A. & S. 247. 1 (1). — 71. *Tergo*. See on v. 37. *Ossibus*. Gr. 384. I. A. & S. 223. — 76. *Ora*. See on v. 37. *Stygio*. See on I. 139. — 77, 78. *Ipsae* — *cingitur* = Now he winds himself into a great coil; literally, with coils making a great circle. See on II. 343. *Trabe*. See on v. 54. *Exstat* = extends himself. — 79. *Impete*; for *impetu*, which is not admissible before a consonant in hexameter verse. Gr. 133. A. & S. 94. — 81. *Spolio* = the skin. Gr. 414. 4. A. & S. 247. 3. — 84. *Ferro*. Gr. 384. II. A. & S. 223. — 85. *Palato*. Gr. 422. 1. 2). A. & S. 254, R. 3. — 88. *Dabat retro* = drew back; like *retrahabat*. Gr. 469. II. A. & S. 145. II. 1. *Sedere* =

to pierce deeply, or penetrate. Gr. 351. II. 1. A. & S. 251, R. 2. *So irr.* — 89. *Cedendo*. Gr. 366. I. A. & S. 275, R. 4. — 90. *In gutture* = *in guttura*; the reading of some editions. 91. *Danti*; sc. *serpenti*. Gr. 386. A. & S. 224. — 94. *Gemit*; sc. *arbor*. *Sua robora*; subject of *flagellari*. Gr. 551. III. A. & S. 273, N. 7. — 95. *Dum* — *hostis* = while the victor is contemplating the magnitude of his vanquished foe. On victor victi, see on v. 60. — 97. *Unde* = whence (it came). The warning came from Mars (see on v. 32), by whom Cadmus and his wife Harmonia, or Hermione, were afterwards changed to serpents. *Aganore*. See on v. 51. — 98. *Serpens*. Gr. 362. 2. 2). A. & S. 210. On tu see Gr. 367. 2. 1). A. & S. 209, R. 1 (b). — 100. *Terrore*. Gr. 414. 2. A. & S. 247. 1 (2). — 101. *Fautrix*. Gr. 363. A. & S. 204. *So incrementa*, v. 103, and *semina*, v. 105. — 102. *Pallas*; or Minerva, the goddess of wisdom. *Motas* = ploughed. Gr. 579. A. & S. 274. 3 (b). *Terrae*. See on v. 91. — 103. *Vipereus* = of the serpent. Gr. 398. 2. A. & S. 211, R. 4 (a). — 104. *Presso* = held down; pressed into the earth. — 105. *Humi*. Gr. 424. 2. A. & S. 221, R. 3. *Mortalia* = of men. See on v. 103. — 106. *Fide majus* = (a wonder) beyond belief. Gr. 417. A. & S. 256. 2. — 107. *Prima*. Gr. 443. 2. A. & S. 205, R. 15 (b). *Acies* = the point. — 108. *Tegmina capitum* = helmets. *Ploto cono* = with painted crest. Gr. 414. 3. A. & S. 247. 2. — 111. *Aulaea*. In the Roman theatre, the curtain was wound round a roller under the stage, and was let down at the beginning, and raised at the end, of the play. Cf. Horace E. II. 1. 189. As it was raised, the upper part of the figures (*signa*) painted on it would appear first. — 112. *Placidoque* — *tenore* = drawn up with gentle and even motion. — 114. *Margine*; sc. *aulaeorum*. — 115. *Hoste*. Gr. 414. 2. A. & S. 247. 1. — 116. *Cape*; sc. *arma*. — 117. *Nec*. Gr. 538. 1. A. & S. 267, R. 1 and N. *Bellia*. See on v. 91. *Civilibus* = *inter fratres*. — 119. *Ferit*; i. e. *unus*, v. 116. *Ipsæ* refers to the same person, and *cum* which is to be supplied as object of *dederat*; also *illo*. — 121. *Modo* = just now. *Auras* = the breath; the life. — 122, 123. *Suo Marte* = in fight with one another. Gr. 705. II. A. & S. 324. 2. *Subiti* = suddenly born; just sprung from the earth. — 124. *Juventus* = *juvenes*. — 125. *Trepido* — *pectore* = lay with palpitating breasts; i. e. dying. *Matrem* = *terram*. Cf. *terrigenis*, v. 118. — 126. *Quinque*. Gr. 431. A. & S. 257, R. 7 (a). — 127. *Humi*. See on v. 105. *Tritonidis* = Minerva. Some derive the name from Lake Tritonis in Libya, near which she was said to have been born; others, from the stream Triton, in Boeotia, where she was worshipped; others, from *τρίπτε*, head, because, according to some traditions, she sprang from the head of Jupiter. — 128. *Fidem* = a promise, a

pledge. — **129. Sidonius hospes** = the Sidonian stranger; i. e. Cadmus. Sidon was the chief city of Phoenicia. — **130. Quum urbem** = when he built the city commanded by the oracle of Phœbus. See on v. 103.

THE STORY OF BACCHUS AND THE SAILORS. [vv. 582–691.] Pentheus, king of Thebes, was the son of Echion and Agave, daughter of Cadmus. He endeavored to prevent his subjects from paying divine honors to Bacchus; and, while the Theban women were celebrating the orgies of the god, he ordered his servants to seize the pretended deity and bring him before him. They cannot find Bacchus, but return with Acoetes, one of his priests. Pentheus is enraged, and threatens to kill Acoetes, but bids him first tell his story; which he does in the extract here given.

582. Metu. Gr. 399. 5. 3). A. & S. 250. 2 (1). **Mihi.** Gr. 387. A. & S. 226 and R. 1. — **583. Maconia** = Maconian; usually = Lydian, but here = Tyrrhenian, or Etrurian. The Lydians are said to have colonized Etruria. — **584.** The order in prose would be: *Pater mihi arva non reliquit quæ duri juveni colerent.* On *colerent*, see Gr. 500. A. & S. 264. R. 5. — **586. Lino.** Gr. 414. 4. A. & S. 247. 3. So *hamis* and *calamo*. — **587. Ducere** = to draw out. — **588. Illi.** See on *mihi*, v. 582. **Census** = wealth, estate. Cf. Hor. C. II. 15. 13. **Traderet.** Gr. 518. II. 1. A. & S. 263, R. 2. — **589. Studii** = of my employment, or trade, — **591. Paternum** = my patrimony. — **592. Haererem.** Gr. 491. A. & S. 262 and R. 5. **Isdem** = *iisdem*. Gr. p. 61, foot-note, and 669. II. A. & S. 306 (1). — **593, 594. Addidici regimen . . . flotere** = I learned also to turn the helm. **Carinae** = of the ship. Gr. 705. III. A. & S. 324. 3. — **594. Oleniae Capellæ** = of the Olenian goat. The goat Amalthea, which suckled Jupiter, was rewarded by being placed among the stars, on the shoulder of Auriga, the Charioteer. It was called Olenian, from the town Olenus, in Achaia (or, as some say, from the town of the same name in Aetolia), near which it was born. **Pluviale**; because its rising was in the rainy season. — **595. Taygeten**; one of the Pleiades, "the Seven Stars" in the constellation Taurus. They were daughters of Atlas (hence called *Atlantides*), and are said to have been changed into stars on account of their grief at the death of their sisters, the Hyades, or at the fate of their father. **Hyadas** = the Hyades, five (or seven) sisters of the Pleiades, forming another familiar group in the same constellation, placed there by Jupiter in compassion for their grief at the death of their brother Hyas. They are called *pluviae* by Virgil, A. I. 744. III. 516, and *tristes* by Horace, C. I. 3. 14. The fables concerning the Pleiades and the Hyades are many and various. **Aroton** = the Bear. See on II. 132 and 171, and cf. Virgil, G. I. 138. *Taygeten*,

Hyadas, and *Arcton* are Greek forms. So *Delon*, v. 597. — 596. *Domos*; i. e. the quarters of the sky from which they come. Cf. Virgil, G. I. 371. *Puppibus* = ships. See on v. 593. See also Gr. 391. 1. A. & S. 222, R. 1. — 597. *Delon* = Delos; an island in the Aegean Sea, one of the Cyclades (see on II. 264), famous as the birth-place of Apollo and Diana, and as one of the chief seats of their worship. It was also a great commercial centre. *Chiae teluris* = Chios; one of the largest and most noted of the islands in the Aegean. — 598. *Litora*. Gr. 374. 6. A. & S. 233 (1). *Remia*. Gr. 414. 4. A. & S. 247. 3. — 599. *Do saltus* = *salio*, as *dedit sonitum*, v. 37 = *sonuit*. *Arenae*. Gr. 386. A. & S. 224. — 601, 602. *Laticesque* — *admoneo* = and I order my crew to take in fresh water. Gr. 558. VI. and 3. A. & S. 218, R. 2; 273. 2 and (b). *Ducat*. Gr. 500. A. & S. 264. 5. *Undas* = the springs, or fountains, whence the supply was to be got. — 603. *Quid aura promittat* = what the wind may promise; i. e. what weather to expect. Gr. 525. A. & S. 265. — 607. *Forma*. Gr. 428. A. & S. 211, R. 6. — 608. *Mero*. Gr. 414. 2. A. & S. 247. 1 (1). — 609. *Vix* = with difficulty. *Cultum* = dress. — 610. *Poeset*. Gr. 501. I. A. & S. 264. 7. — 612. *Sit*. See on v. 603. — 613. *Faveas*. Gr. 488. I. and 2. A. & S. 260, R. 6. *Laboribus*. Gr. 385. A. & S. 223, R. 2. — 614. *His* = to these; i. e. the sailors who had seized him. *Mitte* = cease. — 615. *Quo*. Gr. 417. A. & S. 256. 2. *Conscendere*. Gr. 552. 3. A. & S. 270, R. 1 (a). — 616. *Oclor*. Gr. 166. A. & S. 126. 1. — 617. *Prorae tutela* = *proreta*; who had charge of the fore-part of the ship. — 618. *Qui* — *remis* = who with his voice kept time (or marked time) for the rowers. He is called *animorum hortator*, because by his singing he cheered them in their labor. — 621. *Violari*. Gr. 551. II. 1. A. & S. 273. 4 (a). *Pinum*. Cf. I. 95. — 622. *Mihi*. See on v. 582. *Juris* = of authority. — 625. *Exilium* — *luebat* = was paying the penalty of exile for a dreadful murder. — 626. *Mihi*. Gr. 398. 5. A. & S. 211, R. 5 (1). *Pugno*. Gr. 414. 4. A. & S. 247. 3. — 627. *Rupit* = struck violently. *Excussum*; sc. *navi*, from the ship. *Misisset*. Gr. 510. A. & S. 261. 1. *Si non* = *nisi*; which would be required in prose. — 628. *Amens* = senseless, stunned.

629. *Bacchus*; the son of Jupiter and Semele, and the god of wine, which he invented and taught men to make. — 630, 631. *Solutus sit*. Gr. 503. II. and 506. A. & S. 263. 2 (1). *A mero* = from the wine; i. e. from intoxication. Gr. 705. II. A. & S. 324. 2. — 632, 633. *Quae ope* = by what means. — 634. *Proreus*; i. e. Melanthus. See v. 617 and note. It is the subject of *dixit*. — 635. *Velis*. See on v. 603. *Terra* — *petita* = you shall be landed on

the desired shore. Gr. 422. 1. 2). A. & S. 254, R. 3. — **636. Naxos** = Naxos; an island in the Aegean, the largest of the Cyclades, famed for its fertility, its wines, its marble, and one of the chief seats of the worship of Bacchus. Cf. Virg. A. III. 125. Gr. 379. 3. 2). A. & S. 237, R. 5 (b). **Liber**; a name often given to Bacchus, probably from *liberare*, and = he who frees from care. — **637. Mihi**. See on v. 582. **Vobis**. Gr. 391. 1. A. & S. 222, R. 1. — **638. Pallaces**; sc. *nautae*. — **639. Sic fore** = that so it shall be. Gr. 297. III. 2; 551. I. A. & S. 154, R. 3; 272. **Dars**. Gr. 551. II. and 1. A. & S. 273. 2 (d). **Carinae**. See on v. 593. — **640. Dextera** = on the right. Gr. 148. 3. 1). A. & S. 106. **Dextra**; sc. *manu* = to the right hand. Some editors give *dextra* (abl.) instead of *dextera*. The vessel was bound from Chios to Delos (see v. 597), and Naxos lay to the right of its course. — **641, 642. Quis tenet**. The order of translation is: "*Quis te furor tenet, Acetes?*" *pro se quisque inquit*. Some read: "*Quis te furor*" —, *inquit Opheltes*, "*Pro se quisque timet: laevam pete!*" making *quis te furor* —, an instance of aposiopesis. See Gr. 704. I. 3. A. & S. 324. 33. The passage is probably corrupt. **Nutu**. Gr. 414. 4. A. & S. 247. 3. — **643. Velit**. See on v. 603. **Aure** = *in aurem*. — **644. Capiatque . . . dixi** = *et dixi: Capiat*, etc. Gr. 488. I. A. & S. 260, R. 6. **Aliquis** = some one else. — **645. Ministerio**. Gr. 425. 2. 2). A. & S. 251. **Artis** = the fraud; but some consider it = my office. Cf. Virgil, A. II. 106. — **647. Scilicet** = forsooth; marking the irony. Gr. 705. IV. A. & S. 324. 4. — **649. Naxo**. Gr. 431. A. & S. 257. **Petit diversa** (sc. *loca*) etc. = he steers in a different direction, leaving Naxos; i.e. the way to Naxos. — **651. Senecrit**. Gr. 503. II.; 506. A. & S. 263. 2 (1). — **653. Mihi**. Gr. 388. 3. A. & S. 225. II. — **655. Fallit**. Gr. 508. A. & S. 261, R. 1. — **656. Lacrimas**. Gr. 371. 3. 1). A. & S. 232 (2) and N. 1. — **658. Per**. The separation of the preposition from the accusative is very common in oaths. **Praesentior** = more present; i.e. of more immediate power, either to reward or punish. Cf. Virg. E. I. 42. **Ilo**. See on *quo*, v. 615. — **659, 660. Tam** = *fide* = that I am telling you things as true as they are incredible; or, as they surpass what one would believe to be true. **Aequora**. Gr. 422. 1. 2). A. & S. 254, R. 3. — **661. Siocum navale** = a dry dock. The ships of the ancients, when not in use, were drawn up on shore. **Teneret**. Gr. 503. II.; 506. A. & S. 263. 2 (1). — **663. Deducunt** = draw down (from the *antennae*, or yards), i.e. spread them to the wind. **Geminaeque ope**; i.e. with both oars and sails. — **664**. The ivy (which was sacred to Bacchus) impedes the oars by twining about them. — **665. Distringunt** = stretch; i.e. weigh down; or, as some editors translate it, occupy, fill. **Corymbis**. Gr. 414. 4. A. & S.

27. 3. — 666. *Frontem*. Gr. 380. A. & S. 234. II. So *curvus* *simus*, v. 672. — 667. *Hastam*; i.e. the *thyrsus*, a staff twined with ivy and vine leaves, which Bacchus is generally represented as bearing. Cf. XI. 7, 28. — 668. The animals named were sacred to Bacchus. *Simulacra inania* = empty images, or phantoms. — 669. *Pictarum* = spotted. — 672. *Depresso* = flattened (into a fish); or, as some translate it, bowed down; i.e. no longer erect in human form. — 674. *Loquenti*; sc. *ei* = while he was speaking. Gr. 387. A. & S. 226. — 676. *Obstantes*. Cf. v. 664. — 678. *Manus*. Gr. 362. 3. 1). A. & S. 210 (8). So *pinnae*. *Esse*. Gr. 551. I. A. & S. 272. *Vocari*. Gr. 552. 1. A. & S. 271. — 681. *Corpore*. Gr. 414. 3. A. & S. 247. 2. *Novissima* = *extrema*. Gr. 441. 6. A. & S. 205, R. 17. — 682. *Sinuantur* = are curved. — 683. *Dant saltus*. See on v. 599. — 685. *Inque* — *speciem* = and sport like a company of dancers. Cf. Virg. A. V. 594. — 686. *Naribus efflant* = spout from their nostrils. Gr. 422. 2. A. & S. 242. — 688, 689. *Pavidum*; sc. *me*. *Corpore*. Gr. 429. A. & S. 250. 1. *Vixque meum* = and scarcely myself. — 690. *Corde*. See on v. 686. *Tene* = hold your course towards; steer for. *Diam*; an old name of Naxos. — 691. *Sacris*. Gr. 386. A. & S. 224.

METAMORPHOSES. BOOK IV.

THE STORY OF PYRAMUS AND THISBE. [vv. 55–166.]

This story is found in no other ancient writer whose works have come down to us.

56. *Puellis*. Gr. 386. A. & S. 224. — 58. *Coctilibus* = of brick. *Semiramis*; a queen of Assyria, who built Babylon (*urbem*) with all its wonders. The legends concerning her and Ninus, her husband, whom she succeeded as sovereign (according to some of the myths, she murdered him), are various and conflicting. — 59. *Gratus*; sc. *amoris*. 60. *Tempore*. Gr. 414. 3. A. & S. 247. 2. *Tædæ* — *coissent* = they would have been united in marriage. Torches were borne before the bride on her way to the house of the bridegroom; hence *tæda* is often used, by metonymy, for marriage. Cf. Virg. A. IV. 339. See Gr. 512. A. & S. 261, R. 4. Here the condition is implied in *Sed* — *patres*. — 61. *Quod*. Gr. 445. 7. A. & S. 206. (13) (a). — 62. *Ex æquo* = equally. *Captis* = captivated. — 63. *Conscius*; used substantively. — 64. *Quoque magis* = and the more. The correlative *eo* is to be supplied with the second *magis*. — 65. *Quam duxerat* = which it had got; had

come to have. — **66. Quum fieret** = when it was built. Gr. 518. II. 1. A. & S. 263, R. 2. **Domul.** Gr. 391. 1. A. & S. 222, R. 1. — **67. Nulli**; for *nemini* = by no one. Gr. 388. 3. A. & S. 225. II. — **68. Primi.** See on *prima*, I. 89. For the gender, see Gr. 439. 2. 1). A. & S. 205, R. 2 (1), where the *principle* is explained. — **70. Murmure.** Gr. 414. 3. A. & S. 247. 2. — **74. Quantum erat** = how much it would be; i. e. how little it would be. Gr. 705. IV. A. & S. 324. 4. On *erat*, see Gr. 475. 4. A. & S. 259, R. 3 and (d). **Sinerea.** Gr. 516. II. and 1. A. & S. 262, R. 2. So *pateres*, next line. **Corpore.** Gr. 414. 3. A. & S. 247. 2. — **75. Danda.** Gr. 562; 565. 1. A. & S. 275. II. and R. 3. — **77. Quod.** Gr. 554. IV.; 558. A. & S. 273. 5. **Verbis.** Gr. 384. A. & S. 223. So *parti*, v. 79. — **78. Diversa sede**; i. e. on opposite sides of the wall. — **79. Dedere.** Gr. 461 and 3. A. & S. 209, R. 11 (4). — **81. Ignes**; i. e. the stars. — **84. Noota.** Gr. 426. A. & S. 253. — **85. Tentent.** Gr. 491; 480; 558. II. 1. A. & S. 262; 258. I.; 273. 1, N. 1. On *foribus*, see Gr. 422. 2. A. & S. 255, R. 3 (b). — **86. Domo.** Gr. 424. 2. A. & S. 255, R. 1. **Exierint.** Gr. 518. II. A. & S. 263. 5 and R. 1. — **87. Nevé — arvo** = and lest they should miss each other while wandering in the broad fields. **Sit errandum.** Gr. 301. 2; 388. I.; 491. A. & S. 184. 3; 262 and R. 5. **Arvo.** Gr. 422. 1. 2). A. & S. 254, R. 3. — **88. Convenient** and *lateant* are in the same construction as *tentent* and *relinquant*. **Nini.** See on v. 58. His tomb, built by Semiramis, was large and magnificent. — **89. Pomia.** Gr. 429. A. & S. 250. 1. — **Ponti.** See on *domui*, v. 66. — **91. Lux** = the sun. — **92. Aquia.** Gr. 384 and 2. 1). A. & S. 225. IV. and R. 2. Cf. II. 68. **Isdem.** See on III. 592. Cf. Virg. A. II. 250. — **93. Cardine.** Gr. 431. A. & S. 257. Cf. Virg. A. III. 448. — **94. Suos** = her friends. Gr. 441. 1. A. & S. 205, R. 7. **Vultum.** Gr. 380. A. & S. 234. II. So *rixtus*, v. 97. — **96. Audacem**; sc. *cam.* — **97. Caede** = *sanguine*. **Oblita**; (*i* short) from *oblinere*. Gr. 651. 3; 654. A. & S. 284, Ex. 1 (2) (a); 285. 1. — **98. Depositura.** Gr. 578. V. A. & S. 274, R. 6 (a). **Sitim.** Gr. 85. III. 2. A. & S. 79 (b) 2. — **101. Dumque fugit.** Gr. 467. 4. A. & S. 259. 1 (c). **Tergo.** See on *foribus*, v. 85. — **103. Dum reddit.** See on v. 101. **Sine ipsa** = without herself; i. e. Thisbe. — **106. Ore.** Gr. 429. A. & S. 250. 1. — **109. Vita.** Gr. 419. IV. A. & S. 244. — **110. Nostra — est** = I am guilty. — **111. Ventres.** Gr. 492. 2; 493. 2. A. & S. 262 and R. 4. — **112. Prior.** Gr. 443. 2. A. & S. 205, R. 15 (b). — **115. Timidi.** Gr. 401; 402. I. A. & S. 211, R. 8 (3) and (a). **Optare.** Gr. 549 and 1. A. & S. 269, R. 2. — **118. Haustus** is a noun, object of *accipe*. — **119. Quoque** = *et quo*; referring to *ferrum*. — **121. Humi.** Gr. 424. 2. A. & S. 221, R. 3. — **122 — 124. Fistula** = a water-pipe; which bursts (*scin-*

ditur) from a defect in the lead (*vitiato plumbo*) of which it is made. **Longas aquas** = a stream of water. — 125. **Arbored fetus** = the fruit of the tree. Gr. 398. 2. A. & S. 211, R. 4 (a). **Caedia**. See on v. 97. — 128. **Ne fallat** = that she may not disappoint. Gr. 491. A. & S. 262 and R. 5. — 130. **Vitarit**. Gr. 525. A. & S. 265. So *sit*, v. 132. **Narrare**. Gr. 552. 1. A. & S. 271. — 131. **In arbore** is not precisely the same as *arboris*. What she recognizes *in the tree* is its form, not the color of its fruit. — 132. **Incertam**; sc. *illam*, referring to Thisbe. **Haeret — sit** = she is doubtful whether this is the tree. — 133, 134. **Tremebunda — solum** = she sees the quivering body lying on the bloody earth. Gr. 551. I. 1. A. & S. 272 and R. 5. **Buxo**. Gr. 417. A. & S. 256. 2. — 135. **Instar**. Gr. 380. 2. A. & S. 232 (3). — 136. **Summum** = its surface. — 137. **Suos amores** = her lover. — 138. **Indignos**; i. e. not deserving such treatment. **Claro plangore** = with loud blows. — 139. **Comas**. See on *vultum*, v. 94. — 140. **Cruori**. Gr. 385. 5. A. & S. 224, R. 3. — 142. **Mihi**. Gr. 385. 4. A. & S. 224, R. 2. — 145. **Thisbea**. Gr. 43. A. & S. 44. **Morta**. Gr. 414. 2. A. & S. 247. 1. — 147. **Ense**. Gr. 399. 5. 3). A. & S. 250. 2 (1). — 148. **Ebur** = the ivory scabbard. — 149. **Mihi**. Gr. 387. A. & S. 226. **In unum hoc** = for this one deed; i. e. for death. — 150. **Est**; sc. *mihi*. **Hic — vires** = This (i. e. love) will give me strength for the death-blow; literally, for wounds. — 154. **Hoc . . . estote rogati** = but grant this; literally, be ye entreated this. Gr. 374. 1. A. & S. 234. I. — 155. **Mens illiusque** = mine and his; referring to *parentes*. Gr. 398. 3; 369. 2 (or it may be explained by 185). A. & S. 211, R. 3 (b); 105, R. 3. — 156, 157. **Ut . . . non invideatis** = not to refuse. Gr. 493. 1. A. & S. 262, R. 5, fine print. **Novissima** = the last. **Componi**. Gr. 551. II. 1. A. & S. 273. 4 (a). **Tumulo**. See on *arvo*, v. 87. — 162. **Mucrone**. Gr. 431. A. & S. 257. **Imum**. Gr. 441. 6. A. & S. 205, R. 17. — 163. **Ferro**. Gr. 386. A. & S. 224. So *rogis*, v. 166. — 166. **Quodque — rogis** = and (their ashes) which remained from the funeral pile.

THE STORY OF PERSEUS [vv. 604–789]. — This story follows that of the transformation of Cadmus and his wife Hermione into serpents, which had taken place in fulfilment of the prediction uttered by Mars when Cadmus killed the dragon sacred to that god. See III. 98.

604. **Ambobus**; i. e. Cadmus and Hermione, or Harmonia. **Formae**. Gr. 396. II. A. & S. 211 and R. 2. — 605. **Nepos**; i. e. Bacchus, whose mother, Semele, was the daughter of Cadmus. — 606. **India**. In the course of his wanderings in Asia, Bacchus is said to have conquered India. **Achaia**; a part of Greece, here put for the whole. — 607, 608. **Abantiades . . . Acrisius** = Acrisius;

the son of Abas; descended from Belus, the twin brother of Agenor, the father of Cadmus: hence, *ab origine cretus eadem*. — **Moenibus**. Gr. 425. 2. 2). A. & S. 251. **Arceat**. Gr. 501. II. A. & S. 264. 10. — **609. Argolicae**. Acrisius was king of Argos, or Argolis, a district of Peloponnesus. The city Argos was its capital. — **610. Deum** is genitive plural, limiting genus. Gr. 45. 5. 4). A. & S. 53. **Jovis**; *sc. genus, or filium*. — **611. Perseae** = Perseus; the son of Jupiter, by Danaë, the daughter of Acrisius. Warned by an oracle that his grandson would kill him, Acrisius shut Danaë up in a brazen tower; but Jupiter entered it in the form of a shower of gold. After the birth of Perseus, he and his mother were exposed in an ark, which floated to Seriphos, where it was found by a fisherman, who carried the mother and child to Polydectes, king of the island. Perseus grew up to manhood and performed many wonderful exploits, some of which are here related. In the course of his adventures, he came to Larissa, and at the public games, accidentally killed an old man, who proved to be his grandfather Acrisius. — **612. Praesentia** = the power. Cf. III. 658. — **613. Violasse**. See on I. 151. So *agnosce nepotem* = *divinam nepotis originem*. — **614. Poenitet**. Gr. 556. I. A. & S. 215. R. (middle). **Alter** = Bacchus. **At alter** = Perseus. — **615. Monstri** = Medusa, the Gorgon. See vv. 769–789. — **616. Tenerum** = *tenuem*, which is the more common epithet. **Alis**; i.e. the wings which Mercury had lent him. See v. 665. — **617. Libycae**. See on II. 235. **Penderet**. Gr. 518. 1. A. & S. 263. R. 2. — **619. Animavit in angues** = *animavit et formavit in angues*. — **620. Infesta oclubris**; a form of expression admissible in prose also. Cf. Sallust (Jugurtha, 89), *infesta serpentibus*. Gr. 419. III. A. & S. 250. 2. — **621. Immensum** = *coctum*. Cf. *imane*, v. 718; *alto*, v. 788, etc. — **622. Exemplo** = like. Gr. 414. 3. A. & S. 247. 2. — **624. Orbem**. Gr. 371. 4. 2). A. & S. 233 (3). — **625. Aroton**. See on II. 132 and 171. **Canori**. See on II. 83. — **628. Hesperio... orbe** = in the western part of the world. **Regnis**. Gr. 363. A. & S. 204. — **629. Lucifer**. Cf. II. 115. — **630. Evocet**. Gr. 522. II. A. & S. 263. 4. **Aurora**; *sc. evocet*. See on II. 113. **Diurnos**; i.e. of the sun.

631. Hominum. Gr. 396. III. 2. 3) (4). A. & S. 212. R. 2. N. 6. **Cunctos**. Some editions have *cunctis*. **Praestare**, to excel, takes the accusative or the dative, in both prose and poetry. The dative is the more common in Ovid. **Corpore**. Gr. 429. A. & S. 250. 1. — **632. Japetionides**; a Greek form of the patronymic. **Atlas** was the son of Japetus, and king of Mauritania. **Ultima** = the farthest to the west. — **634**. Cf. II. 68. **Equa**. Gr. 386 and 1. A. & S. 224 and N. 1. **Axes** = *currum*. — **635. Illi** = of his. Gr. 398. 5. A. & S. 211. R. 5 (1). Cf. Virg. G. I. 14, 15. — **636. Præ-**

tant = limited. **Humum** = his lands. — **637. Auro.** Gr. 414. A. & S. 247. 1. — **638.** The golden apples of the Hesperides (see on XI. 144) are here made the property of Atlas himself. — **640. Mibi.** See on v. 635. — **641. Rerum**; sc. *gestarum*. — **643. Themis.** See on I. 321. — **644. Auro.** Gr. 425. A. & S. 251. — **645. Titulum** = honor. **Fraedae.** Gr. 384. II. A. & S. 223. **Jove natus**; not Perseus, but Hercules, who killed the dragon and stole the apples. — **647. Moenibus.** Gr. 414. 4. A. & S. 247. 3. **Servanda.** Gr. 565. 3. 2). A. & S. 274, R. 7 (a). — **650. Mentiris** = you falsely claim. **Longe tibi abast** = be far from protecting you. Gr. 491. A. & S. 262 and R. 5. — **652. Dicta.** Gr. 385. 5. A. & S. 223, R. 2. — **653. Viribus.** Gr. 429. A. & S. 250. 1. **Atlanti.** Gr. 391. 1 and 2. 4) (2). A. & S. 222, R. 1 and R. 2 (a) and (b). — **654. Parvi.** Gr. 402. III. 1. A. & S. 214, R. 1 (a) (1). **Gratia** = friendship. — **655. Munus.** Gr. 705. IV. A. & S. 324. 4. — **656. Retro versus** = turning his face aside; that he might not himself be changed to stone. **Squalentia** = *horrida*; i. e. bristling with serpents. — **657. Abeunt** = *mutantur*. Compare the description of Atlas, Virg. A. IV. 246-251. — **659. Summo.** Gr. 441. 6. A. & S. 205, R. 17. — **662.** The ancients believed that Atlas supported the heavens on his head, or his shoulders. Cf. Virg. A. IV. 247.

663. Hippotades = Aeolus, the son, or, as some say, the grandson of Hippotes, a king of Troy. He was king of the winds. Cf. Virg. A. I. 52 foll. — **664. Admonitor operum** = who calls men to the labors of the day. Cf. v. 629. — **665. Ille** = Perseus. **Pennis** is here the dative the poetical construction for *pennas alligat pedibus*. Gr. 384. II. A. & S. 223. — **666. Telo** = the *harpe*, or short curved sword, which Mercury had given him. Cf. v. 727. — **667. Talaribus** = the winged sandals of Mercury. See on v. 616, and cf. Virg. A. IV. 239. — **669. Cepheaque** = of Cepheus, a king of Aethiopia. It is from *Cepheüs*. The more common form is *Cepheia*, which is found in some MSS. — **670. Maternae** = of her mother, Cassiope, Cassiopea, or Cassiopea, who, by boasting of her beauty, had offended the Nereids. They, in revenge, had induced Neptune to inundate the territories of Cepheus; and, to appease them, the oracle of Ammon had directed that Andromeda should be bound to a rock and exposed to a sea-monster. Cepheus, Cassiope, and Andromeda were afterwards placed among the stars. Milton, in *H Penecroto*, speaks of Cassiope as

— that starred Ethiop queen, that strove
To set her beauty's praise above
The sea-symphs, and their powers offended.

671. Ammon, or *Hammon*, was an Ethiopian deity whom the Greeks and Romans identified with Zeus, or Jupiter. He had a

famous temple and oracle in the oasis of Ammonium (now *Sinai*) in the Libyan desert. See on Virg. A. IV. 198. — **672. Simul** = *simul ac*, as often. **Brachia**. Gr. 380. A. & S. 234. II. — **673. Abantides** = Perseus. See on v. 607. — **674. Moverat**. Gr. 511. A. & S. 261, R. 6. (Cf. 259, N.) — **675. Trahit . . . ignes** = he is enamored. — **676. Correptus** = charmed, fascinated. — **678. Catenis**. Gr. 419. IV. A. & S. 244. — **679. Quibus**; sc. *catenis*. Gr. 414. 4. A. & S. 247. 3. — **680. Requenti**; sc. *mihi*. **Terrae** = *patriae tuae*. — **681. Geras**. Gr. 525. A. & S. 265. — **683. Celasset**. See on I. 152. Gr. 510. A. & S. 261. 1. — **684. Quod potuit** = which she *could* do; i. e. though she could *not* cover her face. — **685. Instanti**; i. e. Perseus. **Fateri**. Gr. 552. 1. A. & S. 271, R. 4. — **686. Nolle**. Gr. 549. 4. 1). A. & S. 272, R. 6. **Videretur**. Gr. 491. A. & S. 262 and R. 5. — **687. Quantaque** = *formae* = "how much her mother had presumed upon her beauty." See on v. 681. — **689. Ponto**. Gr. 422. 2. A. & S. 255, R. 3 (b). — **690. Possidet** = *premit, tenet*. — **692. Ambo miseri**. Gr. 439. 2. 1). A. & S. 205, R. 2 (1). **Justus** = with the greater reason; since she had been the cause of the calamity. — **693. Tempore**. See on v. 678. — **696. Opem . . . ferendam**. Gr. 562; 565 and 1. A. & S. 275. II. and R. 3. — **697. Hanc**; i. e. Andromeda. **Peterem**. Gr. 510. A. & S. 261. 1. **Illa**; i. e. Danaë. See on v. 611. — **699. Gorgonia**. See on v. 615. **Alia**. See on v. 616. — **701. Praeferrere** = *gener* = I ought surely to be preferred to all (others) as a son-in-law. — **702. Dotibus**; referring to his heroism and his renown. **Faveant**. Gr. 505. A. & S. 263. 2 (1). — **703. Ut** = *paciscor* = I stipulate that she shall be mine, if saved by my valor. Gr. 578. III. A. & S. 274. 3 (a). — **704. Dubitaret**. Gr. 486. II. A. & S. 260, R. 5. — **705. Super** = *insuper*. **Dotale** = as a dowry. **707. Juvenum**; i. e. the rowers. — **708. Sic fera** = so does the monster (plough the waters). **Undis**. Gr. 431. A. & S. 257. — **709, 710. Tantum** = *coeli* = It was as far from the rocks as the distance in mid-air (*quantum medii coeli*), which a Balearic sling can traverse with its whirled bullet. The inhabitants of the Balearic islands were famous as slingers. Leaden balls were sometimes used for slinging. — **711. Tellure**. See on *undis*, v. 708. — **712. Arduus . . . abiit** = soared aloft. Gr. 443. 2. A. & S. 205, R. 15 (a) and (b). **Summo**. See on v. 659. — **714. Jovis praepes** = the eagle of Jove. **Vacuo** = *aperto*. — **715. Phoebos** = to the sun; i. e. basking in the sunshine. — **716. Occupat aversum** = comes upon him from behind. **Neu** = and that (he may) not. **Retorquest**. Gr. 491. A. & S. 262. — **717. Cervicibus**; poetic plural and ablative = *in cervice*. — **718. Inane**. See on v. 621. **Volatu**. Gr. 414. 3. A. & S. 247. 2. — **720. Inachides** = Perseus; because he

was born at Argos, Inachos was the first king and most ancient hero of Argos. — **721. Sublimia.** See on *arduus*, v. 712. — **722. Subdit;** sc. *sc* = dives beneath. So *versat.* **Aquila.** See on *equis*, v. 634. — **725. Patent** = are exposed; i. e. *terga, costae, cauda.* — **727. Ense.** See on v. 666. — **729. Graves;** "by anticipation," since it expresses the result of *adspargine.* **Pennae;** i. e. of Perseus. — **730. Bibulis** = wet, dripping. **Talaribus.** See on v. 665. — **731. Summo vertice** = with its topmost point. Gr. 414. 3. A. & S. 247. 2. — **732. Stantibus** — **moto** = rises above the waters when they are still, is covered by the sea when disturbed. On *aquila*, see on v. 689. — **733. Eo** = thither; i. e. to the rock. — **734. Repetita** = struck again and again. Cf. V. 473. — **735. Cum plausu clamor** = *plausus et clamor.* Cf. I. 319, and Virg. A. I. 292. — **736. Genurum;** sc. *cum.* Gr. 373. 1 and 2. A. & S. 230. So *auxilium* (sc. *cum esse*) and *servatorem.* Cf. Gr. 551. I. A. & S. 272 and 230, R. 1. — **738. Catenis.** Gr. 425. 2. 2). A. & S. 251. — **739. Pretium and causa.** Gr. 363. A. & S. 204. — **741. Laedat.** Gr. 491. A. & S. 262. — **743. Phorcynidos** = daughter of Phorcys; a sea-god, the father of the Gorgons, the Graeae, the Hesperian dragon, and Scylla. See on v. 774. — **744. Recens** = just broken off. **Bibula . . . medulla** = the porous pith. — **745. Rapuit** expresses the suddenness of the transformation. **Hujus**, in a construction like this, is very rarely found without a noun. — **746. Ramia.** Gr. 429. A. & S. 250. 1. — **749. Iterant jactata** = *jactant et iterant* = they throw again and again, scatter, sow. Gr. 579. A. & S. 274. 3 (b). — **750. Curallia.** Gr. 384. I. A. & S. 223. — **751. Taeto . . . ab aëre** = from the contact of the air. **Capiant.** Gr. 494. A. & S. 262. So *fiat.*

753. Dis — ponit = to three gods he erects as many altars of turf: to Mercury, who had loaned him the *talaria*, the sword, and a helmet; to Pallas, who had furnished him with a shield; and to Jupiter, his father. — **754. Virgo** = Pallas, or Minerva, goddess of war as well as of wisdom. — **756. Alipedi;** i. e. Mercury, from the *talaria.* **Deorum.** Gr. 396. III. 2. 3) (2). A. & S. 212, R. 2 (3). — **757. Et . . . praemia** = even the reward; in apposition with **Andromeden.** — **758. Indotata** = without a dowry; i. e. without thought of the dowry that had been promised. See v. 705. Like **rapit**, it expresses the eagerness of Perseus to make her his own. **Hymenaeus** = Hymen, the god of marriage. He is generally represented as a youth, bearing the nuptial torch. **Amor** = Cupid. — **759. Praecutiant.** Torches were carried before the bride as she was led to the house of her husband. — **762. Argumenta.** Gr. 363. A. & S. 204. — **764. Cephenum** = of the Ethiopians; the people of Cepheus. See on v. 669. **Convivia.** Gr. 371. 4. 1). A. & S.

233 (3). — 765. *Epulia*. Gr. 419. I. A. & S. 245. I. *Munere*; i. e. with wine. Gr. 414. 4. A. & S. 247. 3. — 766. *Diffundere* = cheered, exhilarated. *Cultusque* — *locorum* = the mode of life and the history of the country; i. e. of the people of the country. — 768. *Lynceides*; in apposition with *unus* = *quidam*. — 769. *Simul* = *simul ac*. — 770. *Perseu*. Gr. 94. I. A. & S. 81, R. — 771. *Abstuleria*. Gr. 525. A. & S. 265. *Crinita* — *ora* = the head (of Medusa) bristling with serpents. Gr. 414. 2. A. & S. 247. 1. — 772. *Agenorides*. Most of the editors speak of Agenor as the great-grandfather of Perseus; but according to the best authorities, Perseus was descended from Belus, the twin-brother of Agenor. His mother, Danaë, was the daughter of Acrisius, the son of Abas, the son of Lynceus and Hypermnestra, the former of whom was the son of Aegyptus, the latter the daughter of Danaüs; and Aegyptus and Danaüs were twin sons of Belus. See on v. 607. Some read *Abantiades* instead of *Agenorides*; some think the inaccuracy a slip of the pen which Ovid would have corrected, had he revised the poem. See *Life*. Perhaps *gelido sub Atlante* is another slip of the kind. Atlas had been changed to stone before this time, it is true, but so recently that Perseus would hardly speak of him as a well-known mountain, especially in relating events that had taken place previous to his transformation. — 773. *Mollis*; i. e. of mountains. — 774, 775. *Geminas* — *Phorcidas* = the Graeae, daughters of Phorcys (see on v. 743), who had gray hair from their birth, and only one tooth and one eye in common, which they used by turns. There were three of them, but Ovid here speaks of but two. 776. *Dum traditur* = while it is passing; i. e. as one is handing it to the other. — 777. *Supposita* . . . *manu*; i. e. by putting his hand in the place of that of the sister who was about to take the eye. Perseus refused to return the eye until the Graeae told him how to find the Gorgona. *Cepisse* and the other infinitives in the passage depend on *narrat*, v. 772. Gr. 551. I. A. & S. 272. — 779. *Gorgoneas* — *domos* = he reached the home of the Gorgons; three frightful beings, with snaky hair, brazen claws, and enormous teeth. Of the three, Medusa alone was mortal. See on v. 743. — 780. The last syllable of the verse is cut off by synalœpha. Gr. 669. I. A. & S. 307. 3. — 781. *Ex ipatis*; i. e. from their natural state. — 782. *Clypeal* limits aere; the brass of the shield, i. e. the brazen shield. — 783. *Repercussio* = reflecting; as if *repercutienti*. — 786. *Pegason* = Pegasus; a winged horse, the offspring of Medusa. In modern times he has become famous as the horse of the Muses; but with the ancients he had no connection with the Muses except producing with his hoof the inspiring fountain Hippocrene. His brother was Chrysaor. For the form *Pegason*, see Gr. 46. I. A. & S. 54. — 788. *Freta* = waters, seas. *Alto*. See on v. 621.

METAMORPHOSES. Book V.

THE STORY OF CERES AND PROSERPINA. — A hymn in honor of Ceres, which the Muse Calliope sings in a contest with the Pierides, the nine daughters of Pierus, king of Emathia. The Muses themselves are often called Pierides, from Pieria, near Mount Olympus, where they were first worshipped by the Thracians.

341. Prima. See on I. 89. **Ceres**, the Greek Demeter, was the goddess of the earth and the protectress of agriculture. She was the daughter of Saturn (Chronos) and Rhea. See on I. 123, and cf. Virg. G. I. 147. — **342. Mitia** = *culta*, cultivated, in distinction from that which grows spontaneously. Cf. I. 103. — **343. Leges**; since agriculture is the basis of civilization. Hence she is called *legifera*. Cf. Virg. A. IV. 58. — **344. Mihi**. Gr. 388. I. A. & S. 225. III. **Modo** = only. **Possima**. Gr. 488. I. and I. A. & S. 263. I. — **345. Dea** and carmine. See on IV. 678. — **346. Giganteis**. Here the giant Typhoeus is represented as buried under Mount Aetna. Homer and Virgil (A. III. 578) put Enceladus there. Gr. 398. 2. A. & S. 211, R. 4 (a). — **347. Trinacris** (or *Trinacria*) = Sicily, so called from its three promontories. — **348. Aetherias** = *sedes* = Typhoeus, who dared to aspire to the celestial abodes; referring to the revolt of the giants against the gods. On *assum*, see Gr. 577. A. & S. 274. 3 (a). — **349. Resurgere**. Gr. 553. V. A. & S. 273. 2 (b). — **350. Peloro** = Pelorum, or Pelorus (now *Capo di Faro*), the promontory opposite Italy; hence *Ausonian*. — **351. Pachyne**, the southern promontory, now *Capo di Passaro*. **Tibi**; sc. *subjecta est*. **Lilybaeo** = Lilybaeum, now *Capo di Boco* or *di Marsala*, on the western coast. Gr. 414. 2. A. & S. 248. II. — **353. Ore**. Gr. 422. 2. A. & S. 255, R. 3 (b). So *corpore*, v. 355, and *sede*, v. 359. — **356. Rex ... silentium** = Pluto. *Silentium* is inadmissible in hexameter verse. — **357. Patent** = *patescat*. Gr. 492. 4 and 1). A. & S. 262 and R. 7. So *retegatur* and *terreat*. — **358. Trepidantes**; "by anticipation." See on IV. 729. — **361. Ambibat**. Gr. 295. 3. A. & S. 182, R. 3. **Fundamina**. Gr. 371. 4. A. & S. 233. — **362. Exploratum est**. Gr. 556. I. (1). A. & S. 209 (5). — **Labare**. Gr. 549 and 1. A. & S. 269 (b). — **363. Erycina** = Venus, who had a temple on Mount Eryx, in the northern part of Sicily. Cf. Virg. A. V. 759. — **365. Arma, manus, and potentia** are in apposition with *nata*. Ovid had in mind Virg. A. I. 664. — **368**. In the division of the universe among themselves, the first lot fell to Jupiter, the second to Neptune, the third (*novissima*) to Pluto. See on I. 113. — **370. Ipsum** = Neptune. — **371. Tartara** — *cessant* = why do

the infernal regions delay (to yield to your power)? **Tuum**. Gr. 398. 3. A. & S. 211, R. 3 (b). — **372. Profers** = extend. **Agitur** = is at stake. — **373. Quae — est** = "such is now our tameness." Gr. 453. 4. A. & S. 206 (18). — **374. Mecum** = *meis cum viribus* = as mine is. — **375.** Pallas and Diana had made vows of perpetual virginity. — **376. Abscessisse mihi** = have withdrawn from me. Gr. 385. 4. A. & S. 224, R. 1 (a). **Filia** = Proserpina. **Virgo**. Gr. 362. A. & S. 210. — **377. Erit** = *manebit*. **Nam — eadem** = for she cherishes the same hopes; i. e. as Pallas and Diana. — **378. Pro — regno** = if you have any regard for our common kingdom. On **tibi**, see Gr. 387. A. & S. 226. — **379. Patruo** = to her uncle, Pluto. Proserpina was the daughter of Jupiter. — **380. Solvit** = opens. **Arbitrio**. Gr. 414. 2. A. & S. 249. II. — **381. Sed** = (one only) but (the sharpest). **Qua**. Gr. 417. A. & S. 256. 2. — **382. Nec minus — arcum** = nor surer, nor more obedient to the bow. On **audiat**, see Gr. 501. I. A. & S. 264. 7. — **383. Cornum**; second decl. neut. — **384. Hamata . . . arundine** = with the barbed arrow. **Ditem** = Dis, a name of Pluto.

385. Hennaeis . . . moenibus = the city Henna, or Enna, in the centre of Sicily, famous for a temple of Ceres. — **386. Aquae limits lacus. Nomine**. Gr. 429. A. & S. 250. 1. **Illo**; sc. *lacu*. Gr. 417. A. & S. 256. 2. **Caystroa**. See on II. 252. — **389. Ut velo** = as with an awning, or canopy. **Phoebeos . . . ignes** = the rays of the sun. — **391. Luco**. Gr. 422. 1. 2). A. & S. 254, R. 3. — **393. Studio**. Gr. 414. 3. A. & S. 247. 2. — **394. Aequales** = her companions. **Legendo** = in gathering (the flowers). Gr. 566. I. A. & S. 275, R. 4. — **395. Diti**. Gr. 388. 3. A. & S. 225. II. — **396. Usque — amor** = so impatient is his love. — **397. Matrem**. Gr. 371. 3. A. & S. 232 (2). — **398. Summa . . . ab ora** = from the upper border. — **400. Annis**. Gr. 386. A. & S. 224. — **401. Virgineum**. Gr. 398. 2. A. & S. 211, R. 4 (a). — **402. Nomine**. Gr. 414. 3. A. & S. 247. 2. — **404. Ferrugine**. Everything in the lower world was represented as of a dark color. Cf. v. 360, and Virg. A. VI. 303. — **406. Palloorum** = of the Palici; Sicilian gods, twin sons of Jupiter (some say of Vulcan), worshipped near the city Palice, where were the lake and sulphurous springs here alluded to. **Ferventia** = boiling forth. **Terra**. Gr. 431. A. & S. 257. — **407. Bacchiadae**; the descendants of Bacchis, king of Corinth. Having been banished from that city, a part of them took refuge in Sicily, where they founded Syracuse. **Bimari**; so called because situated on the isthmus between the Corinthian and Saronic gulfs. Cf. Hor. C. I. 7. 2. **Corintho**. Gr. 425. 3. 1). A. & S. 246. — **408. Portus**. Syracuse had two harbors, the *Portus Magnus*, still called *Porto Maggiore*, and the *Portus Minor*, or *Laccius*. — **409.**

Medium. This adjective may take a partitive genitive plural, or, as here, two genitives singular, equivalent to a plural; midway of (the two places) Cyane and Arethusa. These are two fountains near Syracuse. On *Pisaeae*, see v. 493 foll. The final syllable of the word is not elided. — **410. Quod — oornibus** = which flows in a narrow channel, shut in by close promontories; referring to the strait between Sicily and Ortygia, a small island on which Syracuse was partly built. — **413. Gurgite.** See on *terra*, v. 406. **Summa.** See on IV. 659. **Alvo.** Gr. 47. 2. 2). A. & S. 49. 1. — **414. Deam** = Proserpina. **Nec — inquit** = *et inquit*, "*Non longius ibitis.*" — **415. Roganda** = she should have been asked for; i.e. of her mother. Gr. 229. A. & S. 162. 15. — **416. Magnia.** Gr. 386. 1. A. & S. 224. — **417. Anapis;** the god of the Anapis, a river near Syracuse. — **418. Exorata** = wooed. **Exterrita** = frightened (into yielding to his suit). — **420. Saturnius** = Pluto, as the son of Saturn. — **421. In ima** = into the depths of the spring; i.e. of Cyane. Gr. 396. III. 2. 3 (3). A. & S. 205, R. 9, and 212, R. 3. N. 4. — **Contortum.** Gr. 579. A. & S. 274. 3 (6). — **424. Medio oratore** = in the midst of the chasm; i.e. the opening made by the stroke of the sceptre. — **429. Extenuatur** = is dissolved, melts away. **Videres.** Gr. 485. A. & S. 260. II. R. 2. — **430. Pati flexus** = become flexible. **Posuisse.** Gr. 542. 2. A. & S. 268, R. 2. — **431. De tota** (sc. *illa*) = of her whole body. **Tenuissima quaeque** = whatever was most slender. — **432. Crines,** etc. are in apposition with *quaeque*. — **433. Membria.** Gr. 387. A. & S. 226. **Exilibus** = slender. See on v. 431. — **435. Abeunt.** See on IV. 658. — **436. Vitiatas;** i.e. having lost their natural constitution. — **437. Possis.** Gr. 501. I. A. & S. 264. 7.

438. Matri. Gr. 388. 3. A. & S. 225. II. — **439. Profundo;** sc. *mari*. Cf. II. 267. Gr. 422. 1. 2). A. & S. 254, R. 3. So *terris*. — **440. Udis;** because rising from the sea. — **441. Hesperus** = the evening star. — **442. Pinus** = torches of pine. — **444. Hebetarat** = had dimmed. — **446. Sitim.** Gr. 85. A. & S. 79. 2. **Ora...** **colluerant** = had wet her lips. — **450. Dulce;** used as a noun = *dulcem potem*. **Polenta.** Gr. 414. 4. A. & S. 247. 3. — **451. Ora.** Gr. 396. IV. A. & S. 211, R. 6. — **453. Neque adhuc** = *et nondum*. **Parte.** Gr. 431. A. & S. 257. — **457. Ne sit** (sc. *ei*) = that he may not have. Gr. 491. A. & S. 262. **Nocendi.** Gr. 563. A. & S. 275. III. R. 1 and (1). — **458. Lacerta.** Gr. 417. A. & S. 256. 2. — **461. Nomen;** i.e. *stellio*, which the poet derives from *stella*. **Corpora.** Gr. 380. A. & S. 234. II. **Guttis** = spots. — **462. Erraverit.** Gr. 525. A. & S. 265. — **463. Mora.** See on I. 214. **Quaerenti — orbis** = no part of the world remained for her to search. Gr. 386. 2. A. & S. 224, R. 1. — **464. Eundo.** Gr.

566. I. A. & S. 275, R. 4. — **465. Fuisset.** Gr. 510 and I. A. & S. 261. 1. — **466, 467. Volenti** (sc. *ei*) is equivalent to a dative of possessor, *aderant* being used for *erant*. **Quo loqueretur** = the means of speaking. Gr. 501. I. A. & S. 264. 7. — **469. In** = into. A. & S. 235 (2), R. 4. — **470. Persephones** is the Greek form for *Proserpinae*. **Summia.** See on IV. 659. — **471. Simul** = *simul ac*, as often. **Tanquam** — **scisset** = as if she then at length had discovered that her daughter had been carried off. Gr. 503. II. and 506. A. & S. 263. 2 (1). — **473. Repetita** = repeatedly. See on IV. 734. — **474. Sit.** Gr. 525. A. & S. 265. — **475. Munere.** See on v. 345, and of vv. 343, 344. — **477. Reperit.** See on *reputit*, II. 157. **Vertentia** = (used for) turning. — **479. Leto** = destruction. — **480. Fallere depositum** = to betray their trust; i. e. the seed sown. Gr. 551. II. 1. A. & S. 273. 2 (a) and 272, R. 6. **Vitiata.** See on v. 436. — **481. Terrae** = Sicily; which was famous for its fertility, in ancient times. — **482. Cassa jacet** = lies useless; i. e. avails nothing. **Primis in herbis**; i. e. as soon as they spring up. — **484. Sideraque.** The final *e* is lengthened by the *arsis*. Gr. 660. A. & S. 308. — **485. Jacta** = that have been sown. **Fatigant** = exhaust, hinder the growth of. — **486. Gramen** is in the same construction as *lolium* and *tribuli*. — **487. Alpheias** = *Arethusa*; a nymph of Elis, beloved by the river-god Alpheus, and changed by Diana into a fountain, that she might escape him. But he still pursued her; and when she fled under the sea to Ortygia, he followed her; and rose with her on that island. Hence it was said that a cup thrown into the Alpheus would appear again in the fountain of *Arethusa* in Ortygia. — **489. Virginis** is in the same construction as *frugum*. — **491. Terrae.** Gr. 385. A. & S. 223, R. 2. — **492. Nihil**; i. e. no punishment. **Rapinae.** Gr. 384. I. A. & S. 223. Cf. v. 419 foll. — **494.** Such transition from the singular to the plural is sometimes found even in prose. Cf. v. 504. — **496. Solo.** Gr. 417. A. & S. 256. 2. **Arethusa** is in apposition with the subject of *habeo*. **Penates.** See on I. 174. — **498. Mota** — **sim** = why I have been driven from my native land. Gr. 525. A. & S. 265. — **499. Ortygiam.** Gr. 379. 3. 2). A. & S. 237, R. 5 (b) and (c). **Narratibus.** Gr. 391. 1. A. & S. 222, R. 1. — **500. Curiaque.** Gr. 425. A. & S. 251. — **501. Vultus.** Gr. 402. III. A. & S. 211, R. 6. **Mellioris** = more cheerful. **Pervia tellus.** See on v. 487. — **504. Stygio** = Stygian; i. e. beneath the earth, near the infernal world. **Labor** = I flow. — **506. Vultu.** Gr. 429. A. & S. 250. 1. — **507. Maxima** = *domina*.

509. Cou saxea = as if petrified. — **510. Attonitas** = one thunderstruck. Gr. 391. 1 and 2. 4) (2). A. & S. 222, R. 1 and R. 2 (b). **Utque** — **amentia** = and when her deep stupor was banished

by deep grief — **512. Vultu**. See on v. 506. — **513. Invidiosa** is used in an active sense = indignant; full of wrath against Pluto. — **515. Matris**; objective genitive. Gr. 396. II. A. & S. 211, R. 2. So **illius**. — **516. Moveat**. Gr. 488. I. and 2. A. & S. 260, R. 6. So **sit. Neu — partu** = and do not, I pray, have less regard for her, because I am her mother. — **518. Mihi**. Gr. 388. 3. A. & S. 225. II. — **519, 520. Si — certius** = if you call it finding to lose more certainly. Gr. 373; 550. A. & S. 230 and N. 3. So **sotro** and the second **reperire**. On **sit**, see Gr. 525. A. & S. 265. **Rapta**; sc. *est*. Gr. 558. V. 2. A. & S. 273. 5, R. (3) and N. 6. — **521. Reddat**. Gr. 505. A. & S. 263. 2 (1). **Prædone**. See on v. 345. **Marito**. Gr. 363. A. & S. 204 and R. 1 (a). The idea is: if *my* daughter does not deserve such a fate, surely *your* daughter does not. — **524. Mihi**. Gr. 391. 1. A. & S. 221, R. 1. **Si — pla-**
oet (sc. *tibi*, or *nobis*) = if you will only call things by their right names. — **525. Injuria**. Gr. 362. A. & S. 210. So **amor**. — **526. Nobis ... pudori** = a disgrace to us. Gr. 390. 1. 1). A. & S. 227. — **527. Tu modo velis** = if you will but consent to it; i.e. the marriage. See on **reddat**, v. 521. **Ut — cetera** = were there nothing else in his favor. Gr. 516. II. and 1. A. & S. 262, R. 2. — **528. Hæc**. Gr. 549. A. & S. 269 (b) and R. 2. **Quid — desunt** = but (or, nay) other things are *not* wanting. "*Quid quod* often introduces a new and striking fact, when the literal translation would perhaps be: *what would you say to the fact that* — ? but the idea may often be more simply expressed by *nay*." *Key's Lat. Gram.* § 1454. h. — **529. Sorte**. See on v. 368. — **530. Discidium** = of their separation, or divorce. **Repetet**. See on **reddat**, v. 521. — **531. Lege** = condition. Gr. 414. 2. A. & S. 249. II. — **532. Nam — est** = for so it is enjoined by a decree of the Fates. Not even Jupiter could change the decrees of the Fates. See on I. 256. — **533. At — est** = but Ceres is resolved: a construction like Gr. 388. II. A. & S. 225. II. **Educere**. Gr. 549 and 1. A. & S. 269 and R. 2. — **535. Simplex**; i.e. with no idea of the danger. — **536. Punicoem ... pomum** = a pomegranate. — **537. Pallenti ... cortice** = its golden rind. **Grana** = the "grains" from which the fruit takes its name, *pomum granatum*. — **538. Ex omnibus**. Gr. 398. 4. 2). A. & S. 212, R. 2, N. 4. So **inter Nymphas**. — **540. Avernales** = infernal; from the pestilential lake Avernus, in Campania, which was supposed to be an entrance to the lower world. Cf. Virg. A. VI. 106, 126, 201, etc. — **541. Acheronte** = Acheron; one of the rivers of the infernal regions, here spoken of as a god, the father of Ascalaphus. Gr. 425 and 1. A. & S. 246, R. 2. **Furvia**. See on v. 404. — **542. Reditum** (sc. *Proserpinae*) **ademit** = prevented her return. — **543. Profanam** = unhallowed, ill-omened. Some read *profanum*.

— **544. Phlegethontide** = of Phlegethon, another of the infernal rivers. — **546. Sibi ablatus** = taken away from himself; i. e. losing his own form. Gr. 385. 4. A. & S. 224, R. 2. — **547. Inque — unguis** = his head becomes disproportionately large, and his nails are bent into long claws. Both nouns depend on *in*. — **548. Per** = by means of. Some translate it "on" or "all over." — **549.** Cf. Virg. A. IV. 462. — **552. Vobis**; sc. *sunt*. Gr. 387. A. & S. 226. **Acheloides** = the Sirens, daughters of Achelous. **Geratis**. Gr. 518. I. A. & S. 263. 5 and R. 1. — **554. Legeret**. Gr. 518. I. A. & S. 263, R. 2. — **555. In** is rarely found with *mixtus*, which generally takes the ablative with or without *cum*, or the dative. Cf. Virg. A. V. 470. — **557. Curam** = solicitude; i. e. in behalf of Proserpina. — **559. Facilesque — habuistis** = and found the gods favorable (to your prayers). — **561. Canor**. The songs of the Sirens charmed all who heard them. **Mulcendas**. Gr. 562; 565. I. A. & S. 275. II. and R. 3. — **562. Deperderet**. Gr. 491. A. & S. 262. — **563. Remansit**. Gr. 463. I. A. & S. 209, R. 12 (3). — **564. Medius** = as mediator between. See on v. 409. — **565. Ex aequo** = *aequaliter*. **Volventem** (sc. *se*) = revolving. — **568. Pacies — oris** = both her feelings and her looks. — **569. Diti quoque** = even to Pluto; who was the most gloomy of gods. — **570. Ut Sol** = as the sun (is joyful).

METAMORPHOSES. BOOK VI.

THE STORY OF NIOBE. — Niobe was the daughter of Tantalus and Dione, one of the Hyades. [See on III. 595.] She married Amphion, king of Thebes, and had seven sons and seven daughters, of whom she became so proud as to think herself superior to Latona and her two children, Apollo and Diana. How she was punished for her insolence the poet here tells us.

146. Lydia was a district of Asia Minor, in the middle of the western side of the peninsula. **Fremet** = shudders; i. e. at the punishment of Arachne, who had boasted that she could surpass Minerva in weaving, and had been changed by the goddess into a spider. **Phrygia** lay to the east of Lydia. — **148. Ante — illam** = before her own marriage Niobe had known her; i. e. Arachne. — **149. Maeoniam** = Maconia, the ancient name of Lydia. **Stipylus** was a mountain of Lydia, and the ancient capital of Maconia is said to have had the same name. — **150. Popularis** = her countrywoman. — **151. Cedere**. Gr. 552. 2. A. & S. 273. 2, N. 4.(a) and (b). So

utl. Verbis minoribus = less arrogant language. Gr. 419. I. A. & S. 245. I. — **152. Animos** = pride. **Sed enim** = *at vero*. **Conjugis** = Amphion, who was famous for his skill in music. — **153. Genus**. See vv. 172–176. — **154. Illi**. Gr. 385. A. & S. 223, R. 2. **Placerent**. Gr. 515. I. A. & S. 263. 2. — **156. Diota foret** = *dicta esset*. Gr. 510. A. & S. 261. 1. **Si** — **fuisset** = if she had not seemed to herself so (and been vain of it). — **157. Tiresia** = Tiresias, a celebrated prophet of Thebes. Gr. 425. 3. 1). A. & S. 245. **Manto**, also called Daphne, inherited her father's skill in divination. — **159. Ismenides** = Thebaides (v. 163); from the river Ismenus, which flows through Thebes. — **160. Latona** was generally worshipped only in conjunction with her children. — **161. Lauro**. The laurel was sacred to Apollo. Gr. 414. 4. A. & S. 247. 3. The usual construction would be *crinibusque innectite laurum*. [Gr. 386. 1. A. & S. 224.] — **162. Ore**. Gr. 414. 4. A. & S. 247. 3. **Paretur**. Gr. 301. 3. A. & S. 184. 2 (a) and (b). — **163. Jussa**. Cf. I. 399; III. 105. — **165. Celeberrima** = *stipata*. — **166. Vestibus**. Gr. 414. 2. A. & S. 247. 1. **Auro**. Gr. 396. IV. A. & S. 211, R. 6. — **167. Quantum ira sinit restricts formosa**. — **169. Alta**; i. e. haughtily erect. — **170. Quis** — **coelestes** = what madness is this, to place gods of whom you have only heard before those whom you have seen? — **171. Per** here denotes, not the means, but the wide extent, and = throughout. — **172. Tantalus**, king of Lydia, or, as some say, of Argos, was invited to the table of the gods, but, having divulged to men the secrets which he heard there, was punished in the lower world by being placed in a lake whose waters receded when he tried to relieve his burning thirst, while over his head hung tempting fruits which ever eluded his grasp. Hence our word *tantalize*. **Auctor** = *pater*. — **173. Cui**. Gr. 385. A. & S. 223, R. 2, N. (b). **Idcui**. Gr. 556. I. A. & S. 269, R. 2. — **174. Pleiadum**. See on III. 595. Some legends make Taygete the mother of Niobe. **Atlas**. See IV. 632–662. — **176. Jupiter** was the father of Tantalus. **Socero** — **illo** = I boast him too as my father-in-law. Amphion was a son of Jupiter. Gr. 414. 2. A. & S. 247. 1. — **177. Cadmi** = Cadmus, the founder of Thebes. See III. 1–130. — **178. Domina**. Gr. 363. A. & S. 204. **Fidibusque**. The walls of Thebes had risen to the music of Amphion's lyre. — **181. Accedit eodem** = to this is added. — **182. Dea**. See on V. 345. **Huc** = to this; moreover. — **183. Habeat**. Gr. 525. A. & S. 265. — **185. Quoque** = *et quo*. **Titanida**; i. e. Latona, daughter of the Titan Coeus. **Coeo**. See on *Tiresia*, v. 157. — **186. Cui**; i. e. *Latonae*. — **187. Pariturae**. When Latona was about to become a mother, the jealous Juno bound all the countries of the earth by an oath not to allow her a resting-place. — **190. Dixit**; sc. *Delos*. Neptune

provided an asylum for Latona by raising the island Delos, which had previously floated under the sea, and making it fast. Cf. Virgil, A. III. 75 foll. — 192. *Uteri* = offspring. — 193. *Neget*. Gr. 486. II. A. & S. 260, R. 5. So *dubitet*. — 195. *Cui*. See on *illi*, v. 154. *Possit*. Gr. 501. IV. A. & S. 264. 4. 196. *Eripiat*. Gr. 515. I.; 516. II. 1. A. & S. 262, R. 2. 197. *Excessere* = have gone beyond; i. e. have precluded. *Fingite* — *meorum* = suppose that some part of this multitude of my children may be taken away from me. On *populo*, see Gr. 385. 4. A. & S. 224, R. 2. — 199. *Spoliata* = when thus bereaved. — 200. This line is given up by most of the commentators as hopelessly corrupt. Of the many readings, no one is satisfactory, and the conjectures of the critics do not mend the matter. *Turba* — *orba* may be translated: How far does she differ from the childless multitude? — 201. *Sacris*. Gr. 422. 2. A. & S. 255, R. 3 (b). So *capillis*. — 202. *Ponite* = *deponite*, as often. — 203. *Quodque loet* = which is all they can do (after the royal prohibition).

204. *Cynthi* = of Cynthus; a mountain in Delos, sacred to Apollo and Diana. Hence they are often called *Cynthius* and *Cynthia*. — 206. *Vobis* — *oreatis* = proud of having borne you. Gr. 431. A. & S. 257. — 208. *Sim*. Gr. 525. A. & S. 265. — 209. *Nati*. Gr. 439. 2. 1). A. & S. 205, R. 2 (1). — 211. *Tantalus* = the daughter of Tantalus. — 212. *Quod* = which (childlessness). *Recidat*. Gr. 488. I. A. & S. 260, R. 6. For the long antepenult, see Gr. 669. V. A. & S. 307. 2 (1). — 213. *Paternam*. See on v. 172. — 217. *Tecti*. See on v. 209. *Cadmeida*. See on v. 177. — 219. *Aspidula*. Gr. 443. 2. A. & S. 205, R. 15 (a). — 221. *Genitia*. See on V. 538. *Amphione*. See on *Tiresia*, v. 157. — 222. *Tyrio suco* = with the Tyrian juice; a purple dye, for which the Tyrians were famous, obtained from a shell-fish. — 224. *Qui* — *fuert* = who had been the first-born of his mother. — 227. *Mihi*. Gr. 389. 2. 2). A. & S. 228. 3. — 228. *Frenia*. Gr. 431. A. & S. 257. *Manu*. Gr. 422. 2. A. & S. 255, R. 3 (b). — 230. *Inane*. See on IV. 621. *Sonitu*. See on v. 206. So *nube*, v. 232. — 232. *Reator*; sc. *navis*. — 233. *Effluat*. Gr. 491. A. & S. 262, R. 5. — 235. *Summa*. See on IV. 659. *Cervicis*. Gr. 422. 1. 2). A. & S. 254, R. 3. — 237. *Ut* — *pronus* = as he was bent forward. *Per* — *admissa* = along (or over) the swift neck; i. e. the neck of the swift horse. — 241. *Nitidae*; because the bodies of the wrestlers were anointed with oil. — 246. *Solo*. See on *cervice*, v. 235. — 247. A spondaic line. Gr. 672. 3. A. & S. 310. 1 and R. 1. — 248. *Laniata*; "by anticipation." See on IV. 729. — 250. *Delius* = Apollo; from his native Delos. *Illi*. Gr. 398. 5. A. & S. 211, R. 5 (1). — 252. *Simul* = *simul ac*. *Hamis* = the barbed point. Cf.

V. 384. — 254. *Non* modifies *simplex*. *Damasichthona* = *Damasichthon*. Gr. 93. A. & S. 80. I. — 255. *Qua* — poples; i. e. just below the knee. — 258. *Pennis* = the feathered part of the arrow. *Tenua*. Gr. 602. II. A. & S. 241, R. 1. — 261. *Precaudo*. Gr. 566. I. A. & S. 275, R. 4. — 262. *Dique . . . dixerat* = *et dixerat*: *Di*, etc. — 263. *Ignarus* — *rogandos* = ignorant that not all need be propitiated. Gr. 229; 552. 3. A. & S. 162. 15; 270, R. 1 (a). — 265. *Arctonens* = Apollo, the bearer of the bow. Cf. Virg. A. III. 75.

268. *Certam fecere*; in prose, *certiorem fecerunt*. — 269. *Mirantur* — *superi* = wondering that the gods could, angry that they had dared, do this. Gr. 558. V. 1 and 2. A. & S. 273. 5 (3) and N. 7. — 270. *Haberent*. Gr. 527. A. & S. 266. 1. — 272. *Luce* = *vita*. — 274. *Latols* = of Latona. — 275. *Resupina* = *alta*, v. 169. — 276. *Invidiosa* = envied. Cf. this *passive* or *objective* use of the word with the *active* or *subjective*, V. 513. *Hosti*. Gr. 388. I. A. & S. 225. III. — 277. *Corporibus*. Gr. 386. A. & S. 224. *Ordina*. Gr. 414. 3. A. & S. 247. 2. — 279. *Liventia* = livid; from beating. Cf. v. 248. — 280. *Dolore*. Gr. 414. 4. A. & S. 247. 3. — 281. This line is probably spurious. — 283. *Effera* = I am carried to my grave; I die in the death of my children. — 284. *Miseræ mihi* = to me even in my wretchedness. See on *corporibus*, v. 277. So *fratri*, v. 291. — 285. *Quoque* = even. — 289. *Demisso crine*; in token of grief. — 291. *Ore*. Gr. 431. A. & S. 257. — 294. *Oraque* — *pressit* = did not close her mouth (even in death). *Sibi*. Gr. 385. 4. A. & S. 224, R. 1. *Exit* = *exiit*. Cf. I. 200. — 296. *Videres*. Gr. 486 and 4. A. & S. 260. II. and R. 2. — 299. *Minimam*; sc. *natu*. — 303. *Diriguit* = she became rigid; i. e. petrified. *Malia*. Gr. 414. 2. A. & S. 247. 1. — 305. *Nihil-vivum* = there is nothing of life in her appearance. — 307. *Congelat* = becomes stone. — 308. *Reddere gestus* = to move. — 311. *Patriam*. See on v. 149. *Montis*; i. e. *Sipylus*. — 312. *Lacrimas*. Gr. 371. 3. A. & S. 232 (2).

METAMORPHOSES. BOOK VIII.

THE STORY OF DAEDALUS AND ICARUS. [vv. 183-235.]

Daedalus was an Athenian, distinguished for his skill in sculpture and architecture. Being condemned to death for the murder of his nephew Perdix, he fled with his son Icarus to Crete, where he was protected by king Minos, and, among other works, constructed the

famous labyrinth. After a time, he incurred the displeasure of the king, who imprisoned him. How he escaped is told in the story here given. — Cf. Virg. A. VI. 14–33, and Hor. C. I. 3. 34; II. 20. 13; IV. 2. 2.

184. Exilium; i. e. his absence from his native Athens. — **186. Obstruat**; sc. *Minos*. Gr. 515. I. A. & S. 263. 2 (1). — **187. Omnia possideat** = even if he possesses everything else. Gr. 503. I. A. & S. 260, R. 3. — **189. Naturamque novat** = he renews nature; imposes new laws upon nature. — **190. Longam — seque** = a shorter following a longer one. As he begins with the smallest, it would seem more natural to say *brevem longiore*. — **191. Ut — putes** = so that you may (would) think that they have (had) grown by regular ascent. Gr. 494. A. & S. 262 and R. 1. — **192. Avenia**. The shepherd's pipe was made of reeds or straws of unequal length, joined together with wax. Cf. Virg. E. I. 2; III. 25; V. 2, etc. — **193. Medias et . . . imas** = the middles and the ends (of the feathers). Gr. 441. 6. A. & S. 205, R. 17. — **195. Imitetur**. Gr. 491. A. & S. 262. — **196. Tractare**. Gr. 552. 3. A. & S. 270, R. 1. **Pericla**; the effect for the cause. Gr. 705. II. A. & S. 324. 2. — **199. Mollibat**. Gr. 239. I. A. & S. 162. 2. — **200. Manus ultima** = the last touch. — **203. Medio**. See on v. 193. **Curas**. Gr. 492. 2. A. & S. 262. So **gravet** and **adurat**. — **204. Demissior**. Gr. 443. 2. A. & S. 205, R. 15. So **celrior**. — **206. Inter utrumque** = between the two (extremes). **Speotare**. Gr. 551. II. 1. A. & S. 273. 2 (d). **Booten**. See on II. 176. — **207. Helicen**. See on II. 132, 171. **Orionis** = of Orion, a prominent southern constellation. Cf. Virgil, A. I. 535; III. 517; IV. 52. — **208. Me duce**. Gr. 431. A. & S. 257, R. 7 (a) and (b). — **213. Ante**. Gr. 436. A. & S. 235, R. 10. — **215. Sequi**. Gr. 558. VI. 3. A. & S. 273. 2 and (b). **Damnosas** = perilous. — **217. Arundina**. Cf. *calamo*, III. 587. — **218. Baculo**. Gr. 419. II. A. & S. 245. II. 1. **Pastor** and **arator** are in apposition with **aliquis**. — **219. Possent**. Gr. 501. I. A. & S. 264. 1. — **220. Junonia**; because it was the birthplace of Juno. Cf. Virg. A. I. 16. — **221. Delos**. See on II. 597 and VI. 190. **Paros** was an island in the Aegean, one of the largest of the Cyclades. See on II. 264, and cf. Virg. A. III. 126. — **222. Dextra** is nominative with **Lebynthia**. Cf. III. 640. **Lebynthia**, or **Lebintus**, and **Calymne** are small islands in the Aegean. **Melle**. Gr. 429. A. & S. 250. 1. — **223. Volatu**. Gr. 414. 2. A. & S. 247. 1 (2). — **224. Cupidine**. Gr. 414. 2. 3) (2). A. & S. 247, R. 2 (b). **225. Rapidi** = scorching. The word is derived from *rapere*, and originally is nearly = *rapax*. Hence it is applied to devouring seas and fires, and often, as here, to the sun. — **228. Remigio**. Cf. *remigio alarum*, Virg. A. I. 301; VI. 19. — **230.** The southeastern

part of the Aegean was called *mare Icarium*. — 233. *Dioebat*. Gr. 469. II. A. & S. 145. II. 1. — 235. *Tellus*; i. e. the island Icarus, or Icaria (now *Nicaria*), in the Aegean, west of Samos. *Sepulti*; sc. *Icari*.

THE STORY OF PHILEMON AND BAUCIS. [vv. 619 – 726.]

Pirithous, the son of Ixion, had refused to believe that the gods could change the forms of men; whereupon Lelex, king of the Locri, relates the following story as one for the truth of which he can vouch.

621. *Dubites*. Gr. 489. I. and 499. A. & S. 262 and R. 9. — 623. *Pelopeia*. Pelops was driven out of Phrygia by Ilius, and fled to Greece. *Pittheus* was one of the sons of Pelops. — 624. *Parenti*. Gr. 388. 3. A. & S. 225. II. — 626. *Celebres* = abounding in, frequented by. Cf. VI. 165. — 628. *Atlantiades* = Mercury, whose mother, Maia, was the daughter of Atlas. Cf. Virg. A. IV. 258, and Hor. C. I. 10. 1. *Caducifer*. For a description of the *caduceus*, or wand, of Mercury, see Virg. A. IV. 242 – 246. *Alia*. Gr. 431. A. & S. 257. — 629. *Locum* = shelter, lodging. — 632. *Aetata*. Gr. 428. A. & S. 211, R. 6. — 633. *Junoti* = united (in marriage). *Annis*. Gr. 426. A. & S. 253. — 634. *Fatendo*. Gr. 566. I. A. & S. 275, R. 4. — 635. *Nec ferendam* = and not intolerable. — 636. *Nec refert* = nor matters it. Gr. 408. 2. A. & S. 219, R. 4. *Requiras*. Gr. 525 and 526. II. 2. A. & S. 265, and R. 2. — 637. *Tota sunt*. Cf. I. 355. *Idem*. Gr. p. 61, foot-note, and 669. II. A. & S. 306, R. 1 (1). — 638. *Penates*. See on I. 174. — 639. *Submissoque postes* = and with bent head (i. e. stooping) entered the lowly door. — 641. *Quo* = on which. *Textum* = *stragulum*. — 642. *Inde hesternis* = then she raked open the warm embers on the hearth, and kindles up the remnants of yesterday's fire. — 644. *Et anili* = and blew it into a flame with her aged (feeble) breath. — 646. *Minuit* = broke them. — 648. *Folia*. Gr. 425. 2. 2). A. & S. 251. *Levat* = takes down. — 649. *Sordida suis* = a dingy flitch of bacon; *sordida*, because hanging in the smoke, which blackens the beam also. *Tigno*. Gr. 422. 2. A. & S. 255, R. 3 (b). So *clavo*, v. 654. — 651. *Domat mollit*; i. e. boils it. — 652. *Medias horas* = they beguile the intervening hours with conversation. — 654. *Clavo . . . ab ansa* = from a nail by the handle. — 655. *Fovendas*. Gr. 565. 3. 2). A. & S. 274, R. 7 (a). — 657. *Sponda salignis*. Gr. 428. A. & S. 211, R. 6. — 659. *Et even*. — 660. *Non indignanda* = not to be scorned by; i. e. not out of keeping with. *Leoto* is personified. Gr. 388. I. A. & S. 225. III. — 662. In the Augustan age, three-footed tables belong to the furniture of the poor. — 665.

The meal is after the Roman manner, but in the simplest style: first, fruit, etc. to whet the appetite; then the meal proper; and, lastly, the dessert. *Bacca* = the olive, sacred to Minerva. *Sincerae* = chaste. Some understand *Minervae* = the olive (as *Bacchus* = *vinum*, *Ceres* = *frumentum*, etc.) and *sincerae*, agreeing with it in that secondary sense = *recentis*, fresh, in distinction from *condita* = preserved. *Corna*. See on I. 105. *Faeces* = sauce. — 667. *Lactis* — *coacti* = curd. — 668. *Ova*. The Romans usually began a meal with eggs and ended it with fruit; hence the proverb *ab ovo ad mala* = from the beginning to the end. — 669. *Omnia fictilibus* = all things in earthen vessels. Gr. 422. 1. 2). A. & S. 254, R. 3. *Eodem* agrees with *argento* = (humorously) of the same silver; i. e. of clay; but some consider it the adverb. *Eodem argilla* is the reading of some editors, based on very slight manuscript authority. — 670. *Fago*; sc. *de*. — 671. *Qua cava sunt*; i. e. on the inside. *Illita*. Gr. 651. 3; 654. A. & S. 284, Exc. 1 (2) (a), and 285. 1. — 672. *Epulas*. See vv. 648, 651. — 673. *Nec longae senectae* = not very old. The poor could afford only the cheap new wine. *Rursus* some understand to be merely expletive, like "come back again" = "come back," in colloquial English; others translate, "is removed again," having been taken away at the end of the first course and brought back during the second. *Referuntur* = *auferuntur*. — 675. *Palmis*. See on v. 555 — 679. *Boni* = kind. *Nec* — *voluntas* = and a ready and generous good-will. — 681. *Per se . . . succrescere* = renewing itself. — 682. *Attoniti*. See on VI. 209. Note the same principle in the use of *domini*, v. 687. — 684. *Nullis paratibus* = want of preparation. — 685. *Custodia* = *custos*; the abstract for the concrete noun. So *tutela*, v. 713. — 687. *Penna*. Gr. 439. A. & S. 250. 1. *Aetate*. Gr. 414. 2. A. & S. 247. 1. — 689. *Necari*. See on *spectare*, v. 206. — 690. *Dique . . . dixerunt* = *et dixerunt*: *Di*, etc. Cf. v. 203; II. 33, etc. — 691, 692. *Impia*. See v. 630. *Immunibus*. Gr. 547. II. A. & S. 205, R. 6. *Esse*. 545. 2. 2). A. & S. 239, R. 1. *Mali*. Gr. 399. 2. 2). A. & S. 213, R. 5 (3). — 693. *Ardua*. Gr. 396. III. 2. 3) (3). A. & S. 212, R. 3, N. 4. — 694. *Its simul*; sc. *nobiscum*. — 695. *Levant* = support. *Tardi* — *annia*. Cf. v. 687. — 696. *Clivo*. Gr. 422. 1. 2). A. & S. 254, R. 3. — 697. *Summo*; sc. *monte* = the summit. Cf. IV. 709 — 700. *Miran-*
tur. Gr. 522. I. (1). A. & S. 263. 4 (2). — 701. *Illa* — *duobus* = that old hut (which had been) small even for its two owners. — 702. *Furcas* — *columnae* = columns took the place of the rude props (that had supported the roof). — 703. *Stramina* = the thatch. — 704. *Adopertaque* — *tellus* = and the ground (within) is paved with marble. — 705. *Saturdus* = Jupiter. See on V. 420. — 706.

Conjuga. See on V. 345. — **707. Optetia.** Gr. 525. A. & S. 265. — **710. Poscimus** = we beg, entreat. — **711. Auferat.** Gr. 488. I. A. & S. 260, R. 6. So **videam** and **sini tumulandus**. — **713. Vota** = sequitur = their prayer is fulfilled. **Fuere** = they became. — **714. Annis** = soluti = worn out with age. See on *actat*, v. 687. — **715. Starent.** Gr. 518. II. 1. A. & S. 263, R. 2. **Locique** = casus = and were talking of the history of the place; i. e. the events here related. — **716. Frondere** = *frondescere*. — **718. Crescente cacumine** = as the tree-top grew. Gr. 431. A. & S. 257. — **719. Valeque.** See on v. 690. — **721. Tyaneis** = of Tyana, a town of Cappadocia. — **722. Truncos** = *arbores*. — **723. Non vani** = *veraces*. **Vallent.** Gr. 525. A. & S. 265, or 264. 7, N. 3. — **725. Ponensque recentia** = and placing fresh garlands there myself. — **726. Dis.** Gr. 390, and 2. A. & S. 227 and R. 4. **Qui** = coluntur = and those who have honored them (the gods) are honored.

METAMORPHOSES. Book X.

THE STORY OF ORPHEUS AND EURYDICE. — Orpheus was the son of Oeagrus, king of Thrace, and the Muse Calliope. Presented with the lyre by Apollo, and instructed by the Muses in its use, he enchanted with its music not only the wild beasts, but the very trees and rocks, which moved from their places to follow the sound. The power of his music caused the Argonauts to seek his aid, which contributed materially to the success of their expedition. He married the nymph Eurydice, the legend of whose loss and recovery is here given.

1. **Immensum.** See on IV. 621: **Croceo**; the color invariably associated with Hymen, who is called the "yellow-buskined god," the "saffron-robed," etc. The god is going from the nuptials of Iphis and Ianthe, in Crete, to those of Orpheus. — 2. **Ciconumque** = of the Cicones; who lived in Thrace near the Hebrus. **Hymenaeus.** See on IV. 758. — 3. **Orphea** = of Orpheus. Gr. 398. 2. A. & S. 211, R. 4 (a). — **Nequiloquam** = in vain; since the marriage was inauspicious. — 4. **Ille**; i. e. Hymen. **Sollennia verba** = the customary festive songs. — 5. **Fax.** See on IV. 758, 759. **Stridula** = hissing; like damp wood that will not burn. — 6. **Nulloque** = *ignis*; i. e. could not be kindled into a blaze by waving it in the air. — 7. **Auspicio.** Gr. 417. A. & S. 256. 2. **Nupta nova** = Eurydice. — 8. **Naiadum** = the Naiads; the nymphs of fresh

water, whether of rivers, lakes, or springs. — 11. *Rhodopetus* = Thracian; from Rhodope, a mountain of Thrace. — 12. *Ne non tentaret* = that he might not omit to try. Gr. 491. A. & S. 262. — 13. *Styga* = the Styx; i. e. the infernal regions. See on I. 139. *Taenaria porta* = by the Taenarian gate; a cavern in Mt. Taenarum (the promontory now called *Cape Matapan*), which was supposed to lead to the lower world. — 14. *Leves* = shadowy, ghostly. *Sepulcoria*. Gr. 419. I. A. & S. 245. I. — 15. *Persephonen*. See on V. 470. *Adiit*. See on I. 114. *Inamoena* = joyless. — 16. *Dominum* = Pluto. *Pulsis . . . nervis* = striking the harp-strings; i. e. as an accompaniment to his song. — 18. *Quotquid*, in apposition with the subject of *creamur*, is more general, and therefore more emphatic, than the masculine plural would have been. So *omnia*, v. 32. — 20. *Viderem*. See on v. 12. So *vincirem*. — 22. *Medusaei . . . monstri* = Cerberus; the three-headed dog, guardian of the entrance to Hades, called "Medusa-like" from his snaky hair. Hercules had bound him and dragged him to the upper world. Cf. Virg. VI. 395, 417-423. — 24. *Crescentesque — annos* = took her away in her youth. With *abstulit*, supply *cui* from *in quam*. Gr. 385. 4. A. & S. 224, R. 2. — 25. *Pati* = to bear this, to be resigned. Gr. 552. 1. A. & S. 271, N. 1 and R. 4. *Tentasse*. Gr. 551. I. A. & S. 272, N. 1. — 26. *Supera . . . ora* = in the upper world. *Deus* = *Amor*, or Cupid. — 27. *An — hic* = whether he is (known) even here. Gr. 525. A. & S. 265. *Esse*; sc. *cum*. See on *tentasse*, v. 25. — 28. *Rapinae*; i. e. the carrying away of Proserpina. See V. 341 foll. — 29. *Per*, in oaths, is often separated from its object. Cf. III. 658. — 30. *Chaos*. See on II. 299. It is here put, as often, for the lower world. — 31. *Properata — fata* = unravel the thread of her premature fate. The *Parcae*, or Fates, were represented as spinning the thread of human destiny. Some make *retextite* = weave anew. The difference is slight. — 32. *Omnia*. See on v. 18. Some read *debentur*, and the weight of authority is, perhaps, in favor of it; but we prefer *debemur*. The change of gender in *morati* is natural enough, though some have wished to make it *morata*. — 36. *Haec*; i. e. *Eurydice*. *Juria*. Gr. 401; 402. I. A. & S. 211, R. 8 (2). — 37. *Usum* = her society. — 38. *Veniam* = this favor. *Certum — mihi*. I am resolved not to return. See on V. 533. The use of *nolle* is akin to that in prohibitions. Gr. 535. 1. 3). A. & S. 267, R. 3. — 39. *Leto*. Gr. 414. 2. A. & S. 247. 1. — 40. *Ad* (as in v. 16) = in accompaniment to. — 41. *Tantalus*. See on VI. 172. — *Captavit* = tried to seize. — 42. *Ixionis orbis* = the wheel of Ixion, king of the Lapithae, who, for attempting to win the love of Juno, was chained in Tartarus to a wheel which revolved forever. — 43. *Jecur* = the liver; i. e. of Tityus, a

giant, who, having offered violence to Diana, was cast into Tartarus, where he lay outstretched on the ground, with two vultures devouring his liver, which grew as fast as it was consumed. Cf. Virg. A. VI. 595-600. — **44. Belides** = the *Danaides*, daughters of Danaus, the son of Belus, who, for the murder of their husbands, were doomed to draw water in sieves to fill a leaky cask. **Sisyphus** was an avaricious and cruel king of Corinth, who was punished in Hades by having to roll up hill a huge stone which rolled back again as soon as it reached the top. The music of Orpheus wins a respite for all these wretches. — **46. Eumenidum**; one of the Greek names of the Furies. It means "the *benevolent* goddesses"; a mere euphemism to avoid calling the fearful beings by their real name. **Conjux**; i. e. Proserpina. — **47. Oranti**; sc. *ei*. Gr. 385. A. & S. 223, R. 2. — **50. Rhodopetua**. See on v. 11. — **51. Ne** depends on the *command* implied in *legem*. Gr. 558. VI. A. & S. 273. 2. — **51. Avernus** = *infernas*. See on V. 540. — **52. Aut** = or else; "in opposition to a condition alluded to, but not completely expressed." **Futura**; sc. *sint*, depending on the implied *ut*. — **56. Ne deficeret** = lest she should fail (from fatigue). Gr. 492. 4 and 1). A. & S. 262 and R. 7. **Videndi**. Gr. 563. 1. 2). A. & S. 275. III. R. 1 and (2). — **60. Quioquam**. Gr. 380 and 2. A. & S. 232 (3) and N. 2. — **61. Quereatur**. Gr. 486. II. A. & S. 260, R. 5. **Amatam**; sc. *esse*. Gr. 551. III. A. & S. 273, N. 7. — **62. Supremum**. Gr. 438. 3. A. & S. 205, R. 8. — **63. Acciperet** = could catch. Gr. 486. III. A. & S. 260. II. — **64. Nece**. Gr. 414. 2. A. & S. 247. 1 (2). — **65. Medio**; sc. *collo* = his middle neck. — **66. Canis**; i. e. Cerberus, when Hercules dragged him to the upper world. See on v. 22. — **67. Saxo**. Gr. 431. A. & S. 257. — **68.** The second illustration is that of Olenus. Nothing is known of the story except from this passage. Lethaea seems to have offended the gods by boasting of her beauty, and her husband to have wished to take the blame upon himself, and both to have been turned to stone. **Quique Olenos** = *et (quam) Olenos (stupuit) qui*. So *tuque*. — **69. Figurae**. Gr. 419. 4. 2). A. & S. 245. II. R. 1. — **71. Pectora**. Gr. 705. III. A. & S. 324. 3. Cf. Virg. A. II. 349. **Ide**. See on II. 218. — **73. Portitor**; i. e. Charon, who ferried shades across the Styx. Cf. Virg. A. VI. 298-304. — **74. Cereris** — *munere* = without food. — **76. Esse**. See on v. 61. — **77. Aquilonibus**. See on I. 262. **Haemon**. See on II. 219.

METAMORPHOSES. BOOK XI.

THE STORY OF THE DEATH OF ORPHEUS. [vv. 1 - 84.] After the loss of Eurydice, Orpheus wandered among the woods and mountains, singing of his bereavement. The beasts and the birds gathered about him, and even the trees followed him, charmed by the magic of his voice and lyre.

*Tale nemus vates attraxerat, inque ferarum
Concilio medius turba volucrumque ardebat.*

At this point, the narrative in the text begins.

3. Nurus = *mulieres*. Cf. II. 366. **Ciconum**. See on X. 2. **Lymphata** = frantic; i. e. carried away with Bacchic fury. Strictly, it means *nympholeptic*, or made insane by seeing the image of a nymph in the water. *Lympha* and *nympha* are originally the same word. — **4. Pectora**. Gr. 380. A. & S. 234. II. — **5. Percussis** — *nervia*. Cf. X. 16, 40. — **7. Nostris**. Orpheus in his grief had shunned the society of women. — **8. Apollinei**. See on *Orphea*, X. 3. — **9. Follia**. The *hasta* was a *thyrsus*, a staff twined with ivy and vine-leaves, carried by Bacchus and his votaries. See v. 28, and III. 667. — **13. Sed enim**. See on VI. 152. — **14. Abilit**; final syllable lengthened by the *caesura*. **Erinnys**, or *Erinyes*. See on I. 241. — **15. Forent** = *essent*. Gr. 486. I. A. & S. 260. II. or 261, R. 4, the *condition* being implied in *sed*, etc. — **16. Bercynthia**; from Berecynthus, a mountain in Phrygia, sacred to the goddess Cybele. Cf. Virg. A. VI. 785. The instruments used in her worship were adopted in the Bacchic orgies also. The Bercynthia pipe was curved like a horn; hence *inflato cornu*; sc. *ejus*. — **17. Bacchei**; the final syllable not elided. Cf. Virg. G. I. 281, 436; A. IV. 667, etc. See on X. 3. — **18. Sono**. Gr. 386. A. & S. 224. **Tum denique** = *tum demum*. — **21**. See *Introduction* to this story. — **22. Maenades** = *Bacchantes*; from *μαίνομαι*, to be mad. **Titulum** = *gloriam*. **Rapuerit** = attacked; hence *cruentatis dextera*. **Theatri**; i. e. the audience of beasts and birds. *Theatrum* is often put for the persons in the theatre. Gr. 705. II. A. & S. 324. 2. — **23. Inde**. After tearing in pieces the animals which had thronged about Orpheus, they turn against the minstrel himself. **Vertuntur**; used reflexively, as often. — **24. Luce** = by day. Cf. Virg. A. IV. 186. — **25. Noctis avem** = the night-owl. **Struotoque** — *theatro* = in the amphitheatre; which, being circular, while the *theatre* was semi-circular, may be described as a "theatre built up on both sides," or a double theatre. — **26. Matutina**. The fights of wild beasts were the morning performance in the Roman theatre. Gr. 443. 2.

A. & S. 205, R. 15 (a). **Cervus**. After *cœunt, ut*, we should expect *canes* as the subject; but the change of construction does not seem to us so "awkward" as some of the critics have considered it. — 28. **Non — factos** = not made for such a use. Cf. Virg. A. IV. 647. — 30. **Neu — furori** = and that they may not want for weapons in their frenzy. Gr. 491. A. & S. 262. **Neu**, as often in Ovid, = *et ne*. — 31. **Presso**. Cf. *depresso aratro*, Virg. G. I. 45. **Subigebant**. Cf. I. 103 and Virg. G. I. 125. — 32. **Fruotum**; i. e. the future harvest. — 34. **Agmine**; i. e. the Bacchantes. — 35. **Arma** = the tools, implements. — 36. **Graves**. Cf. *iniquo pondere* and *gravibus*, Virg. G. I. 164, 496. For *sarculaque*, see on I. 114. — 38. **Divellere** = have torn in pieces. **Fata** = *caedem*. — 41. **Sacrilogae**; since Orpheus was of divine descent, and a favorite of Apollo and the Muses. — 42. **Saxia**. Gr. 388. 3. A. & S. 225. II. — 43. **In ventos**. Cf. Virg. A. IV. 705. — 47. **Comam**. Gr. 380. A. & S. 234. II. **Lacrimis — suis** = were swollen with their own tears. — 48. **Obscourage — pullo** = their robes (or mantles) dark with mourning. *Pullo* is used as a noun. **Carbasa**; the material for the thing made of it. Gr. 705. III. A. & S. 324. 3. — 49. **Dryades** = the wood-nymphs. See on I. 192. **Passos**; from *pandere*. — 50. **Diversa locis**. Gr. 429. A. & S. 250. 1. Cf. I. 173. **Hebre**. See on X. 2 and II. 257. — 52. **Nescio quid** = I know not what; i. e. something. The phrase is equivalent to an accusative after *queritur*. Gr. 371. 3. 1). A. & S. 234 (2) and N. 1. — 54. **Invectae**; sc. *lingua et lyra*. **Flumen populare** = his native river; i. e. the Hebrus. — 55. **Litore**. Gr. 419. I. A. & S. 245. I. **Lesbi** = Lesbos (called *Methymnean* from Methymna, one of its chief cities); a large and important island, in the Aegean, off the coast of Mysia. Cf. Milton, in *Lycidas*:

What could the Muse herself, that Orpheus bore,
The Muse herself, for her enchanting son,
Whom universal nature did lament,
When by the rout that made the hideous roar
His gory visage down the stream was sent,
Down the swift Hebrus to the Lesbian shore?

56. **Arenis**. Gr. 422. 1. 2). A. & S. 254, R. 3. — 57. **Rore** = *aqua*. — 58. **Tandem** = at last; not earlier, as might have been expected. — 60. **Congelat** is here transitive. Cf. VI. 307. — 61. **Terras**. Gr. 371. 4. A. & S. 233 (3). **Ante** = before; i. e. when he had gone thither in search of Eurydice. See X. 13 foll. — 62. **Arva plorum** = the Elysian Fields. — 63. **Ulnis** = arms. See ref. on *carbasa*, v. 48. — 65. **Anteit**. Gr. 669. II. 2. A. & S. 306. 1. — 66. **Tuto**; i. e. without fear of losing her. See X. 51 foll. — 67. **Lyaeus** = Bacchus; i. e. (*Avaïos*) he who frees from care. Cf. *Liber*,

III. 520. — 68. **Suorum**. According to some of the legends, Orpheus had introduced the orgiastic worship of Bacchus into Thrace. — 69. **Edonidas** = Thracian; from the *Edoni*, or *Edones*, a people of Thrace, noted for their devotion to Bacchus. — 70. **Quae** — **nefas** = which (things) it is dreadful to behold; a parenthetical clause, akin to *nefas diotu* (*Ep. ex Pont.* I. 9. 3.) etc. **Radice**. Gr. 414. 4. A. & S. 247. 3. — 71. **In** — **secuta** = as far as each had pursued; i. e. where each had halted in the pursuit of Orpheus. Some make it = *quotquot secuta sunt*, as many as had pursued him. One editor frankly says that he does not understand the passage; and another shows that he does not by translating: (*Füsse*) *womit eine jede ihm gefolgt war*; i. e. with which (feet) each had followed him! — 72. **Traxit** = lengthened. — 73. The prose order would be: *et ut volucris, ubi crus suum laqueis, quos callidus auceps addidit, commisit et teneri se sensit, plangitur*, etc. **Laqueis**. Gr. 386. A. & S. 224. — 75. **Ac** — **motu** = and fluttering tightens the cords by its motion; i. e. its efforts to escape. — 78. **Exsultantem** = *exsultare conantem*. — 79. **Sint**. Gr. 525. A. & S. 265. — 80. **Adspicit** — **suras** = she sees wood take the place of her rounded limbs. — 82. **Piunt**. Gr. 462. 2. A. & S. 209, R. 9. — 84. **Putes**. Gr. 486. I. A. & S. 260. II. and R. 4. So **fallare**.

THE STORY OF MIDAS. [vv. 85–193.] — 86. **Choro** = *cohors*, v. 89. i. e. train, retinue. **Tymoli** = Tymolus, or Tmolus, a mountain in Lydia. **Sui**; because of the *vineta*. — 87. **Pactolon** = the Pactolus, a river of Lydia, rising on Tmolus, famous for its golden sands. — 88. **Invidiosus** = envied, or enviable. See on VI. 276. **Avenia**. Gr. 414. 2. A. & S. 247. 1. — 89. **Hunc**; i. e. Bacchus. **Satyri** = Satyrs. See on I. 193. **Bacchae** = *Bacchantes*. — 90. **Silenus**. The older Satyrs were generally called *Sileni*, but one of these is commonly the Silenus, who always attends Bacchus, and is said to have been his foster-father. He is described as a jovial old man, bald, fat, generally drunk, riding on an ass, or supported by other Satyrs. — 92. **Regem**; sc. *Phrygiae*. **Orpheus**. See on v. 68. — 93. **Cecropio Eumolpo** = Athenian Eumolpus; a bard of Thracian birth, who spent much of his life in Attica, where he introduced the worship of Ceres and Bacchus. Here, as in some other legends, he is associated with Orpheus. There are so many conflicting stories about him that some of the ancients supposed that there were several *Eumolpi*. The final syllable of *Cecropio* is not elided, and the line is *spondaic*. See on v. 17, and on I. 117. — **Cecropio**, from Cecrops, first king of Attica and founder of Athens. — 94. **Qui**; i. e. Midas. — 95. **Adventu**. Gr. 414. 2 and 3). A. & S. 247 and R. 2 (a). — 97. Cf. II. 114. — 98. **Lucifer**, like *Aurora*, is often = *dies*. Cf. Virg. A. V. 65. — 99. **Alumno** = Bacchus, who

is represented as ever youthful. — 100. **Hulo** = Midas. **Optandi**. Gr. 562 and 1. A. & S. 275. II. **Inutile** = pernicious; as it proved. — 102. **Donis**. Gr. 419. I. A. & S. 245. I. — 103. **Vertatur**. Gr. 493. 2. A. & S. 262, R. 4. — 104. **Solvit** = bestows. — 105. **Petisset**. Gr. 234. I; 520. II. A. & S. 162. 7 (a); 266. 3. — 106. **Berecynthius heros**; i. e. Midas. See on v. 16. — 107. **Fidem...** **tentat** = tests the truth. — 108. The order is: *non alta ilice virgam fronde virentem detraxit*. **Fronde**. Gr. 429. A. & S. 250. 1. — 110. **Humo**. Gr. 424. 2. A. & S. 255, R. 1. — 112. **Massa**; sc. *aurea*, or *auri*. **Cereris** = of wheat. Cf. Virg. A. I. 177. — 114. **Hesperidas** — **putes** = you would think that the Hesperides had given it to him. The Hesperides were the guardians of the golden apples which Terra gave to Juno at her marriage with Jupiter. See on IV. 637. For **putes**, see on v. 84. So **posset**, v. 117. — 117. **Danaën**; an allusion to the golden shower in which Jupiter visited Danaë. See on IV. 611. — 118. **Vix** — **capit** = scarcely can he grasp in thought his own hopes. **Fingens** = as he imagines. 120. **Tostae frugis** = corn roasted (and ground, and made into bread). Gr. 409. 1. A. & S. 220. 3. Cf. Virg. G. I. 267; A. I. 179. — 121. **Cerealia munera**. Cf. X. 74. — 123. **Dente**. Gr. 414. 4. A. & S. 247. 3. — 124. **Dente**. Gr. 431. A. & S. 257. **Premebat** = covered. — 125. **Auctorem muneris** = Bacchus; i. e. wine. Cf. v. 112, and see on VIII. 665. **Undis** = *aqua*. See on V. 555. — 126. **Videres**. Gr. 486. I. and 4. A. & S. 260. II. R. 2, or 261, R. 4. — 128. **Voverat** = had prayed for. — 130. **Meritus**. Gr. 443. A. & S. 205, R. 15. **Auro**. Gr. 414. 2. 3). A. & S. 247 and R. 2 (a). — 133. **Specioso damno** = this splendid wretchedness. — 134. **Mite deum** (= *deorum*). **numen** = *mitis deus*. Cf. Virg. A. II. 623, 777. — 135. **Restituit** = restored him; i. e. to his former nature. **Faotaque** — **solvit** = and revokes the gift he had bestowed in fulfilment of his promise. In v. 104, *munera solvit* means "fulfils his promise concerning the gift," or frees *himself* from his obligation by bestowing it; here it means "frees *Midas* from the gift." In both cases *solvere* has its original meaning, "to loosen, unbind, or release." — 136. **Neve... ait** = *et ait: Ne*, etc. Cf. I. 151; II. 33, etc. **Maneas**. Gr. 491. A. & S. 262. — 137. **Sardibus** = Sardes, or Sardis, the capital of Lydia. **Amnem**; i. e. the Pactolus. See on v. 87. — 138. **Perque** — **viam** = and take your way along the height of the bank, up the stream. **Undis**. Gr. 391. A. & S. 222, R. 1 (b). — 139. **Venias**. Gr. 522. II. A. & S. 263. 4. — 140. **Fonti**. Gr. 386. 1. A. & S. 224, N. 1. **Plurimus** = *maximus*. Cf. Virg. A. I. 419. — 141. **Corpusque** — **crimen** = while you bathe your body, wash away your fault. Cf. Virg. A. VI. 741. — 142. **Jussae**. Cf. I. 399; VI. 163, etc. **Vis aurea**; i. e. the power of changing everything to

gold, which in v. 141 is called *crimen*, because he owed it to his own folly. — 144. *Jam veteris* = now ancient. *Venae*; sc. *aurae*. — 145. *Auro pallentia*. Cf. v. 110. *Madidis glebis* = in their moist clods.

147. *Pana* = Pan; the great god of flocks and shepherds, and of everything connected with pastoral life. His worship was associated with that of Bacchus and the Nymphs. — 148. *Pingue* = dull, stupid. *Ut ante*; i. e. when he wished to change what he touched to gold. — 149. *Domino*. Gr. 385. A. & S. 223, R. 2. — 151. *Clivoque — utroque* = and sloping on either side. — 152. *Sardis* was at the foot of the mountain to the north, Hypaepa to the south. — 153. *Jactat* = boasts. — 154. *Cerata arundine*. See on VIII. 192. *Modulatur* = accompanies. — 155. *Prae se = prae suis (cantibus)* = in comparison with his own music. — 156. *Tmolos*; i. e. the god of the mountain, who acted as judge of the contest. *Impar*; since Apollo was the god of music. — 158. He removes the trees, as one pushes back his hair from his ears, that he may hear the better. *Caerula*; suggested probably by the azure hue of mountains seen in the distance. — 161. *Calamia*. See on VIII. 192. Gr. 414. 4. A. & S. 247. 3. — 162. *Barbarico*; i. e. *Phrygio*. *Aderat* = he was present; with many others, as appears from v. 173. *Canenti*; sc. *ei*. Gr. 386. A. & S. 224. — 163. *Huno*; i. e. Pan. *Sacer*; as the god of the mountain. *So sancti*, v. 172. — 164. *Sua*. Gr. 449. 2. A. & S. 208 (7). — 165. *Caput*. Gr. 380. A. & S. 234. II. *Lauro*. See on I. 106. *Parnasida*. See on I. 317. — 166. *Murice*. See on I. 332. — 167. *Distinctam* = set, inlaid. *Dentibus India*; i. e. ivory (from India). — 168. *Laeva*; sc. *manu*. — 169. *Artificis* — *fuit* = his very attitude shows the artist. — 171. *Submittere* = acknowledge to be inferior. — 174. *Delius* = Apollo; from Delos, his birth-place. See on VI. 190. — 175. *Retinere*. Gr. 551. II. 1. A. & S. 273. 4. — 176. *Trahit in spatium* = lengthens them. — 177. *Imo* = *ima parte*. *Posse moveri* (= the power of motion) is the object of *dat*; a poetical construction. — 178. *Homini*. Gr. 401. A. & S. 211, R. 8 (3). *In* = in regard to. — 179. *Aures*. Gr. 374. 7. A. & S. 234, R. 1 (a). — 180. *Pudore*; the effect for the cause. Gr. 705. II. A. & S. 324. 2. — 181. *Tiaris* = tiara; a Phrygian head-dress, covering the cheeks, and fastened under the chin. Cf. Virg. A. IV. 216. — 186. *Adspexerit*. Gr. 525. A. & S. 265. — 187. *Voce* — *haustae* = in a low voice tells and whispers to the hole. *Terrae haustae* = *loco unde terra hausta erat*. — 190. *Creber* — *coepit* = there a thick growth of rustling reeds began to rise. *Arundinibus*. Gr. 429. A. & S. 250. 1. — 192. *Agricolam*; i. e. the servant. The humor of the expression has been lost on most of the critics,

some of whom have written long and dull notes to explain and justify it, while others have wasted their ingenuity on conjectural emendations, like *arcanum*, *agricolis*, *auriculas*, etc.

TRISTIA. BOOK IV.

ELEGY X. In this poem, written during his exile, the author gives us a sketch of his life and fortunes. [See *Life of Ovid*, p. 365.]

For the *measure* of the poem, see Gr. 676. A. & S. 311.

1. Ille. Gr. 450. 5. A. & S. 207, R. 24. **Qui fuerim** depends on **noris**. Gr. 525. A. & S. 265. **Lusor** = singer. **Amorum**; referring to the *Amores*, etc. See *Life*. — **3. Sulmo**; a town of the Peligni, in the country of the Sabines, about ninety miles northeast of Rome. It was situated on two small mountain streams, the water of which was very cold. Hence *gelidis uberrimus undis*. — **4.** The Roman mile was 4,854 English feet, or about nine tenths of the English mile. — **6.** In the year 43 B. C., the consuls Aulus Hirtius and C. Vibius Pansa were sent with Octavianus against Antony, who was besieging D. Brutus at Mutina. Pansa was defeated by Antony, and died of a wound received in the battle. Hirtius retrieved this disaster by defeating Antony, but he also fell while leading an assault on the besieger's camp. — **7. Si quid id est** = if that is anything; meaning that it is something to boast of. Many passages in his poems show that Ovid was proud of his family. Cf. *Amor.* III. 15. 5; *Ep. ex Pont.* IV. 8. 17. **Ordinis**; sc. *equestris*, implied in the following *eques*. — **8. Fortuna munere**; i. e. by the possession of a fortune of 400 *sestertia*, which under the law of L. Roscius Otho (passed A. U. C. 687), entitled a person to equestrian privileges. — **11. Lucifer — idem**; i. e. we both had the same birthday. See on *Met.* XI. 98. — **12.** The *libum* was a cake offered to the Genius (the attendant spirit, or "guardian angel," of the person), on birthdays. — **13. Haec — solet** = this is the first of the five days sacred to the warlike Minerva, which is bloody with the fight of gladiators; i. e. the second day of the *Quinquatria*, a festival in honor of Minerva, held on the 19th of March and the four following days. Of the first day Ovid (*Fasti*, III. 811) says: *Sanguine prima vacat, nec fas concurrere ferro*; but on the others there were shows of gladiators. — **16. Insignes ab arte** = distinguished for learning. — **Eloquentum = eloquentiam.** **Tendebat** = inclined to; had a bent for. —

19. *Coelestia sacra*; i. e. the worship of the Muses. — 22. *Maeonides* = Homer; from Maconia, where he was said to have been born. See on Met. VI. 149. — 23. *Helioone*. See on II. 219. — 24. *Verba — modis* = words free from measure; i. e. prose. — 28. *Liberior toga*; i. e. the *toga virilis*, for which the boy of noble birth, at about the age of fifteen, exchanged the *toga praetexta*. He then ceased to be an *infans*, and entered on the legal rights of manhood. Hence *liberior*. For the datives, see Gr. 388. 3. A. & S. 225. II. — 29. The *latus clavus*, or broad purple stripe down the front of the tunic, was the badge of senatorial rank. Augustus, however, allowed the sons of senators, and, in some cases, of *equites* whose fortunes equalled that of senators, to wear the *latus clavus*, when they assumed the *toga virilis*. — 32. Cf. Hor. C. II. 17. 5. — 34. *Deque — fui* = and I became one of the *Triumviri*; i. e. the *Triumviri Capitales*, whose duty it was to inquire into all capital crimes, and who had the care of public prisons. — 35. *Curia — est* = the senate was now open to me, but (not desiring to enter it) I laid aside the *latus clavus*. When a young *equus* was allowed to wear the *latus clavus* (see on v. 29), he gave it up on reaching the age when he was admissible into the senate, if he did not desire to become a senator, and assumed the *angustus clavus*, the badge of the equestrian order. — 36. *Onus*; i. e. the senatorship. — 38. *Fugax*, in poetry, sometimes takes a genitive of the thing which is shunned. — 39. *Aoniae Sorores* = the Muses; since Helicon and Aganippe, their favorite haunts, were in Aonia, or Boeotia. See on I. 313. — 40. *Otium* often denotes freedom from the cares of public life. — 44. *Macer*; i. e. Aemilius Macer, who wrote a poem, or poems, now lost, upon birds, serpents, and medicinal plants. He was born at Verona, and was a friend of Virgil's. — On the subjunctives, see Gr. 525. A. & S. 265. — 45. S. Aurelius Propertius, the poet, was born about B. C. 51. Little is known of his life. As an elegiac poet, he ranks very high, and, among the ancients, it was a disputed point whether the preference should be given to him or to Tibullus. *Ignes*; i. e. love-poems. — 47. *Ponticus*; a poet, less noted, who wrote on the Theban War in hexameter (*heroic*) verse. *Bassus*; a poet mentioned also by Propertius. *Iambo* = iambic verse. — 48. *Dulcia — mei*; i. e. were favorites in my circle of friends. — 49. *Numerosus Horatius* = the tuneful Horace. — 50. *Ansonia* = Italian. See on Met. V. 350. — 51. Ovid was twenty-four years old when Virgil died, but the latter had resided for some years at Naples. Albius Tibullus, the elegiac poet, died in the same year with Virgil, or soon after. The poetry of his contemporaries shows him to have been a gentle and singularly amiable man. — 53. C. Cornelius Gallus, born about B. C. 66, was an intimate friend of Virgil, Varus,

Ovid, and other eminent men of his time, and highly esteemed as a poet; but none of his works have come down to us. — 54. The series of elegiac poets, according to Ovid, is, therefore: Tibullus, Gallus, Propertius, Ovidius. — 56. *Thalia mea* = my muse. *Thalia*, at least in later times, was "the Muse of comedy and of merry and idyllic poetry." — 57. *Populo legi*; i. e. in public, either in the Forum or the baths. The practice had become a common one at the time here referred to. — 60. The real name of the *Corinna*, celebrated in the *Amores* of Ovid, is not known to us. Sidonius Apollinaris says that she was Julia, the daughter of Augustus, and some modern scholars think this not improbable. — 63. *Quum fugerem* = when I went into exile. *Placitura* = which would perhaps have pleased. At this time he burned the *Metamorphoses*. See *Life*. — 64. *Studio*. Gr. 391. 1. A. & S. 222, R. 1.

65. *Molle* — *tellis* = susceptible and by no means proof against the arrows of Cupid. — 66. *Moveret*. See ref. on v. 44. — 67. *Ensem* is subjunctive after *quum* causal. *Hio* = such; i. e. thus susceptible. — 68. *Fabula* = scandal. — 69–72. See *Life*. — 73. *Ultima*. She was connected with the noble house of the Fabii and also with the imperial family. — 74. *Conjux*. Gr. 547. 1. A. & S. 271, N. 2. — 75, 76. *Filia* — *avum*; i. e. his daughter, Perilla, was twice married, and had a child by each husband. — 77, 78. Since a *lustrum* is a period of five years, Ovid's father had reached the age of ninety. — 79. *Me*. Gr. 371. 3. 1. A. & S. 232 (2) and N. 1. Some editors read, *me . . . adempto*. — 80. *Proxima justa* = the last honors. His mother died soon after her husband. — 83. *Me*. Gr. 381 and 1. A. & S. 238. 2. — 84. *Nihil*. Gr. 380. 2. A. & S. 232 (3). — 85. *Si* — *restat*; i. e. if death is not annihilation; if the soul is immortal. — 86. *Gracilis* = thin, insubstantial. Cf. *lives popular*, Met. X. 14. — 89, 90. *Causam jussae fugae* = that the cause of my banishment. *Errorem*. Ovid says again and again that his offence was an *error*, not a crime. See *Life*. — 91. *Studiosa* (sc. *mei*) = devoted. — 92. *Pectora*. See on Met. X. 71. It would seem from this line that friends had requested him to write this sketch of his life. — 94. *Antiquas*; i. e. gray. — 95, 96. *Pisaea* — *equus*; i. e. ten times had the horses won the prize in the Olympian races. The Olympian games were celebrated, once in four years, near *Pisa*, in Elis. Ovid here (as in Ep. ex Pont. IV. 6. 5, where he uses the expression, *quinquennis Olympias*) makes the Olympiad equal to the Roman *lustrum* (see on v. 78). He was fifty-one years old at the time of his banishment. 97. — See *Life*. — 101. Ovid repeatedly complains of the treachery of those about him. Cf. Ep. ex Pont. II. 7. 62: *Ditata est spoliis perfida turba meis*. — 106. *Cepi* — *arma* = I took up the arms of my situation; i. e. I met the change

bravely. — 108. The *hidden* pole is the Southern; the *visible*, the Northern. Cf. Virg. G. I. 242 foll. — 110. *Sarmatis ora* = the Sarmatian shore. *Sarmatia* was the general name for the northeastern part of Europe and the northwestern part of Asia. The Danube separated it from Thrace, just within whose boundaries the Getae lived. — 111. *Circumsonor*. Gr. 516. II. and 3. Some editors read *circumsonor*. Compare *quamvis . . . est*, v. 113. 113. *Referatur*. Gr. 501. I. A. & S. 264. 7. — 116. *Lucis* = *vitalis*. — 117. *Gratia . . . tibi* = is thy favor; i. e. I owe to thee. The *subject* of the sentence is the clause depending on *quod*. — 119. *Ab Istro* = from the Danube; i. e. from this place of exile. For the change of number in *nos . . . mihi*, see Met. V. 517, 518; XI. 132, 133, etc. — 120. *Helicone*. See on v. 23. — 122. *Ab exsequiis* = *post exsequias*. — 123. *Detrectat praesentia*; i. e. depreciates the works of living authors. — 124. *Nostris*; sc. *operibus*. — 128. *Plurimus*. See on Met. XI. 140. — 130. *Protinus* — *tuus*; i. e. though I die, I shall not be forgotten. Cf. Hor. C. II. 7. 21; III. 30. 6. Cf. also the closing verses of the *Metamorphoses*: —

*Jamque opus peregi quod nec Jovis ira nec ignes
Nec poterit ferrum nec edax abolere vetustas.
Quum volet illa dies quae nil nisi corporis hujus
Ius habet, incerti spatium mihi finiat aevi;
Parte tamen meliore mei super alta perennis
Astra ferar nomenque erit indelebile nostrum,
Quaque patet domitis Romana potentia terris
Ore legar populi, perque omnia saecula fama,
Si quid habent veri vatum praesagia, vivam !*

THE LIFE OF VIRGIL.

P. VIRGILIUS (or VERGILIUS) MARO, was born on the 15th of October, B. C. 70, in the first consulship of Cn. Pompeius Magnus, and M. Licinius Crassus, at Andes, a small village near Mantua in Cisalpine Gaul. The tradition, though an old one, which identifies Andes with the modern village of Pietola, may be accepted as a tradition, without being accepted as a truth. The poet Horace, afterwards one of his friends, was born B. C. 65; and Octavianus Caesar, afterwards the Emperor Augustus, and his patron, in B. C. 63, in the consulship of M. Tullius Cicero. Virgil's father probably had a small estate which he cultivated: his mother's name was Maia. The son was educated at Cremona and Mediolanum (Milan), and he took the *toga virilis* at Cremona on the day on which he commenced his sixteenth year, in B. C. 55, which was the second consulship of Cn. Pompeius Magnus and M. Licinius Crassus. It is said that Virgil subsequently studied at Neapolis (Naples), under Parthenius, a native of Bithynia, from whom he learned Greek; and the minute industry of the grammarians has pointed out the following line (Georg. I. 437) as borrowed from his master:

Glauco et Panopeae et Inoo Melicertae.

He was also instructed by Syron, an Epicurean, and probably at Rome. Virgil's writings prove that he received a learned education, and traces of Epicurean opinions are apparent in them. His health was always feeble, and there is no evidence of his attempting to rise by those means by which a Roman gained distinction, oratory and the practice of arms. Indeed, at the time when he was born, Cisalpine Gaul was not included within the term "Italy," and it was not till B. C. 89 that a *Lex Pompeia* gave even the *Jus Latii* to the inhabitants of Gallia Transpadana, and the privilege of obtaining the Roman *civitas* by filling a *magistratus* in their own cities. The Roman *civitas* was not given to the Transpadani till B. C. 49. Virgil, therefore, was not a Roman citizen by birth, and he was above twenty years of age before the *civitas* was extended to Gallia Transpadana.

It is merely a conjecture, though it is probable, that Virgilius retired to his paternal farm, and here he may have written some of the small pieces which are attributed to him, the *Culex*, *Ciris*, *Morietum*, and others. The defeat of Brutus and Cassius by M. Antonius and Octavianus Caesar at Philippi, B. C. 42, gave the supreme power to the two victorious generals, and when Octavianus returned to Italy, he began to assign to his soldiers lands which had been promised them for their services. But the soldiers could only be provided with land by turning out many of the occupiers, and the neighborhood of Cremona and Mantua was one of the districts in which the soldiers were planted, and from which the former possessors were dislodged. There is little evidence as to the circumstances under which Virgil was deprived of his property. It is said that it was seized by a veteran named Claudius or Clodius; and that Asinius Pollio, who was then governor of Gallia Transpadana, advised Virgil to apply to Octavianus at Rome for the restitution of his land, and that Octavianus granted his request. It is supposed that Virgil wrote the *Eclogue* which stands first in our editions, to commemorate his gratitude to Octavianus Caesar. Whether the poet was subsequently disturbed in his possession and again restored, and whether he was not firmly secured in his patrimonial farm till after the peace of Brundisium, B. C. 40, between Octavianus Caesar and M. Antonius, is a matter which no extant authority is sufficient to determine.

Virgil became acquainted with Maecenas before Horace was, and Horace (Sat. I. 5, and 6. 55, etc.) was introduced to Maecenas by Virgil. This introduction was probably in the year B. C. 38; but, since the name of Maecenas is not mentioned in the *Eclogues* of Virgil, we may perhaps conclude that it was not until after they were written that the poet was on those intimate terms with Maecenas which ripened into friendship. Horace, in one of his Satires (Sat. I. 5), in which he describes the journey from Rome to Brundisium, mentions Virgil as one of the party, and in language which shows that they were then in the closest intimacy. The time to which this journey relates is somewhat uncertain, but the best authorities agree in fixing it in the year B. C. 37. (See Hor. Sat. I. 5. Introd.)

The most finished work of Virgil, his *Georgica*, an agricultural poem, was undertaken at the suggestion of Maecenas, and it was probably not commenced earlier than B. C. 37. "The tradition that Maecenas himself suggested the composition of *Georgics* may be accepted, not in the literal sense which has generally been attached to it, as a means of reviving the art of husbandry and the cultivation of the devastated soil of Italy; but rather to recommend the principles of the ancient Romans, their love of home, of labor, of piety, and order; to magnify their domestic happiness and greatness; to make

men proud of their country, on better grounds than the mere glory of its arms and the extent of its conquests. It would be absurd to suppose that Virgil's verses induced any Roman to put his hand to the plough, or to take from his bailiff the management of his own estates; but they served undoubtedly to revive some of the simple tastes and sentiments of the olden time, and to perpetuate, amidst the vices and corruptions of the empire, a pure stream of sober and innocent enjoyments. . . . To comprehend the moral grandeur of the *Georgics*, in point of style the most perfect piece of Roman literature, we must regard it as the glorification of Labor. . . . On the labors of the husbandman, hard and coarse as they seem to the unpurged vision, Virgil throws all the colors of the radiant heaven of the imagination. *Labor improbus*, incessant, importunate labor, conquers all things; subdues the soil, baffles the inclemency of the seasons, defeats the machinations of Nature, that cruel stepmother, and wins the favor and patronage of the gods."*

The concluding lines of the *Georgica* were written at Naples (Georg. IV. 559), but we can hardly infer that the whole poem was written there, though this is the literal meaning of the words,

Haec super arvorum cultu pecorumque canebam.

We may however conclude that it was completed after the battle of Actium, B. C. 31, while Caesar was in the East.

The epic poem of Virgil, the *Aeneid*, was probably long contemplated by the poet. Like Milton, he appears from a very early period to have had a strong desire of composing an epic poem, and, like him also, to have been long undecided on his subject. He is said to have begun a metrical chronicle of the Alban Kings, but afterwards to have given it up because of the harshness of the names. After the completion of the *Georgics*, or perhaps somewhat earlier, he laid down the plan of a regular epic on the wanderings of Aeneas, and the Roman destinies; to form a sort of continuation of the *Iliad* to Roman times, and to combine the features of that poem and the *Odyssey*. The idea was sufficiently noble, and the poem, long before its publication or even conclusion, had obtained the very highest reputation. While Virgil was at work upon it Propertius wrote with generous admiration (Eleg. II. 34, 65):

Cedite, Romani scriptores! cedite, Graii!
Nescio quid majus nascitur Iliade!

Augustus, while absent on his Cantabrian campaign, wrote repeatedly to Virgil for extracts from his poem in progress; but the poet declined, on the ground that his work was unworthy the perusal of the prince. The correspondence is recorded by Macrobius (*Saturnalia*, I.), but its genuineness is very questionable. We may infer

* Merivale, *Hist. of the Romans under the Empire*, Vol. IV. p. 440.

from the passage of Propertius just quoted, and from the allusion in the same elegy to the recent death of Gallus, that Virgil was engaged on his work in B. C. 24. Propertius appears, from other allusions in his elegies, to have been acquainted with the poem of Virgil in its progress; and he may have heard parts of it read. In B. C. 23 died Marcellus, the son of Octavia, Caesar's sister, by her first husband; and as Virgil lost no opportunity of gratifying his patron, he introduced into the sixth book of the *Aeneid* (v. 883) the well-known allusion to the virtues of this youth, who was cut off by a premature death:

Heu miserande puer ! si qua fata aspera rumpas,
Tu Marcellus eris.

Octavia is said to have been present when the poet was reciting this allusion to her son, and to have fainted from her emotions. She rewarded the poet munificently for his excusable flattery. As Marcellus did not die till B. C. 23, these lines were of course written after his death, but Virgil may have sketched his whole poem, and even finished in a way many parts in the later books before he elaborated the whole of his sixth book. The completion of the great work occupied the few remaining years of his life; but it never received the finishing touches, and it is said that in his last illness he wished to burn it. But his friends would not allow the poem to be sacrificed to a morbid sensibility. "Augustus placed it in the hands of Varius and Tucca for the necessary correction, but strictly charged them to make no additions, nor even to complete the few unfinished lines at which the hand of the master had paused or faltered. Great, undoubtedly, is the debt we owe him for this delicate consideration. The Roman epic abounds in moral and poetical defects; nevertheless it remains the most complete picture of the national mind at its highest elevation, the most precious document of national history, if the history of an age is revealed in its ideas, no less than in its events and incidents. This is the consideration which, with many of us, must raise the interest of the *Aeneid* above that of any other poem of antiquity, and justify the saying of I know not what Virgilian enthusiast, that if Homer really *made Virgil*, undoubtedly it was his greatest work."*

When Augustus was returning from Samos, where he had spent the winter of B. C. 20, he met Virgil at Athens. The poet, it is said, had intended to make a tour of Greece, but he accompanied the emperor to Megara, and thence to Italy. His health, which had been long declining, was now completely broken, and he died soon after his arrival at Brundisium, on the 22d of September, B. C. 19, not having quite completed his fifty-first year. His remains were transferred to Naples, which had been his favorite residence, and placed on the

* Merivale, *op. cit.* Vol. IV. p. 448.

road (Via Puteolana) from Naples to Puteoli (Pozzuoli), between the first and second milestones from Naples. The monument now called the tomb of Virgil is not on the road which passes through the tunnel of Posilippo; but if the Via Puteolana ascended the hill of Posilippo, as it may have done, the situation of the monument would agree very well with the description of Donatus.

The following inscription is said to have been placed on the tomb:

Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope. Cecini pascua, rura, duces.

From internal evidence it is improbable that it was written by the poet, though Donatus says that it was.

Virgil named as *heredes* in his testament his half-brother, Valerius Proculus, to whom he left one half of his estate, and also Augustus, Maecenas, L. Varius, and Plotius Tucca. The poet had been enriched by the liberality of his patrons, and he left behind him a considerable property, and a house on the Esquiline Hill near the gardens of Maecenas. He used his wealth liberally, and his library, which was doubtless a good one, was easy of access. He used to send his parents money every year. His father, who became blind, did not die before his son had attained a mature age. Two brothers of Virgil also died before him. Poetry was not the only study of Virgil: he applied himself to medicine and to agriculture, as the *Georgica* show; and also to what Donatus calls *Mathematica*, perhaps a jumble of astrology and astronomy. His stature was tall, his complexion dark, and his appearance that of a rustic. He was modest and retiring, and his character is free from reproach, if we except one scandalous passage in Donatus, which may not tell the truth.

In his fortunes and his friends Virgil was a happy man. Munificent patronage gave him ample means of enjoyment and of leisure, and he had the friendship of all the most accomplished men of the day, among whom Horace entertained a strong affection for him. He was an amiable good-tempered man, free from the mean passions of envy and jealousy; and in all but health he was prosperous. His fame, which was established in his lifetime, was cherished after his death as an inheritance in which every Roman had a share. No writer probably ever exercised so wide an influence either in time or space. His works became school-books even before the death of Augustus, and have continued such ever since; they were even translated into Greek; they were commented on by a host of grammarians; they were the subject of innumerable epigrams; they were formed into centos; they were used for the purposes of divination. They have taken their place among the imperishable offspring of genius, and, while literature lasts, will continue to exercise a powerful influence on the poetical taste of successive generations.

NOTES

ON THE

SELECTIONS FROM VIRGIL.

THE BUCOLICS.

THE ten short poems called *Bucolica* were the earliest works of Virgil, and probably all written between B. C. 41, and B. C. 37. They are not *Bucolica* in the same sense as the poems of Theocritus, which have the same title. They have all a Bucolic form and coloring, but some of them have nothing more. Their chief merit consists in their versification, which was smother and more polished than the hexameters which the Romans had yet seen, and in many natural and simple touches. But as an attempt to transfer the Syracusan muse into Italy, they are certainly a failure; and we read the pastorals of Theocritus and of Virgil with a very different degree of pleasure. The former are distinguished by a simplicity equally remote from epic majesty and sordid rusticity. Every charm of the country has been rifled to adorn them, and almost every deformity carefully concealed. Then, too, the Doric dialect, in which they were written, was peculiarly adapted to pastoral poetry. It at once removed the reader from the town, while it afforded the Muse every facility of utterance. The lordly language of Imperial Rome was ill suited to convey the unpremeditated effusions of unlettered herdsmen. If Virgil, therefore, has fallen very far short of his great prototype, the difficulty of his attempt must not be forgotten. Indeed, he appears not insensible of it himself; and by the nature of the language in which he wrote he has been compelled to abandon his original intention, and to attempt loftier flights than the nature of pastoral poetry strictly justifies.

The publication of the *Bucolica* created a great sensation in literary Rome. Honors were publicly lavished on the author. They were recited on the stage; and it is said that, on one occasion, when the poet happened to be present, all the spectators rose and paid him the same marks of respect which they would have shown to Au-

gestus. Propertius (II. 34) has celebrated the conclusion and publication of the *Bucolics*, and Ovid (*Amor.* I. 12) has foretold their immortality.

The title *Bucolica* was probably that given to these poems by Virgil himself. It is from a Greek word which signifies *pertaining to the shepherd life, pastoral*. The title *Ecloga* is generally supposed to have been added by the critics. It also is from the Greek, and signifies, *a selected piece*; so that *Bucolicum Eclogae* means, *selections from pastoral poems*, *Bucolicum* being the genitive plural in the Greek form.

ECLOGUE I. — TITYRUS.

THE subject of this Eclogue is Virgil's gratitude to Octavianus for the favor shown him in the restoration of his lands. See *Life*.

The speakers are two shepherds, one of whom is enjoying rustic life, singing of his love, and seeing his cattle feed undisturbed, when he is encountered by the other, who has been expelled from his homestead, and is driving his goats before him, with no prospect but a cheerless exile. This is simple enough, but it is complicated by an unhappy artifice. The fortunate shepherd is represented as a farm slave who has just worked out his freedom; and this emancipation is used to symbolize the confirmation of the poet in his property. The two events, with their concomitants, are treated as convertible with each other, the story being told partly in the one form, partly in the other.

1. *Tityre*; a name borrowed from Theocritus. *Tu...nos*. Gr. 446. A. & S. 209, R. 1 (b). So *nos...tu*, v. 4. — 2. *Silvestrem Musam* = a pastoral tune. The Muse is here put, by metonymy, for that over which she presided. Gr. 705. II. A. & S. 324. 2. *Tenui...avena* = on a slender reed-pipe. *Tenui* suggests the notion of simplicity and humility, at the same time that it is a natural epithet of the reed, like *fragili cicuta*, v. 85. *Avena* by metonymy for *fistula*. *Meditar̃is* = art practising. The word implies care, repetition, and by some critics is translated "art composing." — 3. *Nos*. Gr. 446. 2. A. & S. 209, R. 7 (b). *Patrias* = of my paternal estate, farm. Cf. *patrios fines*, v. 68. — 4. *Fugimus* = we are banished from. *Lentus* = at ease. — 5. *Formosam — silvas* = thou teachest the woods to re-echo (the name of) the beautiful Amaryllis. Amaryllis is a shepherdess, beloved by Tityrus. Gr. 93. 1; 374. 4. A. & S. 80. I.; 231, R. 3 (b). — 6. *Deus*; Octavianus. This may be mere hyperbole, though this same emperor was actually

deified, before his death, by the Roman people. **Otia** = peace, security. A. & S. 98. — 7. **Mihi**. Gr. 390. 2. A. & S. 222, R. 8, N.; 227, R. 4. **Illius**. Gr. 612. 3. A. & S. 283. I. Ex. 4. — 8. **Imbuet**; sc. *sanguine suo*. — 9. **Errare** = to roam at will, to graze at large. It implies security. **Ipsium**; sc. *me*, implied in *meas*. — 10. **Quas vellem**. Gr. 445. 6; 501. I. A. & S. 206 (4); 266. I. **Permisit**. Gr. 550. II. 1. A. & S. 273. 4 (a). **Calamo**; the same as *avena*, v. 2. — 11. **Invideo**; sc. *tibi*. **Magis** = rather. — 12. **Usque turbatur** = to such a degree does confusion prevail; i. e. caused by the veteran soldiers, who are everywhere dispossessing the people of their lands. This sentence is explanatory of the preceding, and the connection of thought may be thus expressed: I wonder rather that you enjoy such peace, *since* there is everywhere so much confusion. **Ipse** is contrasted with *undique totis agris*. — 13. **Protinus** = forward, before me. **Aeger** = sad, sick at heart. It may refer also to the state of the body, as consequent upon that of the mind. **Duco**. The rest he drove before him; this one he leads by a cord. — 14. **Namque**. A. & S. 279. 3 (a) and (c). — 15. **Silice in nuda**; i. e. with no herbage spread beneath. **Connixa** is put for *enixa* for the sake of the measure, though it has a rhetorical force of its own, expressing the difficulty of the labor. — 16. **Laeva** = stupidly perverse. It is better to consider the *non* as qualifying *laeva*. Cf. A. II. 54. Before *si mens* some such clause is implied as *quod nos monuisset*. — 17. **De coelo tactas** = struck by lightning. The striking of a person or thing by lightning was an omen of evil. Pomponius says, on the authority of the lost works of ancient Grammarians, that the blasting of fruit-trees was ominous: that of the olive being supposed to forebode barrenness; that of the oak, banishment. This would make the *malum hoc* to be Meliboeus's exile, not the loss of the goat's twins. **Memini**. A. & S. 268, R. 1 (a). Z. 589. **Praedicere** = portended, foreboded. — 18. **Praedixit**; sc. *malum hoc*. This line is generally regarded as spurious. It is made up from IX. 15. — 19. **Sed tamen**. These particles indicate a stronger opposition than the simple *sed* or *tamen*, and mark a return to a previous thought from which the speaker has digressed. Here they recall the mind to the words of Tityrus, vv. 6-10, from which Meliboeus had turned aside to speak of himself. Cf. G. I. 79. **Iste** = that of yours. Gr. 450. A. & S. 207, R. 25. **Sit**. Gr. 525. A. & S. 265. **Da . . . nobis** = tell me. — 20. **Urberem**. Instead of answering directly, Tityrus begins *ab ovo*, in rustic fashion, and dilates upon the description of Rome itself. — 21. **Huc nostrae**; i. e. Mantua, which was about three miles from Andes, Virgil's native village. **Quo** = whither. — 22. **Pastores**. Gr. 363. 2. A. & S. 204, R. 4. **Depellere** = to drive away. The *de* denotes destina-

tion, not descent, as Andes was not on a hill. Cf. *deducere, demittere mores (in portum)*, etc. *Fetus*. A. & S. 323. 2 (4). — 24. *Componere* = to compare. — 26. *Lenta viburna* = pliant shrubs. The *viburnum* is a low, flexible shrub. It was used for binding fagots. Tityrus means to say, in effect, that he found the difference between Rome and Mantua to be one, not of degree merely, but of kind.

27. *Et* sometimes introduces a question with emphasis, marking the curiosity and wonder of the speaker. *Romam*. Gr. 559. A. & S. 275. I. *Tibi*. Gr. 387. A. & S. 226. — 28. *Libertaa*. A. & S. 204, R. 11. *Sera*; sc. *quidem*. The omission of *quamquam* or *quidem* before *tamen* is not uncommon. *Respexit*. *Libertas* is here personified; hence the appropriateness of the word *respexit*. *Inertem* (sc. *me*) = indolent, neglectful; i. e. to save his little gains with which to purchase his freedom. It was for this that slaves saved their *peculium* (see on v. 33); and of course the less *inertes* they were, the sooner they got the necessary sum. Tityrus, a farm-slave, having saved enough, goes up to buy his freedom from his owner, and the owner of the estate, who is living at Rome. Nothing can be less happy than this allegory in itself except the way in which it is introduced in the midst of the reality — the general expulsion of the shepherds, and the exemption of Tityrus through the divine interposition of Octavianus — which ought to appear through the allegory and not by the side of it. — 29. *Candidior* = growing gray. In v. 47 Tityrus is called *senex*. *Tondenti*; sc. *mihi*. Gr. 571; 578. A. & S. 274. 2 and 3 (a). Manumitted persons were accustomed to shave their beards, which, while slaves, they had permitted to grow. — 30. *Longo tempore*; i. e. a long time compared with the much shorter time in which slaves were accustomed to obtain their freedom. — 31. *Postquam* — *reliquit* = since Amaryllis is holding possession of me (i. e. of my affections), (and) Galatea left me; i. e. since I got rid of the extravagant Galatea and took to the thrifty Amaryllis. These were doubtless successive partners (*contubernales*) of the slave Tityrus. Note the difference of the tenses joined with *postquam* in vv. 29, 31: *cadebat*, a continuing act now completed; *habet*, an act still continuing; *reliquit*, an act completed at once. — 33. *Peculi*. Gr. 45. 5. 1). A. & S. 52; 322. 5. The *peculium* was the property acquired by a slave, which his master permitted him to consider as his own. — 34. *Multa* . . . *victimae* = many a victim; used poetically for *multae victimae*. Z. 109, N. *Saeptis* = enclosures, folds. — 35. The position of *pinguis* before *et* indicates that it is specially emphatic. *Ingratae*; because it did not pay him for his trouble so much as he thought it ought. — 36. Tityrus blames the unthrift of Galatea and his own recklessness, which made him too careless about making

money by his produce, though he took it from time to time to Mantua. To suppose that he squandered his earnings directly on Galatea would not be quite consistent with the blame thrown on the town, v. 35. — 37. *Quid*. Gr. 380. 2. A. & S. 235, R. 11. *Amaryllis*. Gr. 94. A. & S. 81, R. — 38. *Sua* — in arbore = (each) on its own tree. Cf. VII. 54. G. II. 82 and A. VI. 206. Amaryllis in her sorrow had forgotten her careful habits. She left the fruit hanging for Tityrus as if no hand but his ought to gather it. — 39, 40. *Aberat*. The final syllable is made long by caesura. Gr. 669. V. A. & S. 309. 2 (1). *Ipsae* = the very. *Pinus . . . fontes . . . arbusta*. These called him back, because, depending on his care, they suffered from his absence. Virgil doubtless meant the passage as a piece of rustic banter. — 41. *Facerem*. Gr. 486. II. A. & S. 260, R. 5. — 41. *Praesentes* = powerful to aid. See on Ov. M. III. 658, and cf. M. IV. 612. *Alibi* belongs also to v. 41. *Cognoscere* = to find: lit. to become acquainted with. — 43. *Juvenem*; Octavianus. He was now in his twenty-third year. See on Hor. C. I. 2. 41. Cf. G. I. 500. 44. *Bis senos . . . dies*; i. e. twelve days in the year, probably once a month. — *Nostra*. Gr. 446. 2. A. & S. 209, R. 7 (6). — 45. *Responsum . . . dedit*; i. e. as a god to those who consult his oracle. *Primus* denotes the anxiety with which the response was sought; it does not imply that any one else could have given it. The sense may be expressed thus: it was here that he gave me my first assurance. — 46. *Pueri* = *servi*. *Submittite* = produce, rear. — 47. *Tua* is a predicate, like *magna*, and emphatic, suggesting a contrast between his lot and that of his neighbors. *Quamvis* — *juncos* = although naked stones (lit. stone) cover it all, and pools overspread with slimy rushes the pasture grounds. *Palus* is probably the overflowing of the Mincius. Cf. VII. 13. *Omnia* must mean the whole farm, while the latter part of the description applies only to the *pascua*. — 50. *Non* — *fetas* (sc. *pecudes*) = no unusual food shall injure (lit. attack, i. e. with disease) thy pregnant ewes. *Graves* = *gravidas*, in A. I. 274. — 51. *Mala* = malignant. — 52. *Flumina* may be the Mincio and the Po, or the smaller streams in the neighborhood. — 53. *Fontes* are called *sacros*, because each had its divinity. Cf. Hor. C. I. 1. 22 and note. — 54. *Hinc susurro*. Construe thus: *Hinc, ab vicino limite, saepes Hyblaeis apibus florem saliceti depasta, saepe tibi levi susurro suadebit, quae semper, somnum insire*. *Vicino ab limite* is explanatory of *hinc*, and with *hinc* = on this side, namely, on the side of the neighboring boundary. Cf. III. 12, *hic* — *fagus*; A. II. 18, *huc . . . caeco lateri*. *Quae semper* is an elliptical relative clause in the sense of *ut semper*, like *quae proxima, litora*, A. I. 157, and = as it has ever done. *Quae* then will be used here for the corresponding adverb *quemadmodum*, like *quo*, A. I. 8, for *quomodo*,

and *siquem*, A. I. 181, for *sicubi*. **Hyblaëis**; merely an ornamental epithet derived from *Hybla*, a mountain in Sicily famous for its bees and honey. **Florem depasta** = fed upon as to the flower of the willow. Gr. 380 and 1. A. & S. 234 II. and R. 1 and 2. **Saliceti**; abbreviated from *saliceti*, used poetically for *salicis*. Gr. 317 and 2. A. & S. 100. 7. The **susurrus** comes partly from the bees, partly from the leaves. 57. **Hinc** is opposed to *hinc* in v. 54, and is more nearly defined by *alta sub rupe*. **Canet ad auras** = shall fill the air with his song: lit. shall sing to the breezes. Cf. A. VI. 561, *plangor ad auras*. The description points to the month of August, from the mention not only of the *frondatio*, but of the cooing of the wood-pigeons during incubation. Pliny makes the latter a sign that autumn is coming on. — 58. **Tua cura** = thy delight. — 59. **Gemere** = to coo. **Turtur**. The Romans kept turtle-doves on their farms. — 60. **Ante** = sooner. It, with the *ante* in v. 62, which is only a repetition of it, is the correlative of *quam* in v. 64. **Ergo** expresses the ground of his obligations to his master; namely, the favor conferred upon him. **Destituent nudos** = shall leave bare; i. e. fishes shall live on dry ground. — 62. **Pererratis = su-per-ratis**. The meaning is, sooner shall the Parthians and the Germans change places, each passing to the country of the other; but this they can never do, since the territory of the Romans intervenes, whom they must first conquer. **Amborum** = of both (nations). **Exsul bibet** = as an exile shall drink; i. e. shall make his home there. — 63. **Ararim**. The Arar (now Saone) is a river of Gaul, not of Germany; its source, however, in the high land connected with the Voeges (*Vogesus*) is not very far from Alsace, which was then, as now, inhabited by Germans. The ancients, moreover, sometimes confounded the Germans and the Celts. Gr. 85. III. 1. A. & S. 79. 1. **Parthus**. The Parthians were a very warlike people of Scythian origin, and occupied a large district southeast of the Caspian Sea. But see on Hor. C. I. 2. 22. **Germania**; by metonymy for *Germani*. See on *Musam*, v. 2. — 64. **Illius**. See on v. 43. **Labatur** = shall pass away, be effaced. — 65. **Noa**. Gr. 446. A. & S. 209, R. 1 (b). **Nos . . . alii . . . pars**. Gr. 363. A. & S. 204, R. 10. **Afros**; by metonymy for *Africa*. Gr. 379. 4. A. & S. 237, R. 5 (a). — 66. **Et . . . et** correspond to the preceding *alii . . . pars*, and are equivalent to *alii . . . alii*. **Cretae**; a large island (now Candia) in the Mediterranean Sea, south of Greece. **Oaxen**. Of the Oaxes of Crete nothing is known. — 68–70. **En . . . aristas** = indeed, shall I ever, a long time afterwards, beholding (again) my paternal fields and the roof of my poor cottage built of turf, my (former) domain, (shall I ever) hereafter see with wonder a few scattering ears of corn? The cause of wonder is the scantiness of the crop compared with the abundance

of former years. *En* in interrogations adds earnestness and emphasis. *Tuguri*. Gr. 45. 5. 1). A. & S. 52; 322. 5. *Post* (= *posthac*) is a repetition of *longo post tempore*. *Mea regna* we prefer to consider in apposition to *finis* and *culmen*. — 71. *Novalia*; properly either fallow grounds, or grounds ploughed for the first time, but here = fields. — 72. *Barbarus*, alluding to the Gauls and other barbarians in the Roman armies. *Quo . . . produxit* = to what a point . . . has brought. — 73. *Quis* = *quibus*. Gr. 187. 1. A. & S. 136, R. 2. — 74. *Inserere nunc* = graft now. Said ironically to himself. — 76. *Viridi* = green (with moss). — 77. *Pendere . . . de rupe*; i. e. as they would appear on the hillside in the distance. — 78. *Me pascente*; i. e. *me pastore*. — 79. *Cytisus* is the arborescent lucerne, which is common in Greece and Italy, and a favorite food of cattle and bees. — 80. *Poteras* = you might as well, you had best. Gr. 475. A. & S. 259, R. 3 and (b); Z. 518. It seems more pressing than the present. As Meliboeus now begins to resume his journey (*ite capellae*, v. 75), Tityrus calls to him and urges him to stop and spend the night with him. — 81. *Nobis*. Gr. 446. 2; 387. A. & S. 210, R. 3 (1); 226. — 82. *Molles* = mealy; i. e. when they are roasted. *Pressi lactis* = cheese. Cf. v. 35. — 83. *Culmina fumant*; i. e. announcing supper-time.

ECLOGUE III. — PALAEMON.

THIS Eclogue is principally occupied by a contest in poetical skill between two shepherds, Menalcas and Damon. Such contests, — still not uncommon among the *improvisatori* of Italy, — were carried on in verses, called *carmen amœbæum* (rendered by Virgil *alternis*, or *alternis versibus*, v. 59, VII. 18), answering alternately. And in them no sequence of ideas was necessary on the part of the challenger, but the party challenged was bound to exceed in language or ideas the thoughts first expressed.

1–31. *M*. Whom are you keeping sheep for? *D*. Aegon. *M*. Poor sheep! their owner is hopelessly in love, and his hireling steals the milk. *D*. As if you had any right to taunt me! *M*. Of course not; I cut Micon's vines. *D*. Broke Daphnis's bow and arrows, you mean. *M*. Well, I saw you steal Damon's goat. *D*. It was mine; I won it at a singing match. *M*. You! when you can't sing. *D*. I'll sing against you now for a calf.

1. *Damoeta*. Gr. 43. A. & S. 44. *Cujum*. Gr. 188. 4. A. & S. 137. 5. The question implies that Damoetas is a mere hireling. *An* implies some such previous question as, *num est alius*. Gr. 346. 2. 4.

A. & S. 198. 11, R. (d). — 2. *Tradidit* = intrusted. — 3. *Peona*. Gr. 363. A. & S. 204. *Ipse*; Aegon. — 4. *Fovet* = courts. — 5. *Alienus* . . . *custos* = hireling keeper; i. e. Damoetas. *Bis* — in *hora*. Twice a day would have been often enough. The phrase is of course exaggerated; but secret milking was a common offence, punished by Justinian with whipping and loss of wages. — 6. *Buona*. = strength, vigor. — *Pecori*. Gr. 385. A. & S. 224, R. 2. — 7. *Ista* = these reproaches of thine. — *Viris* is emphatic; *men*, worthy of the name. — *Tamen* involves a tacit admission that the charges are true; yet, says Damoetas, they come with an ill grace from one no better than you. — 8. *Qui te*; sc. *corruperit*, or some such word. *Transversa* = askance. The neuter plural of the adjective used adverbially. Gr. 443. A. & S. 205, R. 10. — 9. *Quo* . . . *sacello* = in what cave; i. e. a cave sacred to the nymphs. *Faciles* = easy, good-natured; because they did not punish him for the profanation of their abode. — 10. *Tum*; sc. *risere*. *Credo*. Ironical. Menalcas affects to charge himself with what Damoetas did. — *Arbustum*, properly a vineyard in which the vines were trained on trees, is here the trees themselves. — 11. *Mala* = malicious. The laws of the Twelve Tables imposed a heavy fine for cutting another man's trees. — *Novellas* is emphatic, as the young vines ought not to have been pruned at all. Cf. G. II. 365. — 12. *Hic*; sc. *risere*. Damoetas recriminates. — *Ad veteres fagos* is a more exact definition of *hic*. See on I. 54, 57. — 13. *Calamos* = arrows. Gr. 705. III. A. & S. 324. 3. *Quae*; i. e. *arcum et calamos*. Gr. 439. 3. A. & S. 205, R. 2 (2) N. — 14. *Puero*; Daphnis. — 15. *Aliqua* = in some way. — 16. *Quid fures* = what would masters do when thievish servants are so daring? *Fures* is comic for *servi*. The subj. *faciant* suggests, "What would they do if they were to come on the scene?" the case being a supposed one, the substitution of Aegon for Damoetas. *Talia*, then, refers to what precedes. — 17. *Excipere* = catch. *Lycisca*; the name of a dog. — 18. *Quo — ille* = what now is yonder rogue darting at? More lit., whither now does that fellow rush forth? Gr. 450. A. & S. 207, R. 23 (a). Damoetas was just rushing out of his ambushade. — 19. *Tityre*; Damon's shepherd. *Coge*. The flock was straying in supposed security. *Careota* = the rushes; properly a place covered with rushes. Gr. 317 and 2. A. & S. 100. 7. — 20. *An*. Gr. 346. 2. 4). A. & S. 198. 11, R. (d). *An* implies some such previous question as, Did I not have a right to the goat? *Non — ille* = was not that one to deliver, to hand over? Gr. 485. A. & S. 260, R. 5. — 21. *Quem* . . . *oaprum*. Gr. 445, 8. A. & S. 206 (3) (b). *Carminibus* = by its strains; referring to the interludes played between the parts of the song. — 22. *Si nescis* = *ut hoc scias*, if you did but know it. — 23. *Reddere* — *negabat*; since it would be a con-

fession that he was defeated. — 25. *Tu illum*; sc. *vixisse te ais*. The *fistula*, or shepherd's pipe, was constructed either of cane (*arundo*), reed (*calamus*), or hemlock (*cicuta*). In general seven hollow stems of these plants, cut to the proper lengths and adjusted so as to form an octave, were fitted together by means of wax. — 26. *In trivis*; i. e. to vulgar ears. *Trivium*, a place where three roads meet, came to mean any place of public resort, especially for the lower orders. — 27. *Stridenti* = *stridula*. *Miserum* ... *disperdere carmen* = to murder a wretched strain. The tune was a bad one, and vilely played at that. *Stipula* is a single reed, opposed to *fistula cera juncta*. — 28. *Vis* implies a challenge, while *vime* simply asks for information. *Inter nos* ... *vicissim*. The former expresses that there is to be a contest, the latter refers to the kind of contest; i. e. amoeban. *Possit* = can do. — 29. *Experiamur*. Gr. 493. 2. A. & S. 262, R. 4. *Vitulam* = *juvencam*. *Recuses*. Gr. 489 and I. A. & S. 262. — 31. *Depono* = lay down as a wager, stake. — *Quo* — *certes* = with what wager thou wilt contend. Gr. 525. A. & S. 265. *Quo pignore* may be taken as an ablative of manner, or, which is really the same thing, as an ablative absolute. Gr. 430. A. & S. 257, R. 7. — 32. *Non ausim* = I dare not. Gr. 239. 4; 485. A. & S. 162. 9; 260, R. 4. *Tecum* = like you; i. e. as you have done. — 33. *Mihi*. Gr. 387. A. & S. 226. *Injusta* = harsh, severe. The word belongs to both *pater* and *noverca*. See on Hor. C. I. 2. 1. — 34. *Bisque die*; i. e. both morning and evening. *Alter* = one or the other. — 35. *Id* refers to *pocula*. *Tuta*. Gr. 184. 3. A. & S. 133, R. 2. — 36. *Pocula* ... *fagina* = a pair of beechen cups. Drinking-cups were usually in pairs, one for wine and one for water. See v. 44. *Ponam* = *deponam*. — 37. *Alcimedontia*. Alcimedon is nowhere else mentioned. — 38. *Quibus* — *superaddita* = superadded to which by the skilfully handled graving tool. *Quibus*; sc. *poculis*. *Torno*; lit. the lathe, for *scalpro*. — 39. *Diffusos* — *corymbos* = covers (with its foliage) the scattered clustering berries of the yellow ivy. Both the vine and the ivy were emblems of Bacchus, and so fit ornaments for a drinking cup. *Hedera pallente* is probably for *hederae pallentis*, a use of the material ablative for the genitive not uncommon in Virgil. Gr. 428. A. & S. 211, R. 6. Some connect the ablative with *diffusos*.

40. *In medio*; i. e. in the space enclosed by the vine and ivy. So in v. 46. *Conon*: a famous astronomer in the time of Ptolemy Philadelphus, B. C. 283–222. *Alter*. The other, whose name the shepherd forgets, was probably Eudoxus, a celebrated astronomer of Cnidus, who lived about B. C. 366. — 41. *Radio*; the rod with which the geometrician drew his diagrams upon the sand. Cf. A. VI. 851. *Totum* ... *orbem* = the whole circle (of the heavens).

Gentibus = for mankind. — **42. Tempora quæ** = (showing) what seasons. **Curvus**; i. e. bending over the plough. **Haberet** = should observe. — **45. Molli** = flexible. — **46. Orpheæ**. Gr. 46. 3. 5). A. & S. 54. 5 and 86. See on Ovid, M. X. Introduction, p. 415. — **48. Si** — **speotas** = if thou (once) lookest at the heifer; i. e. compared with the heifer, the cups deserve no praise. Gr. 669. L. A. & S. 305 (4). **Nihil . . . laudes**. Gr. 501. L. 1. A. & S. 264. 7 and N. 3. — **49. Menalcas**, in his turn, insinuates that *Damoetas* wishes to get off. **Veniam**; i. e. I will come to your terms, whatever they may be. — **50. Audeat**. Gr. 488. I. A. & S. 260, R. 6. **Vel — Palaemon**. *Vel* goes rather with *qui venit* than *Palaemon*. Menalcas begins as if he wished for some particular arbiter, but corrects himself, and offers to take the chance of a man just then approaching, whom he identifies at the end of the verse as Palaemon: "The man who is coming up — there! it is Palaemon." — **51. Posthao**; with *laccasas*. **Voce laccasas** = challenge in singing; i. e. challenge to sing. Gr. 429. A. & S. 250. 1. — **52. Quin age** = come on then. **Si quid habes** = if thou hast anything (to sing), if thou canst sing at all. Cf. IX. 32; V. 10. — **53. Nec — fugio** = nor do I ahun any one. Some critics make *quemquam* mean any *opponent*; others, any *judge*. — **54. Sensibus hæc imis** = these things (i. e. which we are about to sing) in thy deepest thoughts. **Res — parva** refers to the importance of the contest rather than to the value of the wager, as some make it. **Reponas**. Gr. 488. L. A. & S. 260, R. 6. — **55. Dicite** = *canite*, as often. — **56, 57. Et — annus**. Cf. G. II. 323, 330. *Annus* for *anni tempus*, the season of the year. — **58. Deinde**. Gr. 669. II. A. & S. 306. 1 and (1). — **59. Alternis** = responsively. Gr. 414 and 3. A. & S. 247. 2. **Alternæ** = responsive songs. **Camenæ**; Latin deities nearly identical with the *Muses* of the Greeks. — **60. Ab — principium** (sc. *mei carminis sit*); i. e. I begin with celebrating the praises of Jupiter. **Musæ** is the vocative. — **61. Collit** = fertilizes. Cf. G. II. 325, 326, and see on Hor. C. I. 1. 25. **Illi — curæ**; i. e. because Jupiter cares for the earth, and renders it fruitful, therefore those who cultivate the earth, and shepherds and their songs, are pleasing to him. Gr. 390. A. & S. 227. — **62. Phoebus**. Menalcas replies: Apollo, the poet's patron, is *my* friend: for him I rear bays and hyacinths in my garden. **Phoebo**. Gr. 387. A. & S. 226. **Sua**; i. e. which, are pleasing to him. Gr. 449. 2. A. & S. 208 (8). — **63. Suave** = *suaviter*. Gr. 335. 4. 1). A. & S. 205, R. 10. — **64. Malo me petit** = throws an apple at me. Apples were sacred to Venus; whence, to throw an apple at one was a mode of flirting. — **65. Se cupit videri**. Gr. 551. II. 1. A. & S. 271, R. 4. **Ante** = before (she hides herself). — **66. Ignis** = beloved. Cf. the English *flame*.

—67. *Delia* is Menalcas's mistress. Damoetas had boasted that he was beloved by *Galatea*. Menalcas replies that he is beloved by two persons, and that they each come so often to his cottage that they are no longer barked at by his dogs. —68. *Veneri* = beloved. *Notavi* = I observed. —69. *Ipse* denotes that he has observed it himself, so that he will be sure to remember it. *Aëriae* = high in air. Cf. I. 59. *Congessere*; for *nidum congersere*, as we say "to build." *Palumbæ*. Wood-pigeons were sacred to Venus. —70. *Quod potui* = what I could; i. e. since I had to pick them from the lofty branches of the tree. The expression corresponds to *aëriae*, both denoting difficulty. It is explanatory of the following sentence. Gr. 445. 7. A. & S. 206. 13 (a). *Puero*; Amyntas. Gr. 384. 2. 1). A. & S. 225. IV. R. 2. *Silvestri* — *lecta* = picked from a tree in the wood. —71. *Aurea*; i. e. ripe. *Altera* (sc. *decem*) = a second ten. —73. *Partem aliquem* = some small part; since even that would charm the gods themselves. *Divum*. Gr. 45. 5. 4). A. & S. 53. *Referatis*. Gr. 488. I. A. & S. 260, R. 6. —74. *Quid*. Gr. 380. 2. A. & S. 232 (3). *Quod — servo*. He complains that he is separated from Amyntas, who takes the more attractive and dangerous part of the adventure; and this is opposed to *ipse — spernis*. "What is your affection to me if you will not give me your company?" *Servo* = *obseruo*; i. e. to watch for game. —76. *Phyllida*. Gr. 93. 1. A. & S. 80. I. Phyllis seems to be either the female slave or mistress of Iollas, whom we may suppose to be a neighboring farmer who has joined the company since the musical contest began. *Natalia*. The birthday was a season for merry-making and love; whereas the festival, called *Ambarvalia*, referred to by *quum — frugibus*, was a time of abstinence from such pleasures. When this shall arrive, he derisively invites Iollas to come himself. On the occasion of this festival (G. I. 338–350) the victim to be sacrificed was led three times round the cornfields before the sickle was put to the corn. It was accompanied by a crowd of merry-makers, the reapers and farm servants dancing and singing the praises of Ceres, and praying for her favor and presence, while they offered her the libations of milk, honey, and wine. This festival took place towards the end of April, when the harvest in Italy began. —78. Menalcas retorts in the person of Iollas. *Me — flevit*. Gr. 551. III. A. & S. 273. 5, N. 7. —79. *Longum* = in prolonged accents. *Longum* goes with *inquit* rather than *vale*, denoting reluctance to part. *Vale, vale*. Gr. 669. I. 2 and IV. A. & S. 305. 1 and (2). —80. *Triste*. Gr. 438. 4; 441. A. & S. 204, R. 9; 205, R. 7 (2). So *dulce*, v. 82. Cf. A. IV. 569. Damoetas says, "everything in nature has its bane: mine is the wrath of Amaryllis." Menalcas replies, "everything in nature has its delight: mine is Amyntas." It will be observed that Damoetas continually

changes the subject. — 82. *Depulsis* (sc. *a lacte*) = weaned. Cf. VII. 15. — 83. *Salix*. Cf. I. 79. — 84. *Pollio* (*C. Asinius*), a distinguished orator, poet, and historian. He was the friend and patron of Virgil and Horace and other great writers, and was the first to found a public library at Rome. He also had great reputation as a critic. "Pollio," says Damoetas, "is my patron, and the prince of critics." "Pollio is more," replies Menalcas, striving to outdo his rival, "he is the prince of poets." *Musam* = song, poetry. Cf. I. 2. — 85. *Pierides* = Muses. See on Ov. M. V. Introduction, p. 403. *Vitulam . . . taurum*. These may be the prizes of different kinds of poetry, the value of the prize rising with the rise from critic and patron to poet. Some, however, regard them as sacrifices for Pollio's welfare. *Lectori*; Pollio. *Vestro*; because you (the Muses) inspire the verses which he reads. — 86. *Nova carmina*. Some understand these words to refer to tragedies of a *new* kind; i. e. whose subjects were not borrowed from the Greek, but taken from Roman story. *Nova* may, however, mean *original*; or it may merely carry out the notion of *ipse*; he makes verses himself, is a poet as well as a critic. Others, with Heyne, make *nova* = unrivalled, matchless. — 87. *Qui . . . petat . . . spargat*. Gr. 501. I. A. & S. 264. 1 (b). The relative clauses denote the age of the bull. — 88. *Veniat — gaudet* = may he attain to (the same happy lot) which he rejoices that thou also (hast reached). *Te*; sc. *pervenisse*. Some critics understand the happiness to be that of political preferment, others of poetic renown; but it would seem from v. 89 that the allusion is to the golden age (cf. IV. 25–30; G. I. 131; Ov. M. I. 89 foll.); and that the wish is that Pollio's admirers may enjoy with him the same dreamy felicity of the golden age that he enjoys. — 89. *Amomum*; a fragrant oriental shrub; also the balsam made from it. Here it is the latter; in IV. 25, the former. — 90. *Bavium*; i. e. his poems. *Bavius* and *Maevius* were envious poetasters who attacked Virgil and Horace. *Amet*. Gr. 367. 2. A. & S. 209, R. 2, N. 3. *Tua — Maevi*. It is intimated that *Maevius* is a worse poet even than *Bavius*. Gr. 45. 5. 2). A. & S. 52. — 91. *Jungat*; i. e. for ploughing. *Jungere vulpes* and *mulgere hircos* appears to be a sort of comic purgatory opposed to the paradise of v. 89. — 93. *Frigidus — herba*. Gr. 672. 2. A. & S. 310. 2. — 94. *Parcite = nolite*. *Non bene creditur* = it is not safe to trust. — 95. *Ipse*; i. e. though the most wary of the flock. — 96. *Tityre*. See on v. 20. *Pascentes*; i. e. *qua pasuntur*. *Reice*; poetical for *rejice*. Gr. 669. II. A. & S. 283. IV. N. 1; 306. 1. — 98. *Cogite oves* = drive the sheep (into the shade); to shelter them from the midday heat. *Præceperit* = shall have dried up; i. e. *before* the time of milking. — 100. *Quam* with *macer*. *Pingui* = making fat, nutritious. *Ervo*;

a species of tare. — 101. *Exitium pecori*. Gr. 390. 2. A. & S. 227, R. 4. — 102. *Hic*; sc. *agnis*. *Neque* = *etiam non, ne ... quidem*. — 103. *Nescio quis ... oculus* = some (evil) eye. — 104 — 107. D. "Guess my riddle, and you shall be my Apollo." M. "Guess mine, and you shall have Phyllis to yourself." — 104. *Apollo* was the god of divination. *Mibi*. Gr. 390. 2. A. & S. 227, R. 4. — 105. *Tres — ulnas*. According to Servius, Asconius Pedianus heard Virgil say that he had intended in this passage to set a trap for the critics; and that the real answer was the tomb of Coelius, a Mantuan who had squandered his estate, and left himself only land enough for a tomb. This traditional solution is now generally followed, though various others have been proposed; such as a well, an oven, the shield of Achilles, the pit called *mundus* in the Comitium, which was opened but three days each year. *Coeli*, the poetical form of the genitive of *Coelius*, is the same as the genitive of *coelum*, heaven; but in the absence of certain knowledge on the subject, we cannot do better than translate it as the latter. *Amplius ulnas*. Gr. 417. 3; 378. A. & S. 256, R. 6 (a) and (b); 236. — 106. *Inscripti nomina regum* = having the names of princes inscribed upon them; lit. inscribed as to the names of princes. Gr. 380 and 1. A. & S. 234. II. The flower meant is the hyacinth, which was inscribed with Αἶ, Αἶ (alas! alas!) to express the grief of Apollo at the death of Hyacinthus, whom he accidentally killed with a quoit, or, as others say, to express the name of Ajax (Αἶας), of which they are the first two letters; or according to others, with the letter Υ for Ὑάκινθος (Hyacinthus). — 108. *Non nostrum* (sc. *est*) = it is not in my power. Gr. 404. 1. A. & S. 211, R. 8 (3) (a). *Componere* = to decide. — 109. *Vitula*. Gr. 419. IV. A. & S. 244. Both ultimately waggered a heifer. See v. 49. *Quisquis — amarus*. This is obscure, but the general sense no doubt is, as Serv. says, *et tu et hic digni estis vitula et quicumque similis vestri est*; i. e. any one who can feel love as you have shown you can, the alarm which attends its enjoyment, and the pangs of disappointment. — 111. *Rivos* = the sluices. This verse admits of either a literal or a metaphorical interpretation. According to the former, Palaemon had gone into the fields in order to direct his slaves to open the sluices for irrigating his grounds, when he was called upon by the two shepherds to act as umpire in their singing match; and now that the contest has ended, he turns his attention to the slaves and tells them to close the sluices. According to the latter, the allusion is to the stream of bucolic verse. The two interpretations may be combined, and the passage may be understood in both senses.

ECLOGUE IV. — POLLIO.

In the multitude of conjectures regarding the subject of this Eclogue, Wagner's views seem preferable. All Italy had been exposed to dreadful calamities; first, from the division of the lands, spoken of in the first Eclogue; then, from the quarrels between Antony and Octavianus, and the war which ensued, B. C. 41; and finally, from a most severe famine, the result of the blockade formed by the fleets of Antony and Sex. Pompeius. So much the greater was the joy occasioned by the treaty of Brundisium, made in the autumn of B. C. 40, by which harmony was restored between the two contending chiefs. Antony's agent in arranging the peace was Virgil's patron, Asinius Pollio. A little afterwards, on his return to Rome, Pollio entered on the consulship, and about the same time had a son born to him. There was a common belief at the time that a new age was dawning on the world; and as Italy seemed to have escaped from its miseries chiefly through the means of Pollio, Virgil, in this Eclogue, congratulates him on his consulship, and does it in such a way, as at once to extol him as the harbinger of a new era of happiness, and at the same time to augur this, from the birth of his son, as an omen of future peace and prosperity. The coincidence between Virgil's language and that of the Old Testament prophets in relation to the coming of the Messiah is sufficiently striking; but it may be doubted whether Virgil uses any image to which a classical parallel cannot be found. This Eclogue was written in the autumn of B. C. 40.

1. *Sicelides* = Sicilian; i. e. of Theocritus, pastoral. Theocritus (see Introduction to Bucolics) was a Sicilian. *Majora* = loftier themes; i. e. than the usual subjects of pastoral song. A. & S. 256, R. 9 (a). — 2. *Arbusta* . . . *myricae*; emblems of the lower strain of rural poetry. — 3. *Silvae* is used for pastoral poetry, and symbolizes the genus of which *myricae* is the species. If my theme is still to be pastoral, let it rise to the dignity of which a consul need not be ashamed. — 4, 5. *Ultima* — *Ordo*. The reference is to the Platonic year, a vast period of time, variously estimated by the ancients, but now calculated to require about 26,000 years for its completion, when all the heavenly bodies occupy the same places which they did at the beginning of the world. In each of these periods it was supposed that the cycle of mundane and human history repeated itself. It was divided into four eras, or ages, styled the golden, the silver, the brazen, and the iron age: the first being the purest and happiest, and the last the most degenerate and corrupt. (See Ov.

M. I. Introduction, p. 369.) A series of these ages had, according to poetic legends, now nearly elapsed, and it had been predicted by the Cumæan Sibyl that the great order was to begin anew (*ab integro*), the golden age returning first. — 4. *Cumæi . . . carminis* = of the Sibylline prophecy; the Sibyl of Cumæ in Italy being the most famous, and delivering her oracles in verse. — 5. *Sæclorum*. Gr. 703. 2. A. & S. 322. 4. — 6. *Redit—regna = et Virgo et Saturnia regna redeunt*. The repetition of a noun or verb is sometimes equivalent to a repetition of the copulative. *Virgo*; i. e. *Astræa*, or *Iustitia* = Justice. She was a daughter of Jupiter and Themis. See on Ov. M. I. 150, and cf. G. II. 474. *Regna*. See on Ov. M. I. 113. — 7. *Nova progenies* = a new race; i. e. a better race: called in v. 9 *gens aurea*. — 8. *Tu—puero . . . fave* = do thou only favor the birth of the boy. See Introduction. *Quo* = under whom. Gr. 426. 1. A. & S. 257, R. 9 (2); or 253. *Primum* = at last. Cf. I. 45. — 10. *Lucina*; the goddess who presided over childbirth. She is sometimes the same as Juno, and sometimes, as here, Diana, whom the Romans identified with the Greek Artemis, the sister of Apollo; hence *tuus Apollo*. Cf. Hor. C. S. 14-16. *Tuus*; sc. *frater*. *Apollo* is here the same as *Phœbus*; i. e. *Sol*, the Sun. See on Ov. M. II. 116. According to the Sibylline verses, *Apollo*, i. e. the Sun, was to reign during the last or iron age, after which the cycle was to begin anew with the golden age. — 11. *Adeo*, especially with pronouns, gives a rhetorical prominence to the word after which it is used, and can be best rendered by laying a vocal stress on that word. Here the emphasis is increased by the repetition of *te*. *Decus hoc ævi* = this glorious age. *Inibit* = shall commence. — 12. *Magni—menses*; the periods into which the *magnus annus*, i. e. the *magnus sæclorum ordo*, was divided. Some explain it by *illustres, memorabiles*, as belonging to the golden age. — 13. *Te duce* = under thy guidance, auspices; i. e. as consul. *Sceleris*; i. e. of the bloody civil wars which were terminated about this time by the peace of Brundisium. — 14. *Irrita* = completely effaced, removed. *Formidine*; i. e. of the vengeance of the gods for the *scelus*. — 15. *Ille*; the *puer* of v. 8. *Accipiet* = shall participate in, be the recipient of, enjoy. *Divia*. Gr. 385. 5. A. & S. 245. II. 2 and R. 1. *Videbit* and *videbitur* express that familiar intercourse with the gods on earth which was one of the characteristics of the golden age. — 16. *Heroas*. Gr. 98. A. & S. 86. *Illos*. Gr. 388. 3. A. & S. 225. II. — 17. *Patris virtutibus* follows *reget*. — 18-47. The coming of the golden age will be gradual, its stages corresponding to those in the life of the child. Thus its infancy is signalized by the production of natural gifts and the removal of natural evils (vv. 18-25); in its youth the vegetable world

will actually change its nature (vv. 26-36); in its manhood the change will extend to the animals (vv. 37-47). Further, the particular changes would seem to be adapted to the successive requirements of the child. There are toys and milk for its childhood, which is to be specially guarded from harm; stronger food for its youth, which is not to be without adventure and military glory; quiet and prosperous luxury for its mature age. — 18. *At* = moreover, and. It does not here mark opposition, but simply a transition to a new subject. *Prima* = *primo* = at first. *Nullo* — *cultu* = spontaneously. On all these characteristics of the golden age of Ov. M. I. 89-112. *Munuscula* = small gifts; i. e. for children. They are specified in the verses which follow. — 19. *Errantes* = spreading; i. e. with luxuriance. *Passim*; with *fundet*. What now grows only in certain places will then grow everywhere. *Bacchare*. It is not certain what plant is meant. It had a fragrant root from which an oil was extracted. — 20. *Colocasia*. The Egyptian bean, a plant whose root, stalk, and fruit were used for food, had just been introduced into Italy, and was regarded as a valuable rarity. *Acantho*. Virgil mentions two kinds of acanthus; an herb, as in III. 45, and a tree, as here and in G. II. 119. — 21. *Ipsae* = of their own accord. — 23. *Ipsa*; i. e. *sponte*; in the same sense as *ipsae*, v. 21, and *nullo cultu*, v. 18. So Ovid speaks of the earth as fruitful *per se* and *nullo cogente*, and of *natos sine semine flores*. — 24. *Fallax*; because of its similarity to harmless ones. Cf. G. II. 152. *Herba veneni* = poisonous herb. — 25. *Assyrium*; i. e. eastern, oriental, in a general sense. The poets use geographical names very loosely. See on Hor. C. I. 2. 22 and C. III. 4. 32. *Amomum*. See on III. 89. As a remarkable parallel to this whole passage, compare the prophet Isaiah, xrv. 1 and xi. 6-8. — 26. *Simul* = *simul atque*, as often. *Heroum* — *virtus*; i. e. by reading of the glories of his father and the heroes of older time, the child will learn to conceive of virtue. — 28. *Molli . . . arista* = with waving corn. Another interpretation is "smooth, beardless." The beard, which protects the grain from birds, would not be needed in the golden age. *Paulatim* seems to mean here spontaneously; i. e. there will be no process of sowing, from which the springing of the crop can date, but the field will gradually develop into corn. — 30. *Roscida* = dewy. The ancients imagined that honey fell in the shape of dew, and was gathered by the bees from leaves. In the golden age it will be so abundant as to drop from the leaves of trees. Cf. G. I. 131. So Ovid: *Flavaque de viridi stillabant ilice mella*.

31. Before the child becomes a man and the golden age is completely restored there will be a repetition of the heroic age, in which there will be some traces of ancient wickedness (*priscae fraudis*),

and which Virgil identifies by mentioning the two most prominent events of that age, the Argonautic Expedition and the Trojan War. — **32. Quae . . . jubeant** = which (i. e. such as) shall prompt. Gr. 501. I. A. & S. 264. 1 (a) and (b). **Thetim**; a goddess of the sea, put by metonymy for the sea itself. She was a daughter of Nereus, the wife of Peleus, and the mother of Achilles. Gr. 85. 4. A. & S. 80, Ex. 2. — **34. Tiphys**; the helmsman of the ship Argo which sailed in the celebrated quest for the golden fleece with Hercules, Jason, and others (*delectas heroas*). — **35. Altera bella**; i. e. the old wars over again. **36. Achilles**; the son of Peleus, king of the Myrmidones in Phthiotis in Thessaly, and the Nereid Thetis. From his father's name he is sometimes called Pelides (A. II. 548), and from that of his grandfather Aeacus, he derived his name Aeacides (A. I. 99). In fifty ships he led his hosts of Myrmidones, Hellenes, and Achaeans against Troy. Here he was the great bulwark of the Greeks, and the worthy favorite of Minerva and Juno. — **37-47**. When he shall have grown to manhood, the fulness of the blessings of the golden age will have come. There will be no need of commerce, for everything will grow everywhere. — **38. Et ipse** = vector = even the passenger himself. Much more the sailor in a ship of war. **Marl**. Gr. 422. 2. A. & S. 255, R. 3 (a) and (b). — **41. Tauris** may be the dative, Gr. 384. A. & S. 223, or the ablative, Gr. 425. 3. 2). A. & S. 251. The best authorities are divided. — **42. Mentiri** = to counterfeit; i. e. to assume colors by means of dyes. — **43. In pratis** conveys the same idea as *pascentes*, v. 45; i. e. the live sheep in the field, opposed to the fleece in the hands of the dyer. — **Jam . . . jam** = *modo . . . modo*. **Suave**. See on III. 63. — **44. Murice . . . mutabit** = luto = will dye his fleece purple . . . yellow; or more lit. will change (the color of) his fleece for purple . . . yellow. Gr. 416. 2. A. & S. 252, R. 5. — **45. Sanyx** = scarlet. — **46. Talia saecula** = O blessed ages! i. e. such as those just described. **Currere** = run on; i. e. without interruption. — **47. Concoordes** = *numine* = harmonious in respect to the immutable will of the fates. The ages are here spoken of as threads spun from the spindles of the Parcae, in strict accord with the immutable power which controls their operations. **Parcae**, three sister-goddesses, daughters of Nox: Clotho, who holds the distaff, Lachesis, who spins the thread of human life, and Atropos, who severs it with scissors. Here each is represented as having her spindle. See also on Ov. M. II. 256. **49. Deum**; i. e. *dei alicujus*; poetical for an indefinite singular. Cf. A. VI. 322. **Incrementum** = progeny; i. e. the boy being regarded as one more added to Jupiter's race. Some interpret it as the foster-child, the favorite of Jupiter. Gr. 672. 3. A. & S. 310. 1. — **50. Adspice mundum** = see the universe with its convex mass (i. e. the round world) trembling (with

joy). Gr. 428. A. & S. 211, R. 6. — 51. *Terras — profundum*; the parts of which the *mundus* is made up. *Terrasque*. Gr. 669. V. A. & S. 283. IV. Ex. 2, R. 3; 323, 2 (2). *Adspice ... laetantur ut omnia* = see! how do all things rejoice! This is an emphatic repetition of the substance of vv. 50, 51, and thus indicates the true meaning of *nulantem*. — 53. The simple wish is, *O mihi tam longa sit vita*; but since, from the nature of the case, he would be quite aged when the child became a man, he says, *pars ultima vitae*, etc. — 54. *Spiritus et* (sc. *mihi sit tantus*) = and may my poetic inspiration be so great. *Tua dicere facta*; a Grecism for *ad dicenda tua facta*. *Dicere* depends on *sat*. Gr. 552. 3. A. & S. 270, R. 1. — 55. *Non ... neo ... neo*. Gr. 585. 2. A. & S. 279, R. 5 (a). *Orpheus*. See on Ov. M. X. Introd. p. 415. Cf. III. 46. — 56. *Linus*; the son of Apollo and one of the Muses. *Hulo ... hulo* = the one ... the other. *Adait* = assist, aid. — 57. *Orphel*; a dissyllable. Gr. 669. II. A. & S. 54. 5; 306. 1. *Calliopea*, another form of *Calliope*. Gr. 612. 5. A. & S. 283, Ex. 2 (1). — 58. *Pan*. See on Ov. M. XI. 147. The principal seat of his worship was Arcadia, whence it spread over other parts of Greece. As the god of pastoral life, he was fond of music, and the inventor of the *syrix* or shepherd's flute, which he himself played in a masterly manner. *Arcadia*; a mountainous province in the midst of the Peloponnesus. Gr. 430; 705. II. A. & S. 257, R. 7; 324. 2. — 60. *Risu — matrem* = by thy smile to recognize thy mother; i. e. to show by thy smile that thou dost recognize her. Some refer it to the smile of the mother. This is at least very tame, and does not suit so well the meaning of v. 62. The wish is that the child may smile on his mother, in order that he may receive her smile in return; for not to receive a parent's smile was accounted a bad omen for a child. Neither does it suit so well the meaning of v. 61, which assigns the long period of pain and discomfort preceding his birth as the reason why he should recompense the mother by a smile of recognition. — 61. *Decem ... menses*; the period of gestation as recognized by the Roman law. *Tulerunt*. Gr. 669. IV. A. & S. 307. 1 and (2). *Fastidia* = discomfort. — 63. Admission to the table of the gods and the hand of a goddess in marriage were the peculiar privileges that followed the deification of a hero.

ECLOGUE V. — DAPHNIS.

MENALCAS invites Mopsus, a somewhat younger shepherd, to play and sing. Mopsus complies, with a funeral song on Daphnis, the ideal shepherd. Menalcas matches it by a corresponding song on

the apotheosis of Daphnis. They praise each other and exchange gifts. The original Daphnis was a Sicilian hero, and his name occurs frequently in the ancient Pastorals. It is supposed that this Eclogue was written B. C. 42, in which year public rejoicings throughout Italy were ordered to celebrate the deification of Julius Caesar, the month of July being also named after him. According to this conjecture, which is not improbable, Virgil celebrates Caesar under the name of Daphnis, though not carrying the resemblance through all its features.

1. **Boni** = skilled. **Calamos** — **leves** = in playing on the slender pipe; lit. the slender reeds; i. e. of which the pipe was constructed. See on III. 25. Cf. Ov. M. XI. 161. *Inflare* and *dicere* depend upon *boni*. Gr. 552. 3. A. & S. 270, R. 1. Similar Grecisms abound in Virgil. Cf. IV. 54, *dicere*, and A. VI. 165, *ciere*. See also on Hor. C. I. 1. 18. — 3. **Corylia**. Gr. 385. 5. A. & S. 223, R. 2; or 245. II. 2. — 4. **Major**; sc. *natu*. — 5. **Zephyris motantibus** (sc. *eas*); whence the uncertainty of the shade. — 6. **Adspice**, ut followed by the indicative calls attention to the *fact* of the action or state expressed by the verb; by the subjunctive, to the *manner* in which it is performed. Indicative: See! how the wild vine has overspread the cave! Subjunctive: See *how* the wild vine, etc. Cf. IV. 52. — 7. **Racemis**. Gr. 428. A. & S. 211, R. 6. — 8. **Tibi certat**. Gr. 385. 5. A. & S. 223, R. 2 and (*b*). Menalcas compliments Mopsus as they walk towards the cave, intimating that Amyntas alone dared to contend with him in playing on the pipe. — 9. **Quid — certet** = *what if the same should strive*. Mopsus is not pleased with the allusion to Amyntas, and sneers at his vanity. — 10. **Phyllidis ignes** = love for Phyllis. These genitives are all objective. — 11. **Jurgia Codri** = invectives against Codrus. — 12. **Tityrus**; probably a servant of one of the others. — 13. **Immo hæc**. Menalcas had suggested several subjects, but Mopsus prefers to sing some verses which he had lately inscribed on the bark of a tree. — 14. **Modulans — notavi** = setting them to music I noted down the alternations (of the flute and voice). See on III. 22. He inscribed his verses and then set them to music, inscribing that also. — 15. **Tu — Amyntas**. He still feels the mention of Amyntas, and says, derisively: After you have heard my song, then, if you will, bid Amyntas to contend with me. — 16 — 18. Menalcas reassures him. — 19. **Plura** may be taken as the object of *desine*, though in translating it is better to render it, "to say more." — 20. **Daphnim**. See Introduction. **Funere** = *morte*. — 21. **Nymphis**; sc. *fuistis*. — 23. **Atque . . . atque** = *et . . . et*. **Crudelia**; the predicate accusative. Gr. 373. 3. A. & S. 239, N. 3. **Mater**; Venus, the reputed mother of the *gens Julia*. — 25. **Nulla neo . . . nec**. Gr. 585. 2. A. & S. 277, R. 5 (*a*). — 26.

Libavit . . . attigit = tasted . . . touched ; much less drink or eat. **Graminis herbam** ; *herba* being the generic, and *gramen* the specific term, as in *herba frumenti*. — 27. **Daphni**. Gr. 91. 1 (2). A. & S. 81, R. **Poenos** ; i. e. African. Cf. Hor. C. I. 22. 15, 16. — 28. **Loquuntur** = declare, testify ; like *coryli testes*, v. 21. — 29. **Et** = *etiam*. **Armenias** ; since Armenia abounded in tigers. **Curtu**. Gr. 116. 4 (3). A. & S. 89. 3. Daphnis teaching the swains the rites of Bacchus is an emblem of the civil reforms of Caesar. — 30. **Inducere** = to introduce. — 31. **Follis** — **hastas** ; i. e. the *thyrsus*. See on Ov. M. III. 667 and XI. 9. — 32. **Arboribus** ; on which the vine is trained. — 34. **Tu** — **tuis** ; sc. *sic eras*. Gr. 390. 2. A. & S. 227, R. 4. **Tulerunt** = *abstulerunt*. — 35. **Ipsa . . . ipse**. By these words Pales and Apollo are set in opposition to *te* ; i. e. such was their grief at Daphnis's death, that they themselves left the rural abodes of men. The baneful results of their departure are described in the following lines. **Pales** was a Roman divinity of flocks and shepherds. **Apollo**, one of the great divinities of the Greeks, was, according to Homer, the son of Zeus and Leto. The powers ascribed to him are apparently of different kinds, but all are connected with one another, and may be said to be only ramifications of one and the same. They are the following : — 1. He is the god who punishes and destroys the wicked and overbearing ; 2. The god who affords help and wards off evil ; 3. The god of prophecy ; 4. The god of song and music ; 5. The god who protects the flocks and cattle ; 6. The god who delights in the foundation of towns and the establishment of civil constitutions. It is as the rural god of flocks and cattle that he is here mentioned. — 36. **Grandia**. Large grains were selected for seed. — 37. **Infelix** = *insecundum* ; i. e. useless for food. **Avenae** = wild oats ; which were nothing but weeds. Cf. G. I. 154. — 38. **Molli** is opposed to the sharp and prickly thistle and Christ's-thorn, a prickly shrub common in the south of Italy. **Purpureo**. *Purpureus* is applied not only to purple or red, but to any bright color. — 39. **Spinia**. Gr. 428. A. & S. 211, R. 6. — 40. **Spargite . . . umbras**. From IX. 19, 20 it would seem that *foliis* should be interpreted "flowers" (*florantibus herbis*), and *umbras* "trees" (*viridi umbra*). The meaning will then be, sow the turf with flowers, and plant trees beside (overshadowing) the fountains. Tombs were often built near fountains and surrounded with trees. — 41. **Talia** refers to what follows as well as to what precedes. **Mandat** — *Daphnis* is parenthetical. — 42. **Carmen** = the (following) poetic inscription. — 43. **Daphnis** — **silvis** = I am Daphnis (who dwelt) in the woods ; i. e. who led the life of a shepherd. — 45. **Tale quale**. Gr. 438. 4 ; 441. A. & S. 204, R. 9 ; 205, R. 7 (2). — 47. **Sitim**. Gr. 88. III. 2. A. & S.

79. 2. *Restinguere* is the subject of *est* understood. Gr. 449. A. & S. 202. 6. III. 5, R. 2. — 48. *Sed voce*; i. e. *sed, quod magis est, voce*. *Non (nec) solum . . . sed etiam* implies simple enumeration, and makes no distinction in point of force between the two members, but *non (nec) solum . . . sed* implies comparison, and makes the latter member the stronger. *Magistrum*. Some critics refer this word to Daphnis; others, to some shepherd who had taught Mopsus music. We prefer the latter view. — 49. *Alter ab illo* = *secundus post illum*. — 50. *Hæc . . . nostra*; sc. *carmina*. *Quocumque modo* = as well as I can; lit. in whatever way. — 51. *Tollemus ad astra* = I will praise to the skies. Some think it means, "I will celebrate his ascent to heaven," referring to the apotheosis of Julius Caesar; but this sense would rather require *in astra*, though *ad* is used in the sense of *in*, A. I. 259. — 52. *Daphnin*. Gr. 93. 2. A. & S. 80. Ex. 1. — 53. *Sit*. Gr. 485; 486. II. and 2. A. & S. 260, R. 5. *Tali . . . munere* = than such a favor. — 54. *Puer*; Daphnis. *Ipsæ* = *per se*. *Cantari*. Gr. 552. 3. A. & S. 270, R. 1 and (b); 264, N. 6. *Ista*. Gr. 450. A. & S. 207, R. 25. — 55. *Stimulæ*; the fictitious name of some shepherd. — 56. The apotheosis of Daphnis begins here, consisting of twenty-five lines; the same number as in the lament of Mopsus. *Candidus* = in his (divine) beauty. *Olympi*; a mountain 9,700 feet high, on the boundary between Macedonia and Thessalia. From its great height it was considered the seat of the gods; hence it is often employed by the poets to denote heaven. — 58. All nature, animate and inanimate, rejoices at his apotheosis, as it had mourned at his death. *Cetera rura* = fields. *Cetera*, because *rur* includes woods, as well as woods and pastures. — 59. *Pana*. See on IV. 58. *Dryadas puellas* = Dryad maids. See on v. 75. Gr. 98. A. & S. 85, Ex. 2; 205, R. 11 (a). — 61. *Bonus* = *benignus*, as often of gods. Cf. v. 65. *Otia*. See on I. 6. — 62. *Ipsæ*; i. e. *etiam, adeo*. See on I. 39. — 63. *Intonsæ* = unshorn; i. e. uncleared (of trees). See on Ov. M. XI. 158. — 64. *Deus* — *Menalca* = that (Daphnis of ours is) a god, a god, Menalcas! This is what the rocks and trees utter. — 65. *Bonus felixque* = kind and propitious. Cf. A. i. 330. *Sit*. Gr. 487; 488. I. and 2. A. & S. 260, R. 6. *Aras*. Gr. 381. A. & S. 238. 2. — 66. *Tibi . . . Phoebæ*; sc. *positas, exstructas*, or the like. *Daphni*. Gr. 94. 1 and 2. A. & S. 81, R. *Duas altaria* = two high ones. *Ara* is the generic term for an altar; *altare* (from *altus*, high), the specific kind of altar on which victims were offered to the superior deities. Daphnis, as a hero, has only libations of milk, oil, and wine offered to him, not victims. *Duas* agrees with *aras* understood, to which *altaria* is in apposition. *Phoebæ*. Apollo is mentioned because the birthday of Julius Caesar, which, after his deifica-

tion, was celebrated with annual rites, fell on the same day (the 12th of July) as the festival in honor of Apollo (*Ludi Apollinares*). But as the Sibylline books forbade the rites of any other god to be celebrated at the same time with those of Apollo, the birthday was kept on the preceding day. — 67, 68. *Bina*; i. e. two for each altar; *duos*, two in all, the *crater* being larger, from which the *pocula* might be replenished. Besides the birthday festival, v. 66, two others are promised annually to Daphnis; and it is probable that Virgil intends to rank Caesar among the *Lares* worshipped in April, when the harvest began, and at the close of the vintage in autumn. To the former refer *novo lacte* and *messes*; to the latter, *olivi* and *frigus*. On both he is to offer libations of wine. *Olivi*; poetical for *olei*. — 69. *In primis* = especially. *Convivia*, the banquets after the sacrifices. *Baccho* = *vino*. — 71. *Vino* . . . *Ariusia*. The wine from Ariusia, in the island of Chios, is here called a new kind of nectar (*novum nectar*), because recently introduced and esteemed very choice. *Calathis* = from wine cups. — 72. *Mihi*; sc. *sacra facienti*, while sacrificing. *Lyctius* = Lyctian; from *Lyctus*, an ancient town in the island of Crete. The proper names here are those of imaginary shepherds. — 73. *Saltantes* — *imitabitur*. Forb. says, *Saltabit Satyrorum more*; i. e. in a rude manner. *Saturos*; a species of rustic divinity, attendants of Bacchus, of human form, with ears and tail of a goat. In character they were frolicsome, and given to animal enjoyment. — 75. *Nymphis*; a numerous class of inferior female divinities. They belonged to the Greek rather than to the Roman religion, and were believed to dwell on earth in groves, on the summits of mountains, in rivers, streams, glens, and grottos. The following are some of the principal classes mentioned in Latin poetry: 1. *Nereides*, sea-nymphs; 2. *Oreades*, mountain-nymphs; 3. *Nepaeae*, dell-nymphs; 4. *Dryades*, wood-nymphs; 5. *Naiades*, water-nymphs; and 6. *Hamadryades*, tree-nymphs, who were born and died together with the trees which had been their abode. *Lustrabimus agros* = we shall lustrate the fields. For a description of this *lustratio* (purification by sacrifice), see on *Ambarvalia*, III. 76. — 77. *Rore cicadae*. The ancients supposed that the *cicada* lived on dew. It is of the cricket tribe, and sits on the trees in summer, chirping away the whole day long. — 78. Repeated A. I. 609. — 79. *Baccho Cererique*. Bacchus and Ceres are mentioned, as being the chief patrons of husbandmen. — 80. *Damnabis* — *votis* = thou also wilt bind (them; i. e. the *agricolae* who shall make vows to thee) by their vows; i. e. to keep their vows by granting their prayers. Gr. 410. 5. 3). A. & S. 217, R. 3 (b). — 82. *Venientis* = rising. — 85. *Noa*. Gr. 367. 2. 1). A. & S. 209, R. 1 (b). *Ante* = first; i. e. before I receive anything from you. Cf. v. 81. *Ci-*

outa. See on III. 25. — 86. *Noa*. Gr. 446. 2. A. & S. 209, R. 7 (b). Menalcas appears to represent Virgil himself. *Formosum* — *Alexim* = Corydon ardently loved the beautiful Alexis; a part of the first line of the 2d Eclogue, which is omitted in this selection. Gr. 374. A. & S. 231. *Alexim*. Gr. 371. 3. A. & S. 232 (2). — 87. *Cujum* — *Meliboei*. Cf. III. 1. — 88. *Quum* = although. — 89. *Non tulit*; i. e. did not get. *Et* = *et tamen* or *quamquam*. *Tum* = in those days; i. e. whatever he may be now. *Amari*. See on *cantari*, v. 54. — 90. *Formosum* — *aere*. Keightley says: The crook was usually made of olive-wood, which was knotty, and was often adorned with brass rings or studs. *Paribus* may refer to the regularity in the position of the natural knots.

ECLOGUE VII. — MELIBOEUS.

THIS is another singing-match between Corydon and Thyrsis, with Daphnis as umpire. Unlike those in Eclogues III. and V., it ends decisively in the defeat of Thyrsis. The story is told by Meliboeus, who was not present until the terms of the contest had been agreed on, so that of them we hear nothing.

The scenery is, as usual, confused. Arcadian shepherds are made to sing in the neighborhood of the Mincius, while neither the ilex (v. 1), the pine (v. 24), the chestnut (v. 53), nor the flocks of goats (v. 7), would seem to belong to Mantua.

After an introduction of twenty verses, the style is amoeban (see Introduction to Eclogue III.), the rivals singing four verses each and constantly changing the subject.

1. *Arguta* = murmuring. Cf. Longfellow: "the murmuring pines and the hemlocks." — 2. *Unum*; sc. *locum*. — 3. *Distentas*; sc. *ubera*. — 4. *Florentes aetatibus* = in the bloom of their age, in their prime. *Aetatibus*; the plural used poetically, each being made to have his own *aetas*. *Arcades*; either Arcadians by birth or Arcadians in musical skill. Gr. 624. 3; 1). A. & S. 300. Ex. 2 (d). — 5. *Cantare . . . respondera*. See on V. 1. *Respondere* refers to the amoeban style of singing. — 6. *Huc*; i. e. towards the place where they were sitting. — *Mihi . . . caper* = my he-goat. Gr. 398. 5. A. & S. 211, R. 5 (1). Cf. *caper tibi*, v. 9. *Defendo*; i. e. by putting straw about them. The time must be the early spring, when the night frost often bit the tender plants in the north of Italy. The present tense, for vivacity. — 7. *Vir* = husband, leader. *Ipsa* implies that he was followed by the rest of the flock; hence *et hardi*, v. 9. *Deerraverat*. Gr. 669. II. A. & S. 306. 1 and (1). *Atque*;

sc. caprum quaerens. *Atque* often introduces a statement not only additional, but unexpected. *Ades = veni.* — 10. *Si — potes =* if thou canst stop a while. Gr. 380. 2. A. & S. 232 (3). — 11. *Ipsa*. See on IV. 21. *Potum*. Gr. 569. A. & S. 276. II. *Juvenoi*; not belonging to Daphnis, as some would have it, nor necessarily to Meliboeus, as others; but rather introduced as a bit of landscape painting. — 12. *Virides*. Keightley would read *viridis (Mincius)*. *Praetexit =* skirts, fringes. Cf. A. VI. 5. — 13. The *Mincius* rises in the Alps, and near Mantua forms the Lake Benacus, thence flows on to the Po, in a sluggish stream and with sedgy banks. See on I. 49. *Sacra*; i. e. to Jupiter. — 14. *Facerem*. Gr. 486. II. A. & S. 260, R. 5. *Alcippen ... Phyllida*; probably the *contubernales* respectively of Corydon and Thyrsis. Meliboeus means that *he* had no one at home, as they had, to attend to his affairs. The *ego* expressed favors this view. See on I. 31. — 15. *Depulsos a lacte*. See on III. 82. *Quas clauderet =* to shut up. Gr. 500. A. & S. 264. 1 (a) and (b). — 16. *Corydon oum Thyraide* is connected by a sort of loose apposition with *certamen*. *Magnum* seems to be a predicate. — 19. *Meminisse*; *sc. eos*. As the poets were taught by the Muses, they might justly say that they *remembered* their lyrics. — 21. *Nymphae*; since they, like the Muses, were patronesses of song. *Amor*; abstract for concrete. Gr. 363. 1. A. & S. 204, R. 3. *Libethrides =* Libethrian; i. e. belonging to *Libethrus*, a fountain with a cave in Mount Helicon. Gr. 624. 3. 1). A. & S. 300. Ex. 2 (d). — 22. *Codro*; either some shepherd, or a wholly fictitious character, as in V. 11. *Proxima*; *sc. carmina* from the preceding *carmen*. — 23. *Facit*. Gr. 669. V. A. & S. 309. 2 (1). *Si non possumus*; i. e. to rival Codrus. — 24. *Pendebit*. Those who left any art used to hang up the implements by which it was practised as a sacred offering: here to Pan, to whom the pine was sacred. — 25. *Hedera*. See on Hor. C. I. 1. 29. *Nascentem ... poetam =* the rising poet; i. e. Thyrsis himself, as the superior of Codrus. The modesty of Corydon is well contrasted with the arrogance of Thyrsis. — 26. *Invidia — Codro =* that Codrus may burst with envy. Gr. 398. 5. A. & S. 211, R. 5 (1). — 27. *Ultra placitum =* beyond what is pleasing; i. e. to the gods. Extravagant praise was considered likely to provoke the jealousy of the gods. Some refer the words to Codrus instead of to the gods. *Bacchare*. This plant was considered an antidote for the evil eye, or the evil tongue. — 29. Corydon speaks in the character of Micon, a young hunter, who is dedicating an offering to Diana in the form of an inscription. *Delia*, a name for Diana, from the island Delos. See on Ov. M. VI. 187 and 190. *Parvus =* young. — 30. *Micon*; *sc. dicat*. *Vivacia*. Among the ancients the stag was proverbially long-lived. — 31. *Proprium*

= lasting, permanent. Cf. A. VI. 871. **Hoc** = this (success in hunting). **Tota** = entire; i. e. not a mere head or bust. — 32. **Suras**. Gr. 380. A. & S. 234. II. The description is that of a huntress. Cf. A. I. 337. — 33. **Thyris** responds with an inscription for a statue of Priapus, the god of procreation, and hence of gardens and vineyards. He was the reputed son of Bacchus and Venus. **Sinum** must not be confounded with *sinus*. **Laba**; cakes used as offerings. Cf. Ov. Trist. IV. 10. 12 and note. — 35. **Pro tempore** = according to our circumstances. — 36. **Fetura** = fruitfulness. Statues of Priapus were usually made in a coarse way out of wood, but Thyrsis promises the god a golden one, if he gives increase to the flocks. **Esto**. Gr. 534. II. A. & S. 267 (2). — 37. **Nerine**. Gr. 316. 4. A. & S. 100. I. (b) R. 3. **Galatea**; a sea-nymph, daughter of Nereus and Doris. **Hyblae**. See on I. 55. — 39. **Quum — tauri**; i. e. in the evening. — 40. **Venito**. See on *esto*, v. 36. — 41. **Sardonis ... herbia**. The plant is the celery-leaved crowfoot. It grows abundantly in Sardinia, (whence its name,) and is celebrated for its bitterness and its contractile effect on the muscles of the face, so that those who chew it seem to laugh; hence our phrase, sardonic laugh, as applied to involuntary or forced laughter. **Videar**. Gr. 488. I. and 2. A. & S. 260, R. 6. — 42. **Rusco**; a low, prickly shrub, indigenous in England, and called butcher's-broom. Cf. G. II. 413. **Projecta** = thrown (on the shore); and which no one cares to take up. — 43. **Lux** = *dies*. — 44. **Si quis pudor** = if you have any shame; as much as to say, you ought to be ashamed of yourselves to keep me so long from my love. — 45. **Somno mollior**. Cf. G. II. 470. — 46. **Rara**; because the branches of the *arbutus* are not thick and the leaves are small. **Arbutus**; the nominative for the vocative. — 49 — 52. As an offset to Corydon's picture of a shady retreat from the midday heat of summer, his rival sings the comforts of the shepherd's home in the winter. — 50. **Nigri**. The ancients had no chimneys, and the smoke escaped through a hole in the roof or by the doors. — 51. **Tantum** = so much only, as little. — 52. **Numerum**; sc. *ovium*. The wolf when attacking the sheep cares not how many there are, since he fears them not. — 53 — 56. An autumn scene. **Stant** = stand bristling. The word is not simply = *sunt*. See on Hor. C. I. 9. 1. **Juniperi — castaneae**. Gr. 669. I. 2. A. & S. 305 (2). **Hirsutae**; of the prickly husk of the chestnut. Gr. 672. 3. A. & S. 310. I. 1. — 54. **Sua — arbore** = its own under each tree. Some read *quaeque*, in which case *sua* is an ablative, and scanned as a monosyllable. — 56. **Abeat, videas**. Gr. 509. A. & S. 261 and 2. **Et** = even. — 57 — 60. The same subject, but the opposite side of the picture. — 57. **Vitio ... aëris** = by a diseased state of the air; i. e. by excessive heat and drought. — 58. **Liber**; Bacchus. See on

Ov. M. III. 636. Cf. the epithet *Lyæus*, explained on Ov. M. XI. 67. *Invidit* = has grudged, denied. — 60. *Juppiter* = *aether*. The image is that of G. II. 325, the marriage of Jupiter and Juno, *Aether* and Earth. Cf. also *ruit arduus aether*, G. I. 324, and *caeli susina*, A. I. 129, which is essentially the same picture. Cf. G. I. 418; II. 419; Ov. M. II. 377; Hor. C. I. i. 25, etc. *Laeto* = joy-giving; from the effect. *Plurimus* = very abundant. Cf. G. I. 187; A. VI. 659, etc. Gr. 160. A. & S. 122, R. 4. *Imbri*. Gr. 87. III. 3 (3). A. & S. 82, Ex. 5 (a). — 61. *Alcoidæ*; Hercules, the grandson of Alcaeus. Gr. 316. A. & S. 100. 1 and (a). *Iaccho*; a name of Bacchus, from *ἰάχῃ* to shout. See also on G. I. 166. — 69. *Hæo memini*. Meliboeus here resumes the narrative, and declares Corydon victor. — 70. *Corydon — nobis* = Corydon, Corydon is (the man) for me. The proper name is repeated for emphasis.

ECLOGUE IX. — MOERIS.

THE historical occasion of this Eclogue has been already adverted to in the *Life of Virgil*. After obtaining a promise of protection, the poet is said to have returned to his property, when his entrance was resisted and his life menaced by an intruding soldier, whose name is variously given as Arrius, Claudius, or Milienus Toro. He sought safety in flight, and made a second appeal to the higher authorities, which was crowned with more permanent success. Ruæus conjectures that this Eclogue was in fact a poetical petition presented to Varus or Octavianus. Certainly it is skilfully contrived to interest the reader in the poet's favor. Moeris, one of the servants, is going to the town (Mantua), to carry part of the farm produce to the usurping proprietor, when he is stopped by a neighbor, Lycidas, relates his and his master's troubles, and receives a warm expression of sympathy at the loss which had so nearly fallen on the whole district by the death of Menalcas (Virgil), some of the poet's verses being quoted to show how great that loss would have been, while it is hinted that his successful return will produce further poems.

1. *Pedes*; sc. *ducunt*. — 2. *Vivi pervenimus* = we have lived to see, have reached the point alive; *vivi* expressing both that they might have expected to die before such an outrage, and also that death would have been a boon. *Advena*; used contemptuously, as in A. IV. 591. *Nostri . . . agelli* = of our (i. e. of my) land; slaves then, as now, speaking of their master's property as their own. The involved order of the words seems to indicate the perturbation of Moeris. — 3. *Ut* relates to an omitted *eo*, implied in *vivi pervenimus*.

— 4. *Coloni* = inhabitants, owners. — 5. *Victi* = overpowered ; i.e. by the veterans. *Tristes* ; because *victi*. — 6. *Quod — bene* = and may had luck go with them ; lit. and may which not turn out well. Gr. 445, 7. A. & S. 206 (13). *Mittimus*. Moeris seemingly speaks for his master, who sends him with the present. — 7. *Certe audieram* = I for my part had heard for certain (for a fact). *Certe* adds confirmation to the whole sentence, and is to be joined to the verb, while *equidem* gives assurance to the subject, and is to be joined to the pronoun. *Qua fagos* ; with *omnia*, expressing the extent of the property. *Qua* = (from the point) where. *Se subducere . . . molli — olivo* = to decline (more lit. to withdraw themselves), and to lower the summit by a gentle slope ; *jugum demittere* being nearly = *se subducere*. — 8. *Aquam* ; probably of the Mincius. *Jam* indicates that *fracta* is to be referred to their age. *Cacumina*. The apposition between a thing and a prominent part of itself is not uncommon. Cf. *juvenes, fortissima pectora*, A. II. 348. Gr. 363. A. & S. 204. — 9. *Carminibus*. By means of his poetry, Menalcas (Virgil) obtained friends, through whom he had recovered his land. *Vestrum* ; the plural, as Moeris had used it, for the whole household. See on *nastri*, v. 2. So *nostra*, v. 12. — 10. *Chaonias*. Dodona, a city of Epirus, famed for its oracle, the most ancient in Greece, was anciently inhabited by the Chaonians. The oracle was at first interpreted by men, and afterwards by aged women, called *μηλαίαι*, i.e. doves, the command to found the oracle having been brought, it was said, by doves. Hence *Chaonian* doves. Tennyson speaks of the oak-grove of Dodona as "that Thessalian growth in which the swarthy ring-dove sat, And mystic sentence spoke." — 11. *Quod nisi* = and if not. Gr. 453. 6. A. & S. 206 (14). *Quacumque* (sc. *via, ratione*) ; i.e. on any terms, as best I could. — 12. *Sinistra* = on the left. *Monuisset . . . viveret*. Gr. 510. A. & S. 261. 1. — 13. *Cadit in* = does fall to, attach to ; i.e. is any one capable of so great wickedness ? — 14. *Paene* ; alluding to the narrow escape of Menalcas (Virgil). *Solatia* ; i.e. his poems, which were a joy and solace to all that heard them. *Menalca*. He apostrophizes the absent poet. — 15, 20. *Quis — umbra*. The allusion is probably to V. 20, 40, on which latter see note. *Induceret* = would overspread. *Umbra*. Gr. 419. 2. A. & S. 249. I. — 21. *Vel — carmina* (sc. *quis caneret ea*) = or (who would sing those) verses which I in silence caught up from you without your noticing it (*sub*) ; i.e. overheard you sing them. *Tibi* is evidently Menalcas, though many of the critics refer it to Moeris. Gr. 385. 4. A. & S. 224, R. 2. — 22. *Nostras* ; i.e. the delight of all of us ; implying that she was a general favorite. — 23. *Dum redeo* = while I am on my way back : not "till I come back," as some would have it. The

use of the present shows that it is the continuance of the time, not its completion, that is thought of. We should have expected *dum absum*; but the speaker, in asking to be waited for, naturally talks of himself, not as absent, but as coming back. — 24. *Potum* = to drink. Gr. 569. A. & S. 276. II. *Inter agendum* = while driving (them). Gr. 565. A. & S. 275. III. R. 3. — 25. *Capro*. Gr. 386. A. & S. 224. Verses 23–25 are borrowed from Theocritus, after whom several passages in this Eclogue are modelled. — 26. *Immo* = nay, rather: sc. *quis caneret*. *Quae* — *canebat* = which, and that not finished, he was composing in honor of Varus; probably Alfenus Varus, who was appointed by Octavianus, B. C. 40, to preside over Cisalpine Gaul. He appears to have been favorably disposed to Virgil, who may flatter him here to induce him to deal leniently with Mantua. — 27. *Superet*. Gr. 503. 1. A. & S. 263. 2 (1). — 28. *Nimium vicina*; though they were forty miles apart, because Mantua suffered for its proximity to its disaffected neighbor. See *Life*. — 29. *Cyoni*. The Mincius abounded in swans. Cf. G. II. 199. On the swan as a singing bird, see on Hor. C. IV. 2. 25. — 30. *Sic* — *inoipe* = as you hope that your bees may avoid the Corsican yews, as you hope that your cows, etc., begin: more lit. so may your bees, etc., (as you) begin. See on Hor. C. I. 3. 1. Lycidas, anxious to hear more of the verses of Menalcas, conjures Moeris, by what is most to be desired by a farmer, to go on with what he can recollect of them. *Cyrneas*; from *Cyrrus*, the Greek name of the island of Corsica. See *Taxos*. The yew was prejudicial to bees, and the honey made from it was said to be bitter. — 31. *Cytiso*. Gr. 414 and 4. A. & S. 247. 3. — 32. *Si quid habes*. See on III. 52. *Poetam, vatem*. *Poeta* is a technical expression, and denotes a poet only as an artist; *vates* is an old Latin and religious expression, and denotes a poet as a sacred person. Död. This distinction, however, is not always observed. Here *vatem* may be rendered "an inspired bard." Lycidas claims to be a *poeta*, but disclaims the honors of the *vates*. — 33. *Pierides*. See on Ov. M. V. Intro. — 34. *Non illis* = I do not believe them. Gr. 391. A. & S. 222. 3. — 35. *Vario . . . Cinna*; distinguished Roman poets, contemporaries of Virgil. Gr. 419. IV. A. & S. 244. — 36. *Argutos* — *olores* = to cackle like a goose among the tuneful swans. Gr. 362. A. & S. 210. *Anser*, according to Servius, is a punning reference to a contemporary poet of that name, and probably, like Bavus and Maevius, personally obnoxious to Virgil.

37. *Id quidem ago* = that very thing I am trying to do; referring to the *inripe, si quid habes*, of v. 32. *Ipsae*. Gr. 452. 1. A. & S. 207, R. 28 (a). — 38. *Si valeam* = in the hope that I may be able, lit. if I may be able. — *Neque* = *non enim*. — 39. *Huc adeo*. See

on VII. 9. **Galatea**. See on VII. 37. These verses are from the 11th Idyl of Theocritus, and are a part of the address of Polyphemus the Cyclops to the sea-nymph Galatea, who was beloved by him. **Quis est nam**; by tmesis for *quisnam est*. A. & S. 323. 4 (5). — **40. Purpureum**. See on V. 38. **Circum**; merely denoting proximity, like "about." A. & S. 279. 10 (/). — **42. Umbracula** = a bower. — **43. Feriant**. Gr. 493. 2. A. & S. 262, R. 4. — **44. Quid, quas** = what (do you say of those verses), which; how (about those verses), which. — **45. Numeros** = the measures, the tune. **Si — tenerem** = if I only had the words. Here the conditional clause is not logically connected with the other, but with something understood; e. g. it might be, *numeros memini, et carmen ipsum revocarem, si verba tenerem*. Cf. Gr. 512. — **46. Daphni**. Daphnis is addressed as the representative of the shepherds who watch the stars for agricultural purposes. Cf. G. I. 204 foll. **Quid**. Gr. 380. 2. A. & S. 235, R. 11. **Antiquos** (long known) is transferred from *signorum* (constellations) to *ortus*. — **47. Dionaei** = Dionæan, descendant of *Dione*. The Julian *gens* was derived from Iulus, the son of Aeneas, who was the son of Venus, daughter of Dione. Cf. A. I. 286. **Processit** = has risen. **Astrum**; the comet which appeared after the death of Julius Caesar. See on Hor. C. I. 12. 47. — **48. Quo segetem**. The Julian star is to be the farmer's star, as Julius in v. 79 is the farmer's god, and Octavianus also (G. I. 24 foll). **Quo** = by whose agency, influence. **Gauderent** is best rendered by the future. Gr. 500. A. & S. 264. 1 (a) and (b). **Frugibus**. Gr. 414 and 2. A. & S. 247. 1 (2). — **49. Duceret . . . colorem** = shall derive color; i. e. shall ripen. — **50. Insere piro**; for this propitious star shall make them fruitful for many generations. — **51. Fert** = *aufert*. Cf. V. 34. **Animum** = *animi vires, memoriam*. His memory failing him, he suddenly stops and sorrowfully adds, *omnia fert aetas*, etc. — **52. Puerum**. Gr. 363. 3. A. & S. 204, R. 1 (a). — **53. Oblita**. Gr. 221. 2. A. & S. 162. 17 (a). **Mihi**. Gr. 388. II. A. & S. 225. II. — **54. Lupi — priores**. The ancient Italians believed that a man meeting a wolf and not catching its eye first would be struck dumb. — **55. Satin referet . . . saepe** = will repeat often enough. **56. Causando amores** = by feigning excuses thou puttest off for a long time (the gratification of) my desire; i. e. to hear you sing. — **57. Tibi** = for thee; i. e. that you may be the better heard. **Stratum** = laid smooth. — **58. Ventosi . . . murmuris** = of windy murmur; for *venti murmurantis*. — **59. Hinc — via** = from this very point is half our way (to the town). Gr. 441. 6. A. & S. 205, R. 17. — **62. Bianoria**. Bianor, or Ocnus, was a son of Tiberis and Manto, and built the town of Mantua, which he called after his mother. — **61. Stringunt**; i. e. for fodder. — **62. Tamen** = notwithstanding; referring to a thought

not expressed ; though we do stop, we shall, notwithstanding, reach the town betimes. — 63. *Colligat*. Gr. 492. 4. 1). A. & S. 262, R. 7. The night is said to gather the rain, because as night comes on the clouds often gather, a prelude of rain. *Ante* = before (we get there). 64. *Licet usque . . . eamus* = we may go right on ; i. e. without stopping. Gr. 493. 2. A. & S. 262, R. 4. *Laedit* = tires, wearies. — 65. *Hoo . . . fasce* = of this burden ; meaning the kids, which may have been carried in some sort of bundle. He intends that Moeris shall be the first to sing. Gr. 425. 2. A. & S. 251. — 66. *Plura*. See on V. 19. *Puer*. Gr. 669. V. A. & S. 309. 2 (1). *Instat* = is urgent ; i. e. the carrying of the kids to his new master. — 67. *Ipse* ; Menalcas.

THE GEORGICS. Book I.

THE name *Georgics* (*Georgica*) is Greek, *Γεωργικά*, and means "agricultural affairs." The title *Georgicōn* is the Greek genitive plural of *georgica*. The poem is divided into four books, of which the first treats of agriculture, the second, of the cultivation of vines and trees, the third, of raising cattle, and the fourth, of the management of bees. For a history of the *Georgics*, see the *Life of Virgil*.

The subject of the First Book is the tillage of the ground with a view to crops, chiefly corn. The mention of the uncertainty of the weather at different times of the year leads the poet to give a list of the signs of a storm and of fair weather, which he abridges from the *Diosmeia* of Aratus. From this he passes to the signs of the political storm which had broken over Rome, and shows that external nature had been no less eloquent there, while he prays that Octavianus Caesar may yet be spared to save society.

ARGUMENT.

- I. General subject of the whole poem ; viz : Agriculture, Book I. ; Vines and Trees, Book II. ; Cattle, Book III. ; Bees, Book IV. ; (lines 1 - 4.)
- II. Invocation of gods, and of Caesar (5 - 42).
- III. Opening of subject proper. Preparations for sowing :
 1. Period at which to commence ploughing (43 - 49).
 2. Nature of climate, character of soil, and most suitable modes of cultivation, to be ascertained (50 - 62).

3. Minute directions as to the manner and time of ploughing particular kinds of soil (63-70).
4. Means of refreshing the soil (71-93).
5. Modes of pulverizing the soil (94-99).

IV. Operations succeeding sowing :

1. Rendering the soil *fine* (100-105).
2. Irrigation of crops (106-110).
3. Checking of luxuriant growth (111-113).
4. Drawing off excessive moisture (114-117).
5. Drawbacks and annoyances to which the husbandman is subject : the means of preventing or of remedying them (118-159).

V. Agricultural implements and appliances (160-186).

VI. Indications of the *yield* of the ensuing harvest, and artificial means of increasing fruitfulness of seed (187-203).

VII. Proper season for sowing different seeds to be decided by observation of the heavenly bodies ; explanation of the seasons (204-256).

VIII. How the husbandman is to employ his leisure time ; what days are lucky or unlucky for certain transactions ; and what operations should be done by night or by day in preference (157-310).

IX. The weather :

1. Storms of particular seasons (311-334).
2. Means of guarding against them (335-350).
3. Prognostics of change of weather (351-463).

X. Political changes even foretold by heavenly bodies ; the death of Julius Caesar ; its prognostics, its accompaniments, and its consequences (464-514).

1. Quid — *segetes* = what may make corn-fields productive ; lit. joyous. Compare Psalms, lxx. 13. The sense is substantially the same, if we render *segetes* "corn, crops," and *lactas* "abundant." **Quo sidere** = under what constellation, at what season of the year. Gr. 426 and 1. A. & S. 253 and N. 1. — **2. Vertere** ; i. e. to plough. Cf. v. 147. **Maecenas** (C. Cilnius), the great friend and close confidant of Augustus, the enlightened patron of literature and art, had first suggested this poem, and to him it is naturally ascribed. See *Life of Virgil*. — **3. Qui** — *pecori* = what sort of treatment (attention, care) may be requisite for preserving the flock ; i. e. for keeping up the stock. Gr. 564. A. & S. 275. III. R. 2 and (1). Z. 664. *Pecori* means small cattle, as sheep and goats, and is opposed to *boum*. — **4. Apibus** ; sc. *habendis* from the preceding *habendo*. **Experientia** ; of the bee-keeper, not of the bees. —

5. Hinc = from this point of time, now. **Vos**; subject of *ferre* in v. 11. — **6. Lumina**; i. e. *Sol et Luna*. **Labentem**; denoting the noiseless pace of time. **Coelo** = along the sky. Gr. 422. 1. A. & S. 254, R. 3. — **7. Liber**. See on E. VII. 58. **Alma** is derived from *alo*. *Proprie sunt alma quae alunt, ut lac, nutrix, Ceres, et alia; inde quaecumque bona, benefica, utilia, jucunda et grata sunt*. Hence this adj. is used of the cattle and the fields; of the sun and the light; of water; of nurses; and of the gods. **Ceres**. See on Ov. M. V. 341 and 343. **Si** = if, since, so surely as. So frequently in adjurations. It introduces the reason why the prayer should be granted. — **8. Chaoniam**. See on IX. 13. **Glandem** = mast, acorns; the food of man till he was taught agriculture by Ceres. **Arista**. Gr. 416. 2. A. & S. 252, R. 5. — **9. Pocula ... Achelota** = cups of water. *Achelous*, the river flowing between Aetolia and Acarnania, was said to be the oldest of all rivers, and consequently is often used by the poets for water in general. **Uvis** = *vino*. Gr. 705. II.; 385. 5. A. & S. 324. 2; 245, R. 1. — **10. Praesentia**. See on Ov. M. III. 658. Cf. E. I. 42. **Fauni**; rural deities, represented as half men and half goats. — **11. Ferte ... pedem** (sc. *huc*) = come hither, come to my aid. **Fauni**. The repetition of *Fauni* serves as a kind of correction of the previous verse, where they alone were mentioned. **Dryades**. See on E. V. 59. — **12. Munera**; i. e. corn, wine, herds, flocks, trees. The deities thus far mentioned preside over the subjects of the first two books; those next invoked, over the subjects of the last two books. **Tu ... et oltor**; sc. *ferre pedem*. **Cui** = at whose command. **Prima** = *primum*; i. e. it was the first horse created. Neptune produced the first horse by a stroke of his trident. See on v. 18. — **14. Neptune**; the son of Saturnus and Ops, and chief deity of the sea. He is represented as carrying the trident, or three-pronged spear. Amphitrite was his queen. Cf. A. I. 124 foll. **Cultor nemorum** = guardian of woodland pastures. *Cultor* is by some taken here as = *incola*. The reference is to Aristaeus, the son of Apollo and Cyrene, and the guardian of flocks and pastures. **Cui** implies that the process goes on for him, because he is its patron and author, thus denoting causation indirectly. **Pinguis** = luxuriant. **Ceae**. After the death of his son Actaeon, Aristaeus retired to Ceos, or Cea (now *Zea*), one of the Cyclades, not far from Attica, where he delivered the inhabitants from a destructive drought by erecting an altar to Zeus. — **15. Ter centum**; a definite for an indefinite number. **Tondent**; the present suggesting that the god is still guardian of the island. — **16. Ipse** expresses marked emphasis; even thou too, who art usually so loath to leave thy own Arcadia. See on E. IV. 58. **Saltus**, same as *nemorum* in v. 14. **Lycasi, Maenala**; mountains in Arcadia, the former the birthplace of Pan,

the latter his favorite haunt. Gr. 141. A. & S. 92. 1. and 1. **81**; same as in v. 7. **Tibi...ourae**. Gr. 390. A. & S. 227. — **18. Adais**. Gr. 487; 488. 1. and 2. A. & S. 260, R. 6. **Tegease** = Tegean, god of Tegea. Pan is so called, from Tegea, a city in Arcadia, where he was specially worshipped. **Minerva**; daughter of Jupiter, said to have sprung from his forehead completely armed. She was goddess of wisdom, war, and the liberal arts, the guardian and helper of heroes, and presiding goddess of Athens. When the dispute arose between Neptune and Minerva as to which of them should have the honor of naming Athens, the gods decided that it should receive its name from the one who should bestow upon man the most useful gift. Neptune then created the horse, and Minerva called forth the olive-tree, for which the honor was conferred upon her. Hence she is called *oleae inventrix*. — **19. Puer**; Triptolemus, of Eleusis, the son of Celeus. He was the favorite of Ceres, and the inventor of the plough. — **20. Ab radice** = torn up by the root; i. e. root and all. **Silvane**; an old Roman god of agriculture, cattle, boundaries, and forests. He was usually represented as bearing a young cypress plant. — **21. Studium**; sc. *est*. Gr. 362. A. & S. 210. **Quibus**. Gr. 390 and 2. A. & S. 227 and R. 4. **Tueri**. Gr. 549. A. & S. 209, R. 3 (5). — **22. Novas... fruges** = young plants. **Non ullo semine** = which grow without cultivation; i. e. having no seed; opposed to *satis* in the next line. Cf. *sine semine*, Ov. M. I. 108. Gr. 428. A. & S. 211, R. 6. — **24. Adeo** = especially. **Sint habitura**. Gr. 525. A. & S. 265. — **25. Concilia** = the assembly, company. The plural is poetic. Cf. E. I. 6, 7. **Invisere** = to oversee, superintend. *Invisere* and *cavare* both have the same grammatical relation to *velis*. A change in the construction from a verb to a noun, and from a noun to a verb, is not uncommon. Cf. E. V. 46, 47. — **26. Maximus orbis** (sc. *terrarum*) = the entire earth; i. e. the inhabitants. — **27. Auctorem — potentem** = as the giver of increase to its productions, and the lord of its changeful seasons. — **28. Cingens**; sc. *orbis*. A fine image, representing the whole human race as uniting to crown Caesar with a myrtle wreath. **Materna... myrto**. The myrtle was sacred to Venus. See on E. VII. 62 and IX. 47. — **29. An — maris** = or whether thou art to come as (i. e. art to be = *futurus sis*) the god of the unmeasured sea. — **30. Numina**. See on *concilia*, v. 25. **Thule**; the extreme northern point of legendary travel. Some regard it as one of the Shetland Islands, others as Iceland, others as Norway, others still as Jutland. — **31. Generum**. Gr. 373. A. & S. 230, R. 2. **Tethys**. See on Ov. M. II. 69. She was the mother of the Oceanides. See on E. V. 75. **Omnibus undis**; i. e. the whole sovereignty of the sea. In heroic times, parents used to give large

dowries with their daughters. — 32. *Tardis . . . mensibus*; i. e. the summer months, when the days are longest, and therefore the course of the sun apparently slowest. This is clear from the position assigned him between Virgo and Scorpio. *Sidus* = constellation; i. e. one of the signs of the zodiac. — 33. *Erigonen*. In Virgil's time the space between the sign of Virgo (Erigone, or Astraea; see on Ov. M. I. 150) and that of the Scorpion, now occupied by Libra, was vacant, or only occupied by the claws (*chelas*) of the Scorpion. *Sequentes* = following; i. e. in the zodiacal order. — 34. *Ipse* = *reliquit*; parenthetical. The Scorpion is represented as readily (*ipse* = of himself) contracting his claws (*brachia*) to make room for his new companion, and as showing his respect for him by yielding more than a fair share (*justa parte*) of space. *Ardens* = bright, blazing; an epithet of the constellation. — 36. *Sperant Tartara*. Gr. 474. A. & S. 259. The honor is really too great for Tartarus to hope for. Gr. 141. A. & S. 92. 1. *Tartarus*; properly the nether abode of the wicked, here used of the lower world generally. — 37. *Veniat*. Gr. 485; 486. I. and 2. A. & S. 260. II. *Dira* = intense. Cf. A. VI. 373. — 38. *Miretur* = celebrates, paints in glowing colors. Gr. 514; 515 and I. A. & S. 263. 2 (1). *Graecia*. Gr. 705. II. A. & S. 324. 2. — 39. *Repetita* = recalled. *Curet* = *nolit*. *Matrem*; i. e. Ceres. — 40. *Facilem cursum* = an easy (i. e. prosperous) course; a metaphor taken from navigation. The sentence begun v. 24 is here completed. *Audacibus* = *coepit* = be favorable to, smile on, my bold undertaking; i. e. that of being the first to write a Latin poem on agriculture.

41. *Mecum*; with *miseratus*. — 42. *Ingrederere*; i. e. enter upon thy career as a god. *Jam nunc* = even now. — 43. *Vere novo*. The Roman spring began between the Nones and Ides of February, when the west wind (*Favonius* or *Zephyrus*; see Hor. C. I. 4. 1) began to blow, and ended about the middle of May; but ploughing commenced sometimes even by the middle of January. *Gelidus*; from the melting snow. *Canis*; because covered with snow. *Montibus*. Gr. 425. 3 (4). A. & S. 255, R. 3 (b). — 44. *Zephyro* = through the agency of, under the influence of, the west wind. Gr. 414 and 5. A. & S. 247. — 45. *Depresso*; i. e. pressed deeply into the soil. Gr. 430. A. & S. 257. *Jam tum* = then immediately; emphatic. *Mihi*. Gr. 389. A. & S. 228, N. (a). Connect with *incipiat*. It may be interpreted as = if you have any regard for my advice. *Taurus* = *bos, juvenis*; so elsewhere. The ancients never ploughed with bulls. — 46. *Ingemere*; a consequence of the *depresso aratro*. — 47. *Seges* = *terra, ager*. *Avari* = eager; not here in a bad sense. — 48. *Bis . . . bis*. The common practice was to plough three times, in spring, summer, and autumn; but where the

soil was hard and heavy there was another ploughing in the autumn of the previous year. Thus the soil twice felt the chills of autumn (i. e. after the first and last ploughings), and twice the heat of summer (i. e. after the second and third). — 49. *Illius*; *sc. segetis*. *Ruperrunt* = are wont to burst. The perfect is sometimes used, like the Greek aorist, to express what is habitual and customary. — 50. *Ignotum*; i. e. whose nature is unknown to us, as having been recently acquired or not yet tried. *Ferro . . . scindimus* = *aramus*. See on Hor. C. I. l. 11. *Aequor* = the level surface of the field. — 51. *Ventos* — *coeli . . . morem* = the (prevailing) winds and the variations (lit. various nature) of the weather. — 52. *Patrios* — *locozum* = both the peculiar modes of cultivation and characteristics of (particular) localities. *Patrios* belongs to *habitus* as well as to *cultus*. There is a hysteron-proteron in *cultus* and *habitus*, since the mode of cultivation depends upon the character of the ground. Gr. 704. 2. A. & S. 323. 4 (2). — 54. *Veniunt* = *proveniunt, crescunt*. Cf. II. 11. — 55. *Arborei fetus* = fruit trees. *Injussa* = *sponde*. Natural pastures, where no seed has been sown, are referred to. — 56. *Croceos . . . odores*, for *crocum odoratum*. *Tmolus*. See on Ov. M. II. 217 and XI. 152. — 57. *Mittit*; i. e. to Rome. Gr. 525. 6. A. & S. 265, R. 1. *Sua*; i. e. peculiar to their country. Gr. 449. II. 2. A. & S. 208 (8). *Sabaei*; a people of Arabia Felix. — 58. *Chalybes*; a people in the northern part of Armenia. Their country was famous for its iron mines. *Nudi* = thinly clad; i. e. when working at the forge. *Virosa . . . castorea* = strong-smelling castor. Castor was an animal substance obtained from the beaver, and highly valued as a medicine. *Pontus*; a country in the extreme northeast of Asia Minor, extending along the coast of the Euxine. — 59. *Elidum palmas equarum* = the palms of the mares of Elis; i. e. the mares which win palms at the Olympian games in Elis. See on Hor. C. II. 16. 35 and C. IV. 2. 17. *Epiros*; a country in the extreme northwest of Greece, celebrated for its pastures and its horses. Gr. 46. 1 and 3. A. & S. 54. — 60. *Continuo* = immediately, at once. It is to be connected with *quo tempore primum*, and with these words is = *statim illo tempore*, or *eo ipso tempore, quo primum* = at that very time when first. *Hæc*. Gr. 439 and 1. A. & S. 205, R. 2. Ex. *Foedera* = conditions; i. e. that each country should have its peculiar character and productions. — 62. *Deucalion* — *jactavit*. See Ov. M. I. 318 foll., 399 foll. — 63. *Durum genua*. Cf. Ov. M. I. 414. 415. *Ergo age*. The subject of ploughing, interrupted by the digression at V. 50, is here resumed. — 64. *Pingue* is emphatic, as also is *fortes* in the next verse. Where the soil is *rich*, the ploughing should be early in the year and deep, thus requiring *stout* cattle. — 65. The rhythm of the line expresses the slow and laboring gait of

omn. Gr. 672. 2. A. & S. 310. 2. **Jacentes** = lying exposed. — 66. **Maturis** = mature, strong, hot; i. e. of midsummer heat. — 67. **Non . . . feconda**, opposed to *pingue* in v. 64. **Sub ipsum Aroturum** = toward, just before, the rising of Arcturus; i. e. the 5th of September. See on Ov. M. II. 176. — 68. **Tenui . . . suspendere sulco** = to raise it with a light furrow (leaving it, as it were, hanging in air). — 69. **Illo** = in the former case; referring to vv. 64-66. **Laetis**. See on v. 1. **Herbae** = weeds. — 70. **Hic** = in the latter case; referring to vv. 67, 68. **Arenam** = soil. — 71. **Alternis** (sc. *vicibus*) = alternately; i. e. every other year. **Idem** = at the same time, likewise; implying that the rules already given do not exhaust the subject. **Tonsas** = reaped. **Novales** = fallow lands; an instance of *prolepsis* (anticipation); the adjective representing that as *already* done which in reality is to *follow* as a *consequence* of the action of the verb on which its substantive depends. Cf. Ov. M. I. 184 and note. — 72. **Segnem** = inactive, devoid of life, exhausted; i. e. by bearing the previous crop. **Situ** = by lying, by rest. Some understand it of the scurf (in this case, of the incipient sward) that forms on the surface of ground allowed to lie undisturbed. **Durescere** = to harden; as the soil naturally does when not cultivated. Four methods of reinvigorating the exhausted soil are here mentioned: 1st, by allowing it to rest every second year (v. 71); 2d, by rotation of crops (v. 73); 3d, by manuring (v. 80); 4th, by burning the stubble (v. 84). — 73. **Mutato sidere**; because corn would not be sown at the same time of year as pulse. A sign or constellation (see on v. 1) is said to be changed when one comes in place of another. The meaning seems to be, that on the land where leguminous plants have been sown in the spring, corn may be sown in the following autumn; though some understand it of the autumn of the following year. **Farra** (lit. spelt) may be taken for bread-corn in general. — 74. **Laetum siliqua**. See on v. 1. Gr. 414. A. & S. 247. 1 (1). **Quassante** = shaking, rattling. — 75. **Tenuis** = slender, slight. So called because its halm is so slender and its seed so small, compared with those of the bean or pea. **Tristis** = bitter. See II. 126. **Lupini**; limiting **calamos** and **silvam**. — 76. **Fragiles** = brittle; i. e. when dry. **Calamos silvamque**; expressing the luxuriance of the crop. **Silvam sonantem** = rattling growth. — 77. **Urit** = consumes, exhausts. The general sense is that the same crop, year after year, will exhaust the soil. Flax, oats, and poppies are specified merely as significant instances of this rule. The poet then adds that, though this is the tendency of these crops in themselves, it is not so when they alternate with each other, if only the soil is renovated after each crop by plentiful manuring. **Avenae**; sc. *segetes*. — 78. **Lethaeo** = Lethæan; derived from *Lethæ*, the river

of oblivion in the lower regions. It is descriptive of the strongly narcotic power of the poppy. — 79. *Sed* — labor = but still the task. (of the field; i. e. the strain on the field) will be light (if you sow) alternately. *Alternis*. See on v. 71. *Arida* = parched, exhausted. *Tantum ne . . . pudeat* = only do not be ashamed. Shame restrains from excess in anything. — 82. *Sic quoque* is explained by *mutatis fetibus*. Rest is gained by a change of crops as well as by leaving the land untilled. — 83. *Neo* modifies the whole sentence, and not *nulla* alone. *Nulla . . . inaratæ gratia terræ* = the thanklessness of unploughed land; i. e. of land lying fallow. *Gratia* is said of land which repays the labor bestowed on it. By rotation of crops, the land, being sown every year, has no period of thanklessness, or unproductiveness, as when it lies fallow every other year. — 84. *Steriles agro*; i. e. from which the corn has been taken, leaving nothing but stubble. *Incendere*. Gr. 549. A. & S. 269. *Profruit*. See on v. 49. — 85. *Atque . . . flammis*. The dactylic rhythm expresses the lively crackling of the flames. See on v. 65. — 86. *Sive . . . sive . . . seu* = whether . . . or . . . or; the various ways in which burning the stubble was supposed to act on the soil. The first only is the true one. — 88. *Vitium* = vicious quality. — 89. *Plures . . . vias et caeca . . . spiramenta* = more channels and hidden pores. — 90. *Qua* = where, by which. This relative adverb frequently refers to nouns either of the singular or plural number. Cf. A. V. 590. — 91. *Durat*. The object of this verb seems to be the land itself rather than the pores. — 92. *Tenuis* = subtle, penetrating. *Pluviae*; sc. *adurant* (= *nocent*) from *adurat*, which, however, belongs to it in sense only so far as it contains the general notion of injuring. The figure is called *zeugma*, and is very common. Gr. 704. l. 2. A. & S. 323. 1 (b) and (2) (s). *Rapidi* = scorching. — 93. *Acrior*. Gr. 444. l. A. & S. 256. R. 9 (a). *Penetrabile* = penetrating. *Frigus adurat*. *Ure* and *aduro* are used of cold as well as heat, because some of its effects are analogous to those of heat. With *frigus* the verb may be rendered "freeze." — 94. *Rastris*. Our way, after breaking a field, is to give it a good tearing up with a heavy harrow with iron teeth, drawn by oxen or horses. The ancients used to break the clods by manual labor with a *rastrum* (a kind of heavy rake with iron teeth); and then, to pulverize it, the men drew over it bush-harrows (*crates*), nearly the same as now in use. *Inertes* = inactive; i. e. unproductive (when left to themselves). — 96. *Flava*. This epithet was probably suggested by the golden hue of ripening corn. — *Neque . . . nequidquam*; i. e. she does not regard him vainly, as if she were an idle spectator, or were unable to help. — 97. *Et*; sc. *multum juvat arva*. *Prociasso* — *aequore* = which he raises in the first breaking up of the field.

Proscindo is the technical term for the first ploughing. On *aequore*, see on v. 50. Gr. 430; 431. 2. A. & S. 257 and N. 1. *Terga* = the sods, ridges; i. e. those made by the *proscissio*, or first ploughing. — 98. *Rursus* — *aratro* = with turned plough again breaks through (the ridges, *terga*) cross-wise. This cross-ploughing took place in the summer or early autumn, five or six months after the *proscissio*. — 99. *Frequens*. Gr. 443. A. & S. 205, R. 15 (a). *Imperat*; i. e. acts like a master, makes his land obey him. — 100. *Solstitia* = *aestates*. Cf. E. VII. 47. Here begins a new division of the subject. See introductory Analysis. — 101. *Lactissima*. See on v. 1. *Pulvere*. Gr. 414. A. & S. 247. 1 (1). *Farra*. See on v. 73. — 102. *Nullo* — *mensis*; i. e. as in a dry winter. *Mysia*; a most fertile region of Asia Minor, on the Hellespont, at the foot of the range (Ida) of which Mount Gargarus was the most conspicuous point. *Cultu*. Gr. 414. A. & S. 247. 1 (2). — 104. *Ipsa*; i. e. not only is it celebrated by all others, but is even itself astonished at its own fertility. *Gargara*. Gr. 141. A. & S. 92. 1. — 104. *Quid dicam*; sc. *de eo*: a form of enumeration, introducing a subject which is to be treated only cursorily before hastening to another topic. It here implies commendation. *Comminus* = in close contest; i. e. as soon as the seed is sown, attacking and levelling with the hand or rake the ridges (*camulos*) of sand. The metaphor is from a soldier throwing his lance, and then coming to close quarters sword in hand. Some make *comminus* = immediately, without delay. — 105. *Insequitur* = pursues; implying persevering assiduity. *Ruit* = levels; here used transitively. Cf. A. l. 35, 85. *Male pinguis* = *non pinguis*; i. e. barren, unfertile. — 106. *Satis* = into the sown fields. Gr. 386. A. & S. 224. *Sequentes*; because they follow whithersoever they are led. — 107. *Morientibus* — *herbis* = with its dying herbage is in a glow. *Herbis*; not the grass, but blades of corn. Gr. 430. A. & S. 257. It would seem from vv. 106, 108 that the poet wished to indicate two modes of irrigating; the one, for fields in a level country, where by means of a dam the water of a stream is brought in over them; the other, for fields on a declivity, where the water is brought down on them from the springs near the summit. — 108. *Ecoe*, at once giving the picture and expressing the unexpected relief to the soil. *Supercilio*. Gr. 425. 2 and 3. 4. A. & S. 251. *Clivosi tramitis* = of its pathway down the hill; i. e. from the brow of the hill, when used for irrigation. 109. *Lævia*, not *lævia*; implying that the path, or channel, has been often thus used. — 110. *Ciet* = wakes. *Scatebris* = with its bubbling rills. *Temperat* = tempers, cools, refreshes. — 111. *Quid*, sc. *dicam de eo*. See v. 104. *Aristis*. Gr. 414 and 2. A. & S. 247. 1 (2). — 113. *Quum* — *sata* = as soon as the crops render the furrows level; i. e. as soon as the corn in the furrows is

as high as that on the ridges between the furrows. *Quique*; *sc. quid dicam de eo*. *Paludis* = of the pool; i. e. of the stagnant water in the furrows. — 114. *Arena*. Gr. 414 and 4. A. & S. 247 and 3. Referring either to ditches leading to a sandy place, where the water is absorbed, or to drains half filled with small stones or gravel, which take up the water as it passes along. — 115. *Incertis mensibus*; the months when the weather is most changeable; i. e. the spring and autumn; here the spring. Gr. 426. A. & S. 253. — 116. *Exit*; i. e. from its bed or banks. Cf. A. II. 496. *Et — limo* = and over-spreads all things far and wide with a coating of mud. Gr. 430; 431 and 2. A. & S. 257 and N. 1. — 117. *Unde — lacunae*; i. e. if the water is not drawn off before the sun begins to act on it, it might rot the plants. *Sudant*; as the water would be drawn up by the heat of the sun. *Lacunae*; i. e. the furrows, the spaces between the ridges. — 118. *Neo . . . nihil* = somewhat, in some degree. Gr. 585. A. & S. 277, R. 3. *Quum* = although. *Hæc . . . sint . . . experti* = have tried these (expedients). — 119. *Versando*; like *vertere*, v. 2, with a further notion of frequency. Gr. 566. 3. A. & S. 275. III. R. 4, N. 2, last sentence. *Improbis* = greedy, destructive. — 120. *Strymoniae*; because cranes abounded about the river Strymon in Thrace. *Intuba* = succory. It would be injurious both directly as a weed, and indirectly as attracting geese, which are fond of it. — 121. *Umbra*; i. e. of trees and useless plants. *Pater*; Jupiter, who was king during the silver age, in which toil began, as Saturn had been in the golden. See on E. IV. 5 and 18 foll. — 122. *Haec*. Gr. 584. 3. A. & S. 191, R. 3. *Primus*; *sc. illorum, qui mundum reserunt*. — 123. *Movet* = *fecit moveri, arari*: as a man is said to do the thing that he causes to be done. *Mortalia corda* = the intellects of men. The heart was frequently spoken of as the seat of thought and emotion. *Acuens*; as we speak of *sharpening* the intellect. — 124. *Passus*; *sc. est*. *Sua regna*; i. e. mankind over whom he ruled. — 125. *Ante Jovem*; i. e. *ante Jovis regnum*; i. e. in the golden age. — 126. *Ne . . . quidem*. Gr. 602. III. 2. A. & S. 191, R. 3 (a). *Signare*; *sc. limite*. Gr. 549 and 1. A. & S. 269 and R. 2. — 127. *In — quærebant* = they made acquisitions for the use of all; i. e. what they acquired they put into a common stock. *Ipsa*. See on E. IV. 21; 23. — 128. *Liberius*; i. e. than now. It seems to include both generosity and freedom from external constraint. *Nullo poscente*; i. e. *nullo cogente*, is the cause of the *liberius*. Cf. E. IV. 18. — 129. *Virus*. Gr. 47. II. A. & S. 51. *Atris* = deadly. It is a common epithet of serpents, and sometimes it is not easy to say whether it has its primitive sense of "black," or its derivative meaning of "deadly," though it may include both. Cf. E. IV. 24. — 130. *Lupæ*. Gr. 375. A. & S. 239. Wolves are used here for

beasts of prey in general. *Moveri* = to swell, to be agitated. — 131. *Mella* — *foliis*; i. e. so that men could no longer obtain it from that source. See on E. IV. 30. *Ignemque removit*; i. e. hid it in the veins of the flint, so that ingenuity was required to force it out. — 132. *Passim*; with *currentia*. *Rivis*. Gr. 414 and 3. A. & S. 247. 2. — 133. *Usus* = need, necessity. It is virtually personified; whence *meditando*, which is = by reflection, study. — 134. *Et*. We might have expected *ut* for *et* here, and *et* for *ut* (which is given by some MSS.) in the next line: Virgil, however, has chosen to vary the expression, coupling a particular fact with a general, and then subjoining a second particular, as a co-ordinate clause with the two. *Sulcis*, i. e. by ploughing. Gr. 414 and 4. A. & S. 247. 3. *Fru menti* . . *herbam*. See on E. V. 26. — 135. *Venus*. Gr. 425. 2. 2). A. & S. 251. *Abstrusum* = that lay concealed (in them); lit. thrust away (by Jupiter). Cf. A. VI. 6. *Exrouderet*. Cf. A. I. 174. — 136. Navigation then began, canoes being made by hollowing out trees. Cf. Ov. M. I. 94, 95 and notes. *Sensere* = felt the weight of. — 137. *Navita tum*. The further progress of navigation. *Stellis* — *fecit* = numbered the stars and gave them their names; i. e. they divided them into constellations. *Facere nomen alicui* is a phrase to which *numeros* is here added by a kind of zeugma. Cf. Psalms, cxlvii. 4. — 138. *Pleiadas*; seven stars in the neck of Taurus, called also *Vergiliae*, "*quia vere oriantur*." Cf. Hor. C. IV. 14. 21. They thus marked the beginning of the sailing season. The name is derived from *πλέειν*, to sail. The word is here a tetrasyllable. Gr. 363. A. & S. 204. For the lengthening of the final syllable, see Gr. 669. V. A. & S. 309. 2 (1). — *Hyadas*. See on Ov. M. III. 595. The name is derived from *ὑεῖν*, to rain. — *Lycaonia*. Gr. 397 (1). A. & S. 211, R. 7 (1). — *Aroton*. See on Ov. M. II. 129, 171. Callisto, there mentioned, was a daughter of Lycaon, king of Arcadia. — 139. *Captare* . . *fallere*. Gr. 549. A. & S. 269. — *Fallere*; sc. *aves*, implied in the preceding *feras*. — 140. *Inventum*; sc. *est*. — *Saltus* = forest-pastures; i. e. the glades or open spaces in forests, where cattle pastured and wild beasts wandered. They were hedged round in hunting by nets and watchers, to prevent the animals from breaking out. — 141. Fishing was also invented. *Funda* = with the casting-net. It was pear-shaped or conical, and was loaded with lead to make it sink. It was thrown forcibly into the water; hence the verb *verberat* = lashes. The English phrase, "whip the stream," is similar. — 142. *Alta petens* = seeking the deep parts; i. e. of the river. *Pelago*. Gr. 422. 1. 2); 47, II. A. & S. 254, R. 3; 51. *Lina* = drag-net, seine.

143. *Ferri rigor* = *ferrum rigidum*; sc. *venit* (= *provenit, inventus est*), from v. 145; alluding to the hardening of iron for the manu-

facturing of tools. The inversion of syntax, whereby the adjective idea is expressed by a noun of kindred meaning, is very common in all languages, and is frequently used by the poets with great effect ; as, "the might of Gabriel" (Milton) ; i. e. the mighty Gabriel. **Atque** = and particularly ; giving a single instance of the implements that were then invented. This is a frequent practice with our poet. **Serrae**. The invention of the saw was attributed by some to Daedalus, by others to Perdix, his nephew. See on Ov. M. VIII. 'Intro. — 144. **Primi** ; sc. *homines*. — 146. **Improbis** = exacting, excessive. Some critics make it = persevering. See on Hor. C. III. 24. 62. **Egestas** = want ; especially of food. This leads the poet back to his subject. — 147. **Prima Ceres**. The connection is as follows : Before the time of Jupiter there was no tillage (v. 125) ; but under his reign various arts were invented, and especially that of agriculture, by Ceres. See on v. 7. — 148. **Glandes**. See on v. 8. **Sacrae** is explained by *Dodona*. See on *Chaonias*, E. IX. 13. — 149. **Deficerent** = began to fail. **Silvae** is the genitive limiting *glandes* and *arbuta* ; though some make it the subject of *deficerent*. *Dodona*, famous for its oak groves, is used poetically for the oaks themselves. — 150. **Et** = even ; to be construed with *frumentis*. **Labor** = injury, trouble, plagues. As examples of *labor* used of the sufferings of things inanimate, see v. 79, and II. 343, 372. **Additus** (sc. *est*) ; i. e. by Jupiter. **Mala** = baleful, destructive. Cf. v. 129. — 151. **Easet**. Gr. 291 ; 492. A. & S. 181 ; 262. — **Robigo** = blight, mildew. To avert it the Romans worshipped a deity named Robigus, or Robigo, whom they propitiated by a festival called Robigalia. **Segnis** = unfruitful, worthless. — 152. **Subit** = comes up (in its stead). **Silva**. See on v. 76. It is explained by the two following nouns. — 154. **Infelix** ... *avenae*. See on E. V. 37. — 155. **Quod nisi**. See on E. IX. 14. **Assiduus** = *assidue*. Gr. 443. A. & S. 205, R. 15 (a). **Herbam**. See on v. 69. — 157. **Umbram** ; i. e. the trees and foliage that make the shade. **Votia**. Vows were paid to Jupiter Pluvius. — 158. **Acervum**. Cf. v. 185. — 159. **Concussa** ... *querou* = by shaking the oak ; i. e. for acorns. — 160. **Dicendum** ; sc. *est mihi*. **Et** = *etiam*. **Arma** = implements, utensils, tools. Cf. A. 177. — 161. **Quis sine**. Gr. 187. 1 ; 602. II. 1. A. & S. 136, R. 2 ; 279. 10 (a) and (f). **Nec potuere** = have never been able. For the perfect, see on v. 49. — 162. **Inflexi** is explained by vv. 169, 170. — **Primum** is often used in the beginning of an enumeration without a following *deinde* or *tum*, the office of which, however, is often performed by *vero*, *etiam*, *autem*, etc. **Grave robur** = the ponderous and strong ; lit. the ponderous strength : *robur aratri* for *robustum aratrum*, like *ferri rigor*, v. 143, and *aeternaque ferri Robora*, A. VII. 609. — 163. **Tarda** = *tarde* ;

qualifying *volentia*.¹ See on *assiduus*, v. 155. *Eleusinae matris*; i. e. of Demeter or Ceres, who was chiefly worshipped at Eleusis in Attica. She is called *mater*, probably in allusion to her name, Demeter, i. e. Mother Earth. — 164. *Tribula, traheae*; two kinds of threshing-sledge; the former of which consisted of a thick wooden board, which was armed underneath with pieces of iron or sharp flints, and drawn over the corn by a yoke of oxen, either the driver or a heavy weight being placed upon it, for the purpose of separating the grain and cutting the straw; the latter, a kind of drag, sometimes used, was probably either entirely of stone or made of the trunk of a tree. *Iniquo* = immoderate, very great. *Pondere*. Gr. 428. A. & S. 211, R. 6. *Rastr.* See on v. 94. — 165. *Virgœa . . . suppellex* seems to include baskets, colanders, &c., as well as the hurdles and the fan. *Celei*; the father of Triptolemus and Demophon, and the first priest of Ceres at Eleusis. She instructed him in agriculture and in the making of wicker-work implements. — 166. *Grates*. See on v. 94. *Vannus* = the winnowing-fan. This was a broad basket, into which the corn mixed with chaff was received after threshing, and was then thrown in the direction of the wind. It is called *mystica*, because at the celebration of the Eleusinian mysteries it was carried in the processions in honor of Iacchus, the son of Demeter and Zeus, sometimes confounded with Bacchus (as in E. VII. 61), and sometimes distinguished from him. Bacchus was the son of Zeus and Semele. Ceres, Celeus, and Iacchus are here introduced to give a religious dignity to what might otherwise seem trivial. — 167. *Multo*. Gr. 418 and 1. A. & S. 256, R. 16 (3). *Ante*; i. e. before they are needed. *Memor provisa* = carefully (mindfully) provided. *Provisa repones* = *providebis et repones*. Gr. 579. A. & S. 274. 3 (b). — 168. *Digna* = deserved, merited. *Si manet*; for *si vis, ut te maneant*. *Divini ruris*; either as the abode of the rural deities, or, at least, as pleasing to them. — 169. *Continuo in silvis* = in the very woods. *Continuo* is explained by *in silvis*. The words can only mean that the young elm while yet in the woods is bent and made to grow in the required shape, whatever may be thought of the possibility of the thing, which Keightley denies. — 170. *Burim* = the plough-beam. Gr. 85. III. and 2. A. & S. 79: 2. The *buris* was a piece of strong wood, naturally or artificially curved, to one end of which was affixed the pole, to the other the *dentalc*, and into it was mortised the *stiva*. It therefore formed the body of the plough. *Curvi . . . aratri*. As the *buris* gave the characteristic bend to the plough, it is here called by the plough's name, *aratri*. — 171. *Hulo*; sc. *huri*. — *Ab stirpe* = from the lower part; i. e. of the *temo*. Connect with *proventus*. *Temo* = the pole. Sc. *optatur*. It was part of the plough, as well as of the cart or car-

riage. The yoke was fastened to the end of it, and by means of it the oxen drew. Sometimes the *temo* was of the same piece of timber with the *buris* and share-beam (*dentale*), though not in the kind of plough here described. — 172. *Aures* = mould-boards. These rose on each side of the share (*vomer*), bending outwardly in such a manner as to throw on either hand the soil which had been previously

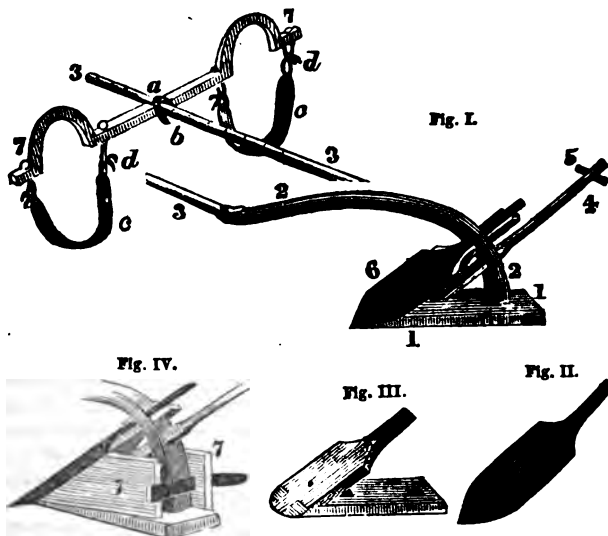


Fig. I. — 1. *dentalia*; 2. *buris*; 3. *temo*; 4. *stiva*; 5. *manicula*; 6. *vomer*; 7. *jugum*; a. *funiculus*; b. *clavus*; c. *collare*; d. *lora subjugia*.
 Fig. II. — The common ploughshare.
 Fig. III. — The *dentalia* alone.
 Fig. IV. — A plough with mould-boards, *aratrum auritum*; 7, 7. *aures*.

loosened and raised by the share, and were adjusted to the share-beam which was made double (*duplici dorso*) for the purpose of receiving them. *Duplici... dorso*. Gr. 428. A. & S. 211, R. 6. *Dentalia* = the share-beam; a piece of wood fixed horizontally at the lower end of the *buris*, and to which the share was fitted. In some cases it was itself shod with iron. It is not certain whether it was one solid piece of timber, with a space to admit the end of the *buris*, or two pieces fastened on each side of it and running to a point. The plural *dentalia* is used by Virgil in speaking of one plough, but

it is probably nothing more than a usual poetic license. — 173. *Ante*. See on v. 167. *Jugo*; a piece of wood, straight in the middle and curved towards both ends, which was attached to the end of the pole of the plough or cart, and went over the necks of the oxen. *Fagus stivaque*; by hendiadys for *stiva fagina*. Gr. 704. II. 2. A. & S. 323. 2 (3). — 174. *Stiva* = the plough-handle. The *stiva* was originally mortised into the *buris*, but it sometimes formed one piece with it. It had a cross piece named *manicula*, by which the ploughman held and directed the plough. *Cursus* . . . *imos* = the lowest courses; referring, perhaps, to the turning of the plough at the end of the furrow. Most editors read *currus* (= carriage). H. 500. A. & S. 264. 5. — 175. *Explorat* = searches (i. e. dries) and tests.

The above diagrams, illustrating Virgil's plough, are taken from the work of Schulz, *De Aratri Romani Forma et Compositione*.

176. *Possum* . . . *ni refugia*. Gr. 508. A. & S. 262, R. 1. *Tibi*. Maccenas is addressed throughout as the ideal reader. — 177. *Refugia*; i. e. from hearing, as in A. II. 12 from speaking. Observe the mood and tense: I can repeat . . . but I see you start off. — 178. *Cum primis* = as a matter of the first importance, especially. — 179. *Vertenda manu*. The earth had to be turned up and worked, or kneaded, with the hand. This operation really preceded the *aequanda cylindro*, as the preparation of the floor was the first thing. Gr. 704. IV. 2. A. & S. 323. 4 (2). *Creta* = *argilla*, as in II. 215. The clay was for the purpose of making it harden and bake. — 180. *Pulvere*; for *siccitate*, effect for cause. — 181. *Tum* = *et tunc*; i. e. if the threshing-floor cracks. *Illudant* = may mock; i. e. the threshing-floor and the husbandman's labor. See II. 375, where the goats are said to *mock*, to disport themselves with the young vine. Gr. 485. A. & S. 260. II. *Pestes*; as injuring the floor and annoying the husbandman. — 182. *Posuit* . . . *fecit*; asistive perfects. See on v. 49. — 183. *Oculis capti* = blind; lit. taken in the eyes. Gr. 429. A. & S. 250. 1. The expression seems to come from the use of *capit*, for *to be injured*. The mole has eyes, though they are very small, and much covered over. *Talpas*. Gr. 44. Ex. A. & S. 42. 2. — 184. *Inventus*; which is found in holes, and which therefore is likely to creep into holes. *Bufo* is said to occur nowhere else in the classics. *Plurima*. Gr. 453. 5. A. & S. 206 (7) (a) and (b). — 185. *Monstra* = unsightly creatures; sometimes, as here, without reference to their size. *Farris*. Cf. on v. 73. — 186. *Senectae*. Gr. 385. 3. A. & S. 223. Ants live but for a short time (supposed to be for one year only), so that *senectae* is a poetical expression for *hiemi*, which is the *old age* of their brief existence. It is well known that the ancients were in error about the habits of the ant, which has no storehouses, and remains torpid dur-

ing the greater part of the winter. — 187. *Contemplator*. Gr. 537. II. A. & S. 267 (3). *Nux* = the walnut-tree. Some understand it of the almond-tree. *Plurima* = abundantly. — 188. *Curvabit*; said by anticipation; for if the poet uses *fetus* of the blossoms, or embryo fruit, he may likewise speak of these bending the branches. — 189. *Si* — *fetus*; i. e. if a great number of the blossoms set, as the gardeners term it. — 190. There will be a very hot summer and a great threshing; i. e. an abundant harvest. — 191. *Follorum* is emphatic, opposed to *fetus*; *umbra*, general. — 192. *Nequidquam*. Connect with *teret*. *Palea*. Gr. 419. III. A. & S. 250. 2. *Toret area*. The *tritura* was performed sometimes by the trampling of oxen, sometimes by the *tribulum* or *trahea* (see on v. 164), sometimes by *fustes*, flails or sticks. — 193–203. Steeping seed-beans is a plan often pursued, to make the produce larger and easier to be cooked. But the best seeds will degenerate, unless you pick every year. It is the tendency of everything in nature, and only man's most strenuous efforts can counteract it. — 194. *Nitro*; not our nitre, but a mineral alkali, carbonate of soda, and therefore used in washing. *Amurca* = lees of olive oil. — 195. *Siliqua*. Gr. 387. A. & S. 226. *Fallacibus*; referring to the general character of the pods of beans, which in this particular case are to be less deceptive than usual. — 196. *Quamvis* — *maderent* = that they might be quickly cooked by a fire however small. *Properata* = *propre*; lit. being hastened. — 198. *Vis humana*; i. e. *homines*. — 199. *Quaeque*. Gr. 458. I. A. & S. 207, R. 35 (b). — 200. *Ruere* . . . *referri*. Gr. 545. I. A. & S. 209, R. 5 and N. 7. Translate, "are accustomed," etc. *Retro* — *referri* = slipping away to be borne backward. *Retro* is often used pleonastically with verbs beginning with *re*. Cf. A. II. 169. — 201. *Flumine*. Gr. 431. A. & S. 257. — 202. *Subigit*. Cf. A. VI. 302. — 203. *Atque*, according to Gellius and Servius, is = *statim*, but it is better to connect it with *remisit*, and give it its usual signification. Virgil does not expressly introduce an apodosis in such comparisons, but makes his whole sentence depend on the *quam* or *si* which follows the *non aliter* or *haud secus* following the simile. Cf. A. IV. 669. *Illum* is doubtless the *lembus*, which is distinguished from the rower. Wr. accounts for *atque* by supplying *retro sublapsum refertur* before it, and making the whole into an apodosis, but he quotes no similar instance. *Alveus* = the current. *Amni*. Gr. 87. III. 3. A. & S. 82. Ex. 5 (a). — 204–207. The husbandman must observe the rising and setting of the constellations as attentively as the sailor. — 204. *Arcturi*. See on Ov. M. II. 176, and cf. v. 68. *Nobis*. Gr. 388. I. A. & S. 225. III. — 205. *Haedorum* = the Kida, or Goat. See on Ov. M. III. 594. *An-*

guis. See on *Ov. M. II. 138*. — **206.** *Quam quibus* = as (by those) by whom. *Veotis* = *euntibus*. The Latin having no present pass. part., the perf. part. is sometimes used in a present sense. — **207.** *Pontus*; sc. *Euxinus*. *Fauces* . . . *Abydi*; i.e. *Hellespontus*. Abydos was a town on the Asiatic shore of the Hellespont, opposite the European Sestos. Oysters are still found there. — **208.** *Libra*; i.e. the Balance, between Scorpio and Virgo. See on v. 33. *Die*. Gr. 119. 4. A. & S. 90. 2. *Pares*. The sun was in Libra at the time of the autumnal equinox, when the days and nights were of equal duration, and when the Roman hours were, of course, equal too. *Fecerit*. Gr. 473. A. & S. 145. VI. — **209.** *Et orbem* = and already divides the globe equally for light and darkness; i.e. gives both the northern and southern hemispheres an equal amount of day and night. — **210.** *Taurus* = *boves*. — **211.** *Usque* — *imbrem* = even to the first rain of the impracticable (i.e. when no work can be done) winter solstice. *Extremum* may be used of either end; here the beginning. — **212.** *Segetem*; used proleptically for the seed. *Cereale*; because sacred to Ceres, who was represented with poppies in her hands. She was said to have calmed her grief for the loss of her daughter Proserpina by eating its seeds. — **213.** *Humo*. Gr. 47. 2. 2); 414. A. & S. 49. 1; 247. *Tegere*. Gr. 563. 6. A. & S. 275. III. N. 1. *Jamdudum* = at once, without delay. Cf. A. II. 103. *Incumbere*; like *curvus arator*, E. III. 42. — **214.** *Tellure*. Gr. 430. A. & S. 257, R. 7 (a). *Pendant*; i.e. they do not yet come down in rain. — **215.** *Medio* (sc. *herba*) = lucerne; introduced into Greece from Media at the time of the invasion of Darius. *Putres*; because they have lain fallow through the winter. — **216.** *Annua cura*; to distinguish it from lucerne, which required to be sown only once in ten years. — **217, 218.** A periphrasis for *vere*. — **217.** *Candidus*. The allusion, according to Keightley, is to the milk-white bulls with gilded horns which appeared in the triumphal processions at Rome. *Aperit* is illustrated by the etymology of *Aprilis*. *Cornibus*. Gr. 428. A. & S. 211, R. 6. Whether *auratis cornibus* is meant to be taken descriptively with *taurus*, or instrumentally with *aperit*, is not clear. The former seems more reasonable, as there would be no natural propriety in the image of a bull using his horns to open a gate. The horns are called *auratis*, because there are bright stars at their tips. — **218.** *Canis*; i.e. Sirius, a star of the first magnitude in Canis Major. This star sets heliacally, i.e. is lost in the effulgence of the sun, a few days after he has entered Taurus. It is therefore said to give way (*cedens*) to this sign. *Adverso astro*; sc. *Tauro*. Gr. 384. A. & S. 223. The bull is represented as driving the dog before him; the dog, however, keeping his face to the bull. — **219.**

Robusta = hardy. — **220. Solis**; as opposed to the produce just mentioned, vv. 215, 216. **Aristis** = bearded grain. Gr. 386. A. & S. 224. — **221. Ante . . . quam**. Gr. 523. 2). **Eosæ** = in the morning. **Atlantides** = the daughters of Atlas; i. e. the Pleiades. See on v. 138. Gr. 316. A. & S. 100. 1 and (b). These set in the morning, according to different authorities, from Oct. 20 to Nov. 11. — **222. Gnosia** = Cretan; from Gnosus, a city of Crete, of which island Minos, father of Ariadne, was king. **Stella Coronæ**; i. e. the constellation *Corona Borealis*, said to have been Ariadne's crown, placed among the stars by Bacchus, after he married her. **Stella** = *sidus*, as in Hor. C. III. 29. 19. — **223. Committas . . . properes**. Gr. 523. II. A. & S. 263. 3. — **224. Invitæ**; because conscious that she is not yet ready to receive the seed. — **225. Maiæ**; one of the Pleiades, here standing for the group, as *Taygete* in Ov. M. III. 595. — **227. Vilem**; on account of its abundance. — **228. Pelusiacas** = Egyptian; from Pelusium, a town at the mouth of the eastern branch of the Nile. Egypt was famed for lentils. — **229. Mittet = dabit**. **Bootes**. See on Ov. M. II. 176. — **231. Idcirco**; i. e. that the seasons should be clearly marked for the husbandman. **Certis . . . partibus**; referring to the twelve divisions of the zodiac. Gr. 414 and 3. A. & S. 247 and 2. **Orbem** (sc. *annuum*) = (his yearly) circle. Cf. *Annus orbis*, A. V. 46. — **232. Duodena = duodecim**. The poets often use distributive for cardinal numerals. Cf. A. I. 393. **Regit**. Cf. *cursum regit*, A. VI. 350, and *Nulla viam fortuna regit*, XII. 405. **Mundi . . . astra** = the constellations of the celestial sphere. — **233. Cœlum**; because the zones of heaven answer to the zones of earth, and determine their character. — **234. Ab igni**; instead of the ordinary abl. of cause. — **235. Extremæ**; i. e. the frigid zones. **Dextra**. Gr. 441. 3. A. & S. 205, R. 7 (1). — **236. Glaciæ**. The mention of ice seems more appropriate to the earthly than the heavenly zones; but Virgil was doubtless thinking of the sky as the parent of ice. — **237. Duæ**; i. e. the temperate zones, which alone the ancients supposed to be habitable. — **238. Via**; i. e. the ecliptic. **Per = inter**; as the sun never enters the temperate zones. So v. 245, *per duas Arctas*. — **239. Obliquus**; with *se verteret*. Gr. 443. A. & S. 205, R. 15 (s). *Obliquus ordo* is the zodiac, the constellations of which it consists being arranged along the ecliptic which cuts the equator *obliquely* at an angle of about twenty-three and a half degrees. Cf. Ov. M. II. 139 foll. **Se . . . verteret** = might revolve. Gr. 500. A. & S. 264. 5. — **240. Mundus**. See on v. 232. **Boythiam**; used for the North generally, as often in the poets. **Rhipasææ**. The Rhipasæan mountains were supposed to separate the land of the Hyperboreans from the rest of the world. Here these countries are made to stand

for the northernmost point, not only of earth, but of the mundane system, as Libya for the southernmost. **Arduus**; referring to the elevation of the north pole, as *premitur*, etc., does to the depression of the south pole. Cf. Ov. Trist. IV. 10. 108. — **242. Hic vertex**; i. e. the north pole. **Ilum**; i. e. the south pole. — **243.** The infernal regions were supposed to be in the centre of the earth; so here they are said to be over the south pole. *Sub pedibus* is to be connected with *videt*, the feet being those of Styx and the Manes; but *videt* of course does not mean that the south pole is actually visible from the shades. — **244. Hic**; i. e. at the north pole. **Flexu**. Gr. 414 and 3. A. & S. 247 and 2. **Anguis**. See on v. 205. **Elabitur** = shoots out: not the same as *labitur*. — **246. Metuentes** — **tingui**; i. e. they never set. See on Ov. M. II. 172. — **247. Illo**; i. e. at the south pole. **Ut perhibent**; for the southern hemisphere was wholly unknown to the ancients. **Aut . . . aut**; i. e. either the southern regions are in total darkness, or they have day when we have night. — **248. Obtenta . . . nocte** = by the overspreading pall of night. — **249. Redire, reducere, recurrere, referre**, and other words of the sort, are constantly used of the recurring order of nature. — **250. Primus**. Gr. 443. A. & S. 205, R. 15 (a). **Oriens**; sc. *Sol*. Cf. A. V. 739. The horses of the sun come panting up the hill, casting their breath, which represents the morning air, on the objects before them. — **251. Rubens** may merely mean *bright*, or the color of sunset may be naturally transferred to the star. **Lumina**; Vesper's own rays, not the light of sunset, as Voss thinks, taking *Vesper* generally of evening, nor the other stars, as others interpret it. — **252. Hinc** seems to refer to the whole of the preceding passage from v. 231, which has been devoted to an exposition of certain parts of the mundane system. Virgil now enforces the conclusion: "It is on the strength of this that we know beforehand," etc. **Tempestates** = the changes of the weather. **Dubio . . . coelo** = though the (appearance of the) sky may be doubtful. Gr. 430. A. & S. 257, R. 7 (a). — **254. Infidum** is significant, as showing the importance of knowing when to venture on the sea. — **255. Conveniat**. Gr. 525. A. & S. 265. **Armatus** = rigged. **Deducere** = to launch. Cf. A. III. 71; IV. 398. The ancients drew their vessels up on the shore during the winter. See on Hor. C. I. 4. 2. — **256. Tempestivam**; with *evertere*. Gr. 443. A. & S. 205, R. 15 (a). — **257. Vv.** 257, 258 belong to what precedes, coming in fact under *hinc*, which is the introduction to the whole paragraph. — **258. Temporibus**. Gr. 429. A. & S. 250. I. **Parem** is intended to contrast with *diversis*. The seasons are diverse, yet they make the year uniform.

259. Weather which is bad for ordinary out-door purposes is good

for other things. — **260 Forent** . . . **properanda** = would have to be done in a hurry; contrasted with **maturare**, to get done in good time. **Coelo**. Gr. 430. A. & S. 257, R. 7 (a). — **261. Maturare**. Gr. 549. A. & S. 269. **Procudit** = sharpens by hammering. — **262. Arbore**; i. e. *ex arbore*. Gr. 425 and 1 and 3. 4). **Lântres**; troughs into which grapes were put after the vintage. — **263. Pæoori signum**. Branding cattle was done with boiling pitch, generally towards the end of January and April. **Numeros** — **acervis** = puts numbers on the heaps (of corn); i. e. to indicate the quantity contained in them. **Impressit**. Gr. 704. I. 2. A. & S. 323. 1 (b) (2) (a). On the tense see on v. 49. — **264. Vallos furcasque**; probably intended to support the vines. See II. 359. — **265. Amerina** . . . **retinacula** = Amerian bands; i. e. willow bands, for tying up the vine. *Amerina*, from Ameria, a town of Umbria, famous for its willows, which have a slender red twig. — **266. Facilis** = pliant. **Texatur**. Gr. 487; 488. I. A. & S. 260, R. 6. — **267. Torrete**; i. e. to make the corn easier to grind. See A. I. 179. **Igni**. Gr. 87. III. 3. A. & S. 82, Ex. 5 (a). — **268. Quippe** = for. The connection seems to be thus: You should not be idle on wet days, for even on holidays some kinds of work are permitted. — **269. Fas et jura** = divine and human laws. **Rivos deducere**; either to let on the water from the reservoirs for the purpose of irrigation, or to draw off the superabundant water from the fields. The former is probably meant, since it would be a work of daily necessity in hot weather. — **270. Religio** = religious scruple. **Vetuit**; aoristic perfect. See on v. 49. **Segeti** — **sæpem**. Columella says that the pontiffs forbid the making of hedges for corn on holidays. Forb. and Keightley suppose that old hedges might be repaired, though not new ones made; but that does not appear to be Virgil's meaning. — **271. Insidias** — **moliri** seems to refer to snaring mischievous birds, as ordinary bird-catching would not be a work of necessity. — **272. Balantum**; i. e. when they are washed. **Salubri** is emphatic, as the washing is to cure disease, not for cleansing the wool, which was not allowed on holidays. — **273. Markets** were also held on holidays (as they are still on Sundays in the south of Europe), at which the country-people could sell their farm produce. **Agitator aselli**; not the *asinarius* or ass-driver, but the peasant who happens to drive the ass to market. — **274. Vilibus**. See on v. 227. — **275. Incusum** = indented; i. e. that it may crush the corn better. **Massam picis**; i. e. for marking cattle, securing casks, repairing vessels, etc. — **276. Of lucky and unlucky days. Ipsa** — **operum** = the moon herself has made different days favorable in respect of (agricultural) labors in different degrees; i. e. all days are not equally lucky. **Ordine**. Gr. 414 and 3. A. & S. 247 and 2. — **277. Operum**. Gr. 399. 3. 4).

A. & S. 213 and R. 1 (a). Cf. *infelix animi*, A. IV. 529. **Quintam**; sc. *diem*. Gr. 120, Ex. A. & S. 90. 1. **Orcus**; the same as Hades or Pluto, the god of the lower world. He is called *pallidus* on account of the ghastliness of death. — 278. **Eumenides**, also called *Erinyes*, and by the Romans *Furiae* or *Dirae*, were originally nothing but a personification of curses pronounced upon a guilty criminal. Aeschylus calls them the daughters of Night; and Sophocles, of Scotos (Darkness) and Ge. No prayer, no sacrifice, and no tears could move them, or protect the object of their persecution. They dwelt in the deep darkness of Tartarus, dreaded by gods and men. With later writers, though not always, the number of Eumenides is limited to three, and their names are Tisiphone, Alecto, and Megaera. See also on Ov. M. X. 46. **Tum** has its ordinary sense. It appears to be added here because it had been omitted in the previous clause. 279. **Coeum Iapetumque**. These were Titans, the sons of Terra and Uranus, the number of whom was twelve. **Typhoea**. See on Ov. M. V. 348. The last two syllables are contracted into one in scanning. Gr. 669. II. A. & S. 306. 1. — 280. **Rescindere**. Gr. 552. A. & S. 271, N. 3. Cf. on E. V. 1. **Fratres**. See on Hor. C. III. 4. 41–48. The slowness of movement in this and the following line well expresses the efforts of the giants. The non-elision of the *i* and the *o* and the shortening of the latter are in imitation of the Greek rhythm, and are appropriate where the subject, as here, reminds us of Greek poetry. — 282. **Scilloet** = for indeed, truly. Agreeably to its etymology (*scire licet*), *scilicet* introduces an explanation or development. Here it introduces the details of the conspiracy of the giants. — 283. **Pater**; Jupiter. — 284. **Septimam post decimam** = the seventeenth. **Ponere**. See on E. V. 1. — 285. **Prensos domitare** = *prendere et domitare*. **Licia** — **addere** = to add the leashes of the woof to the warp; i. e. to weave. — 286. **Fugae**, referring probably to fugitive slaves, against the escape of whom the husbandman is warned to be on his guard on that day, while he need not watch against thieves. — 287. **Adeo**, like the Greek particle *ye*, adds emphasis to the word to which it is joined. **Se . . . dedere** = allow themselves to be done; i. e. may be done. See on v. 49. — 288. **Sole novo** = early in the morning, at sunrise. Gr. 426. A. & S. 253. **Bous**; the morning star, put by metonymy for the morning itself. **Stipulae**. The ancients in their reaping usually cut off the heads of the corn, leaving the straw to be cut about a month later. **Arida prata**; opposed to those which could be irrigated. The reason for these precepts is, that the dew makes the straw and grass resist the scythe. — 290. **Nootes**. Gr. 371. A. & S. 229. **Lentus** expresses the effect of the moisture on the grass rather than the nature of the moisture itself. — 291. **Quidam**;

like *est qui*, Hor. E. II. 2. 182, as if Virgil knew the man, but did not choose to name him. *Luminis*; of fire-light; though some prefer to understand it of lamp or torch-light. — 292. *Inspicat*; i. e. makes into the form of an ear of corn, the end of the wood being cut to a point and split into various parts. — 293. *Solata* = *solana*. See on v. 206. — 294. *Pectine*; the comb, the teeth of which were inserted between the threads of the warp, and thus made by a forcible impulse to drive the threads of the woof close together. Its office was the same as that of the reed or sley among us. — 295. This verse is hypercatalectic, the final *em* being elided by the first vowel of the next verse. Gr. 663. III. 4). A. & S. 304 (4); 307. 3. *Vulcano*. See on Ov. M. II. 5. *Vulcanus* is often used, as here, for fire. Gr. 705. II. A. & S. 324. 2. *Decoquit*. Must was boiled down to *carenum*, *defrutum*, or *sapa*, on a night when there was no moon. — 296. *Folliis*. Leaves were used, commonly those of the vine, for skimming the boiling must, as it was thought that wooden ladles or spoons gave it a smoky taste. *Trepidid . . . aëni*. The boiling must imparts a quivering motion to the vessel itself. — 297. *Ceres*; by metonymy for corn. *Rubiconda*. See on v. 96. *Medio . . . aestu* = in the midst of the heat (of summer). Elsewhere in Virgil it means midday, but since that is precisely the time which the reaper would avoid, the rendering we have given seems best here. So *frigoribus mediis*, E. X. 65, means midwinter. — 298. *Aestu*; not to be connected with *fastas*. — 299. *Nudus*; i. e. without the upper garment. *Hiems*; the rainy season of about a fortnight before and a fortnight after the winter solstice. *Colono* seems to refer strictly to the labors of cultivation, as other works for winter follow, v. 305. So perhaps *agricolæ* in next verse. — 300. *Frigoribus*; i. e. *hieme*. *Parto* = what has been acquired; i. e. in the other seasons of the year. — 302. *Genialis*. According to Italian notions every man had his guardian spirit or Genius, which it is difficult to distinguish from himself. When, therefore, he indulged himself in feasting, etc., he was said to indulge his Genius, and whatever was connected with this indulgence was called *genial*. The month of December, as the season of festive enjoyment and relaxation after the year's labors, was held specially sacred to each person's Genius. Cf. Hor. E. II. 2. 187; A. P. 210. — 303. *Premas* = heavy laden. — 304. Sailors, on their return from a successful voyage, especially if it was a long and hazardous one, used to put garlands on the sterns of their ships when they came into port. — 305. *Quernas*; because *glans* was used of other fruits than acorns. *Stringere*. Gr. 563. 6. A. & S. 275. III. N. 1. Cf. *tegere*, v. 213. — 306. *Myrta*. Myrtle berries were used for mixing with wine, which was called *myrtica*, and used medicinally. *Cruenta*; from

their juice. — 307. *Grusbus*. Cranes were a delicacy of the table; but the husbandman might naturally snare them in self-defence. See v. 120. — 308. *Auritos* = long-eared. — 309. *Stuppea* ... *verbera* = the tow thongs. *Torquentem*, agreeing with *colonus*, the omitted subject acc. of *stringere* and all the following infinitives. *Balearia*. See on Ov. M. IV. 709. It is merely an ornamental epithet. — 311. *Tempestates* seems fixed by *sidera* to mean weather rather than storms, the latter notion being left to be inferred. *Sidera*. Cf. v. 204 foll. — 312. *Mollior*; i. e. less oppressive. — 313. *Quae*; sc. *dicam*. *Vigilare aliquid* is to bestow wakeful care on a thing. *Virga*. Gr. 388. I. A. & S. 225. III. *Vel*; sc. *dicam quae vigilanda viris*. *Ruit* = comes down. — 314. *Spicea* ... *messis* = the bearded harvest. — 317. *Culmo*. Gr. 428. A. & S. 211, R. 6. — 318. *Omnia ventorum* ... *proelia* = for *proelia omnium ventorum*; the winds all blowing at once, as in A. I. 85. — 319. *Quae*; *tanta ut m.* Late; with *eruerent*. — 320. *Sublimem*. Gr. 443. A. & S. 205, R. 15 (cf. *Expulsam eruerent*; a hysteron-proteron for *expellerent eruant*, and = *expellerent et eruerent*. Gr. 704 IV. 2. A. & S. 323 & (2). Gr. 579. A. & S. 274. 3 (6). *Ita* (= so, thus) probably introduces a comparison between the hurricane that roots up the corn (*gravidam segetem*) and an ordinary gust which whirls about the stable (*culorumque levem stipulasque volantes*); but Wr. and Forb. make *ferret* depend on *quae*, and give *ita* the sense of *tum*. — 321. *Hlemas*; the winter's storm in opposition to the summer blast just described. — 322. *Coelo*. Gr. 384. A. & S. 223. — 323. *Foedam* — *tempestatem* = thicken the foul weather; or, taking *glomerant* with *foedam*, = thicken the weather into foulness. — 324. *Ex alto* = from on high. Some make *ex alto* = from the deep, but it is more probable that Virgil meant to represent the clouds as mustered from on high, *collectas*, like *glomerant*, keeping up the military associations already introduced by *agmen*. *Ruit* ... *aether*; like *aether descendit*, II. 325, *coeli ruina*, A. I. 129, an image explained by Lucr. 6. 291: *Omnia uti videatur in imbrem vertier aether*. "Down crashes the whole dome of the firmament." — 325. *Sata* — *labores*. Cf. A. II. 306. — 326. *Cava*; because during the summer in Italy there is little or no water in the beds of most of the rivers. — 327. *Fretris spirantibus* = in its breathing inlets. The violent heaving of the waves against the shore is compared to human breathing. — 328. *Pater*. See on v. 121. *Nocte* is not to be taken literally. *Corusca* goes with *dextra* and = *coruscante*. — 329. *Moltur* generally implies effort in the agent or bulk in the object, or both. *Quo* ... *motu*; i. e. *quibus commota*; referring to the sense rather than to the words of the preceding sentence. A demonstrative or relative pronoun is often joined by a kind of attraction to a following substan-

tive in such a way that the notion expressed by this substantive is considered as already implied in the foregoing part of the sentence. Cf. *Quo gemitu*, A. II. 73; *ea signa dedit*, A. II. 171; *hic nuntius esto*, A. IV. 237. Gr. 453. A. & S. 206 (17). — 330. *Fugera*. The perfect expresses instantaneousness. Cf. *exiit*, II. 81. So *stravit*. The rain pours down in torrents, the lightning flashes, the earth trembles, and instantly, there being no appreciable interval of time between the cause and the completion of the effect, the wild beasts *have* fled, &c. — 331. *Humifus* qualifies *stravit*. Gr. 443. A. & S. 205, R. 15 (a). Some take it with *pavor* in an active sense and = causing humility. — 332. *Athon*; a high mountain, on the Strymonian Gulf, in Macedonia. Gr. 46 and 3. 2). A. & S. 54. *Rhodopen*; a high mountain range in Thrace. Gr. 43. A. & S. 44. *Ceraunia*; a range of mountains in Epirus. *Alta Ceraunia* is a half-translation of *Ἀκροκεραῖνα*, i. e. thunder-peaks. *Telo*; i. e. a thunderbolt. — 333. *Ingemnant*. It is observed that the rain and wind increase after a thunderclap. — 334. *Plangunt* = wail; intransitively. — 335. *Coeli — sidera*. The months of heaven are the signs of the zodiac, through each of which the sun is about a month in passing; and *sidera* are those other constellations whose rising and setting influenced the weather. The next two lines merely give instances of the things to be observed. — 336. *Frigida*; because of its distance from the sun. *Sese ... receptat*. Wch. and Forb. take this as strictly literal: "returns to the place whence he has just started"; but it seems to refer more generally to the motions of the planet among the stars. Servius says that Saturn when in Capricorn caused heavy rains, and when in Scorpio, hail. *Receptat ... erret*. Gr. 525. A. & S. 265. — 337. *Ignis Cyllenius*; i. e. Mercury; so called from Cyllene, a mountain in Arcadia, the reputed birthplace of the god. *Ignis*; from its brilliancy and nearness to the sun, in contrast, perhaps, with *frigida Saturni stella*. *Coeli*; with *orbes*; i. e. the circuit of the planet through the heavens. — 338. As another means of averting the injuries caused by the violence of storms, the husbandman is directed to attend to the worship of the gods, especially Ceres. See on v. 7. *Annua ... sacra*; the festival of the Ambarvalia. See on E. III. 76. — 339. *Refer* expresses recurrence. See on v. 249. *Operatus* = sacrificing. For the present force of the part. see on v. 293. — 340. *Extremae*. Gr. 441. 6. A. & S. 205, R. 17. *Sub casum* = immediately after the end. — 341. *Mollissima* = most mellow; i. e. with age. — 342. The second clause explains the first; i. e. it is pleasant to sleep in the thick shade on the mountains. — 343. *Tibi*. Gr. 389. A. & S. 228, N. (a). *Adoret*. Gr. 488. II. A. & S. 260, R. 6. — 344. *Baccho*. Gr. 705. II. A. & S. 324. 2. — 345. *Felix* = auspicious; i. e. acceptable to the gods. — 346. *Chorus et socii*;

i. e. *chorus sociorum*. — 347. In *teota* = to their houses. *Neque ante*. It is not easy to decide whether this is merely an additional admonition to celebrate the *Ambarvalia*, as an indispensable preliminary to the harvest, or an injunction to perform a second set of rites in summer time. — 349. *Tempora*. Gr. 380 and 1. A. & S. 234. II. *Querou*; i. e. in memory of man's first food. — 350. *Incompositos* = rude, uncouth. — 351. *Hæc* refers to the nouns in the next line. — 352. *Frigora* is the important word, and is contrasted with *aestas* and *pluvias*. — 354. *Austri*; for winds in general. — 355. *Stabulia*. Gr. 392 and 2. A. & S. 228 and 1. — 356. *Ventis surgentibus* are the important words. The prognostics of wind follow. *Freta ponti*; poetically for *pontus*. — 357. *Agitata tumescere* = to be agitated into a swell. — 359. *Misceri* is explained by *resonantia*, which serves instead of an abl., like *mur-mure*, A. I. 124; *tumultu*, A. II. 486. — 360. *Jam . . . tum* = even then. *A ourvia*. For *a* with *tempero* cf. A. II. 8. *Male* = scarcely. The storm is close at hand. — 362. *Marinae*; opposed to *in sicco*. — 365. *Vento impendente*; emphatic, like *ventis surgentibus*, v. 356. — 366. *Umbram flammaram*. Gr. 595. A. & S. 279. 5. — 367. *A tergo* = behind them. *Albescere*. Gr. 332. II. and 2. A. & S. 187. II. 2 and (a). — 368. *Volitare*. Gr. 332. I. and 1. A. & S. 187. II. 1 and (b). — 369. *Summa*. Gr. 441. 6. A. & S. 205, R. 17. — 370. Signs of rain. *Boreae . . . Eurique Zephyrique*; i. e. when there are thunders and lightnings from all parts of the sky, three winds being put for all. — 371. *Eurique*. Gr. 669. V. A. & S. 309. 2 (1). *Domus*; as if each of the winds had a home in the quarter of the heavens from which it blows. — 372. *Possis*. Gr. 431. A. & S. 257, R. 7 (a). — 373. *Humida*; i. e. with the rain. *Imprudentibus* = unwarned; because the signs are so numerous. — 374. *Vallibus*, with *fugere*. Gr. 422 and 1. A. & S. 254, R. 3. — 375. *Aëriae*; contrasted with *vallibus imis*. *Fugere*. See on v. 49. So *captavit* and the other perfs. in this passage. — 377. The swallow is always observed to fly low before rain, because the flies and other insects on which she feeds keep at that time near the surface of the ground and the water. *Arguta* = twittering (as she flies). — 378. *Veterem . . . querelam* = their old plaintive note. *Vetus* is here used, just like our *old*, of what is repeated in the same unvarying manner; as we say: "an old story," etc. — 379. *Tectis penetralibus*. Cf. *adytis penetralibus*, A. II. 297. — 380. *Angustum . . . iter*. Cf. *calle angusta*, A. IV. 405. *Terens* is illustrated by *sæpius*. *Bibit* — *arcus*. The ancients supposed that the rainbow drew up water from the sea, rivers, etc., which afterwards fell in rain. — 381. *Agmine*. Gr. 414 and 3. A. & S. 247 and 2. — 382. *Densis . . . alis* = with crowded wings;

i. e. they fly close together. — 383. *Volutres*. Gr. 545. A. & S. 239. *Asia* . . . *prata* = the Asian meads; a tract of land in Lydia, in Asia Minor, on the banks of the Cayster, which often overflowed them. *Dulcibus* = fresh; in opposition to those of the sea, just mentioned. *Circum*; adverbial. — 384. *Rimantur* = try in every chink, search, rummage; i. e. for food. *Caystri*; with *stagnis*. — 385. *Infundere*. Gr. 551. I. and 1. A. & S. 272. *Rores*; i. e. they make it into spray. — 386. *In undas* = into the waves, to meet the waves. — 387. *Incasum* = wantonly. *Videas*. Gr. 485. A. & S. 260. II. — 388. *Improba* = villanous, good for nothing; because the crow invites the rain. — 389. *Spatiat* expresses the stately, leisurely pace of the crow. The alliteration, as in the preceding verse, gives the effect of monotony. — 390. *Ne . . . quidem*. Gr. 602. III. 2. A. & S. 279. 3 (*d'*). — 391. *Testa* = earthen lamp. — 392. *Scintillare* = to sputter. *Putres* . . . *fungos*; the thick snuff which gathers on the wick because of the dampness of the air.

393 - 423. Signs of fair weather; first negatively, vv. 395 - 400, and then affirmatively, vv. 401 - 423. — 393. *Ex* = after. *Solas* = sunny days. *Serena* = serene skies. — 395. *Acies* is the sharply defined edge, or outline, of the stars, which is not blunted or dimmed by floating vapors. — 396. *Obnoxia* = beholden. — 397. *Tenuia*. Gr. 669. II. and 3. A. & S. 306. 1 and (3). *Lanae* . . . *vellera* = fleecy clouds; lit. fleeces of wool. — 398. *Non* — *pendunt*; i. e. do not sit on the shore drying their wings. — 399. *Dilectas Thetidi*; possibly because the lovers were changed into Halcyons by Thetis; but it is simpler to say "loved by her as sea-birds." Gr. 388. 3. A. & S. 225. II. See on E. IV. 32. *Solutos* . . . *jactare*; i. e. *ita ut jactando solvantur*; i. e. toss them to pieces. — 403. *Nequidquam* = without purpose, aimlessly; like *incassum*; i. e. a prolonged objectless effort. The more common interpretation is: "in vain, to no purpose"; i. e. though an ill-omened bird, the owl with all her hooting will not be able to bring foul weather. But it seems clear that Virgil intends to mention the screeching of the night-owl as a sign of fine weather. — 404. *Idquid* = clear; i. e. after the storm. *Nisus* was king of Megara, and on his head there grew a purple lock which was the safeguard of his life and of his city. But when his daughter Scylla had fallen in love with Minos, king of Crete, who was besieging Megara, she cut off the lock from her father's head as he slept, and thus betrayed both him and his city into the hands of the enemy. Minos, however, did not reward her as she expected, but allowed her to perish miserably. After death Nisus was changed into a sea-eagle, or osprey, and Scylla into the *ciris*, a kind of lark, or, according to others, a hawk. — 406. *Aethera*. Gr. 93

and *l.* A. & S. 80 and R. — 408. *Qua — auræ*. Keightley explains these words of the greater bird having missed his pounce, and thus being obliged to soar into the air in order to make a second, while the smaller escapes as fast as it can. — 410. *Idquidæ* = soft, clear; opposed to *raucas*. As the ravens, by hurrying home, v. 381, announced rain, so their remaining at home, cawing and flying about their nests, is a sign of fair weather. *Presso . . . gutture*; apparently opposed to *plena voce*, v. 388. — 413. *Imbribus actis* = when the rain is driven away, when the rain is spent. — 415. An allusion to the Pythagorean, Platonist, and Stoic spiritualism, according to which there was a portion of the divine mind in all animated beings, and which Virgil here rejects in favor of the Epicurean and Lucretian materialism, which admitted the existence of nothing but matter and its modifications. *Divinitus* is distinguished from *fato*, as the poet is evidently alluding to the language of different philosophies, *fato* pointing to the Stoic doctrine. *Illis*. Gr. 387. A. & S. 226. — 416. *Ingenium* = an intelligent principle. *Rerum — major* = a deeper (i. e. deeper than men have) insight into things by fate. — 417. But the true explanation is, that, as the atmosphere is condensed or rarefied, the organs and powers of animals are variously affected: in fine weather they become cheerful; in bad weather the reverse. *Coeli* = of the atmosphere. — 418. *Mutavere vias* (= have changed their courses) is explained by *mobilis*, the weather and the atmospheric moisture being supposed to shift. *Juppiter*. See on E. VII. 60. *Juppiter vividus austris* denotes the condition of the atmosphere before the change. *Austris*; with *vividus*. — 420. *Species* = phases; a materialistic word. Keightley and Forb. make it = habits, disposition. *Motus*; also materialistic. — 421. *Alios — agebat* = other sensations than (those which they received) while the wind was driving onward the clouds. The second *alios* is governed by *conspiciant* understood, and the sentence, *alios, dum — agebat*, is to be construed parenthetically. The change from low to high spirits being the point, the second *alios* is logically = *quam*, and does not denote a co-ordinate difference. — 422. *Ille*. Gr. 450. 5. A. & S. 207, R. 24.

424-460. Prognostics of the weather may be obtained by observing the appearances of the sun and moon. — 424. *Rapidum*. See on v. 92. *Sequentes* = following (each other). *Lunas* might be either the daily or monthly moons, but *primum* and *ortu quarto* favor the former meaning. — 425. *Ordine*. Gr. 414 and 3. A. & S. 247 and 2. — 426. *Hora* = *dies*. Gr. 705. III. A. & S. 324. 3. *Insidis — serenæ*. Cf. A. V. 851. A night clear at first often terminates in rain. — 427. *Revertentes* = returning (to her); i. e. when she begins to fill anew. — 428. *Ætræ*; the air seen between the horns of

the crescent moon. We should say, "there is a halo round the moon." Cornu; for *cornibus*. — 429. *Agricolis pelagoque*; for *agris pelagoque*, or *agricolis nautisque*. — 430. *Virgineum*; an allusion to the virginity of Diana. *Suffuderit ore ruborem*; an inversion of *suffuderit os rubore*. On *ore*, see Gr. 422. I. A. & S. 254, R. 3. — 431. *Vento*. See on *Zephyro*, v. 44. *Phoebe* (= *Luna*); a surname of Diana as the goddess of the moon, the sister of Phoebus, the sun. Cf. Ov. M. II. 208. — 432. *Auctor* = indication, presage. — 435. *Exactum ad mensem* = to the end of the month. — 436. *Servati*; i. e. that have come safe to port: not preserved from peril, as if there had been a storm. In *litore*. Cf. A. V. 236. — 437. *Glaucō* . . . *Panopeae*. When a long final vowel or a diphthong is not elided, it is regularly made short, if in the thesis. The exception to this rule in the case of *Glaucō* is a license not indulged in by Virgil elsewhere. Gr. 669. I. and 2. A. & S. 305 (1) and (2). *Glaucus* was a Boeotian shepherd, who threw himself into the sea from the effects of an herb which he had eaten: he afterwards became a sea-deity. *Panopea*, or *Panope*, was a sea-nymph, daughter of Nereus and Doris. *Melicertae*. *Meliceretes*, a son of Athamas and Ino, who, with his mother, fell into the sea, was metamorphosed into a marine divinity, under the name of Palaemon. — 439. *Sequuntur* = attend. — 440. *Refert*. See on v. 249. — 440. *Astris*. Gr. 431. A. & S. 257. — 441. *Nascentem* — *ortum* = his first rising. — 442. *Conditus*. *Condo* is naturally constructed here, as in v. 438, as a verb of motion, since it means strictly not *to hide*, but *to throw together* or *into*. Cf. *conjicio*, *contorqueo*. *Medio* — *orbe* = and shall have retired in respect to the middle of his disc; or, and shall have receded from the middle of his disc (to the circumference); i. e. when the centre of the disc is covered by clouds and only the edge appears. Gr. 429, or 425. A. & S. 250. I, or 251. — 443. *Tibi*. Gr. 388. II. A. & S. 225. II. *Ab alto* = from on high; or it may be, from the deep. See on *ex alto*, v. 324. — 445. *Sub lucem* = just after daylight. *Sese* . . . *rumpent* = *crumpent*. — 446. *Diversi* = scattered. *Tithoni*; a son of Laomedon, and brother of Priam. By the prayers of Aurora, who loved him, and carried him off to the seats of the immortal gods, he obtained from Jupiter immortality, but not eternal youth; in consequence of which he completely shrunk together in his old age; whence an old decrepit man was proverbially called Tithonus. Cf. A. IV. 585. *Aurora*; the goddess of the morning, who brings up the light of day from the east. At the close of night she rose from the couch of her beloved Tithonus, and on a chariot drawn by swift horses she ascended up to heaven from the river Oceanus, to announce the coming light of the sun. See

also on Ov. M. II. 144. — **449. Male.** See on v. 360. — **449.** The rhythm of this verse admirably expresses the rattling of hail on the roof. Gr. 672. 2. A. & S. 310. 2. — **450. Hoo** probably refers to what goes before; meaning either generally the sun's significance, or specially the fact just noted, that being taken as a type of the others, which are supposed to be yet more significant in the evening than in the morning. **Olympo.** See on E. V. 56. — **451.** After *nam* understand *tum* = at evening. — **454. Maculae** must relate to *caeruleus, igni* to *igneus*. **Immiscerier.** Gr. 239. 6; 703. 6. A. & S. 162. 6; 322. 6. — **455. Vento nimisque.** Gr. 414 and 2. A. & S. 247 and 1. — **456. Fervore,** an older form than *fervere*, of which Virgil is fond. He also uses *effervo, strido*, and *fulgo*. **Non.** Gr. 488. 3. A. & S. 260, R. 6 (b). — **457. Moneat.** Gr. 488. II. A. & S. 260, R. 6. **Convellere funem** = to pluck up the cable with (the anchor). Gr. 558. VI. 2. A. & S. 273. 2 (c). — **458. Condetque relatum** = and shall bury it (i. e. conceal it, close it) after he has brought it back; i. e. at his setting. — **460. Claro;** because it makes the sky clear and bright. — **461. Quid;** i. e. what sort of weather. **Unde;** i. e. *a qua coeli parte*. **Serenas . . . agat nubes;** i. e. *agat nubes ita ut serenum sit coelum*. **Serenas** is opposed to *humidus*. — **464. Audeat.** Gr. 485. A. & S. 260, R. 5. **Tumultus** has here its political sense of a sudden alarm of war, generally in Italy or Cisalpine Gaul, when all citizens were at once called out. Gr. 558. VI. 2. A. & S. 273. 2 (c). — **465. Fraudem** = unseen danger, treachery. — **466. Miseratus;** sc. *est*; i. e. by the friendly warnings which he gave of the evils that were yet to come. See on Hor. C. I. 2. **Introd.** — **467. Ferrugine;** the dark color of the sun under eclipse. An eclipse of the sun occurred in November of the year in which Caesar was murdered. — **468. Saecula** = race. — **469. Tellus;** i. e. by earthquakes. See vv. 475, 479. — **470. Obscenae** = ill-omened. **Importunae** = inauspicious. — **471. Cyclopum;** lit. creatures with round or circular eyes. According to the ancient cosmogonies the Cyclopes were the sons of Coelus and Terra: they belonged to the Titans, and were three in number, and each of them had only one eye on his forehead. In the Homeric poems the Cyclopes are a gigantic, insolent, and lawless race of shepherds, who lived in the southwestern part of Sicily, and devoured human beings. A still later tradition regarded the Cyclopes as the assistants of Vulcan. See on Ov. M. II. 5, and Hor. C. I. 4. 7, 8. **Effervore.** See on v. 456. — **472. Undantem,** referring to the lava. **Fornacibus** is suggested by *Cyclopum*. Join it with *effervere*. Gr. 425 and 3. 4). A. & S. 251. — **473. Liquefacta . . . saxa.** Cf. A. III. 576. The lava hardens into stone. — **474. Germania;** i. e. the Roman garrisons on the Rhine. These garrisons were said to have seen armies of horse and foot fighting in

the air (*armorum sonitum*), and to have heard the sound of trumpets summoning to battle. This portent is explained by some as an exaggerated report of the appearance of the *aurora borealis*, which is often attended with a crackling sound. — 475. *Motibus*. The belief of the ancients that earthquakes took place in the Alps from time to time, is confirmed by modern experience, though Heyne suggests that avalanches may have been mistaken for them. — 476. *Per lucos vulgo*; *ideoque per multos lucos*. *Lucos* shows that the voice was divine. — 477. *Simulacra*; i. e. the shades of the departed. *Modis*. Gr. 414 and 3. A. & S. 247 and 2. — 478. *Obscurum*. Gr. 441. A. & S. 205, R. 7 (1). — 479. *Infandum* (= unutterable horror) calls attention to its peculiar horror. *Sistunt*; intransitive. The cause of *sistunt omnes* is given in *terrae dehiscunt*, the earthquake. *Terrae*; implying that there were numerous earthquakes. — 480. *Templa*. Gr. 422. I. A. & S. 254, R. 3. *Illacrimat . . . sudant*. The moisture of the atmosphere explains both. *Ebur, aera*; i. e. ivory and bronze statues. Gr. 705, III. A. & S. 324 3. — 482. *Fluviorum*. Gr. 669, II. 3. A. & S. 306. 1 (3). *Rex*; because the largest of the rivers of Italy. *Bri-dannus*; the Greek name of the Po. — 483. *Cum — tulit*. Cf. A. II. 499. — 484. *Extia*. The ancients used to derive auguries from the appearance of the *exta* (i. e. the heart, lungs, and liver) of the victim. *Fibrae*, according to Varro and Servius, are the extremities of the liver. — 485. *Cessavit*. Gr. 463. I. A. & S. 209, R. 12 (3). — 486. *Resonare*; sc. *non cessaverunt*. *Lupia*. Wolves entering Rome are several times mentioned by Livy as portents. — 487. *Coelo*. Gr. 425 and 3. 4). A. & S. 251. — 488. *Cometae*. Meteors in general are probably meant, as comets do not usually appear in numbers.

489. *Ergo*; i. e. as foreshadowed by these portents, civil war broke out. *Paribus*; because they were Romans on both sides. — 490. *Iterum*; with *concurrere*. *Philippi*; a city in Macedonia, on the borders of Thrace, celebrated for the victory gained there in B. C. 42, by Augustus and M. Antony, over the republican army of Brutus and Cassius, and for the fact that it was the first place in Europe where St. Paul preached the Gospel, in A. D. 53. — 491. *Nec — superis* = nor was it in the eyes of the gods an undeserved punishment; i. e. for our crimes. *Superis*. Gr. 384. A. & S. 223. — 492. *Emathiam . . . Haemi campos*, referring, though not with geographical accuracy, to the sites of the two battles of Pharsalia and Philippi. *Emathia*, originally the name of a district in the southern part of Macedonia, and afterwards of Macedonia, is here extended so as to cover Thessaly, in the southern part of which was the city of Pharsalus, near which Caesar conquered Pompey in B. C. 48. *Haemus* is a range of mountains in Thrace, now called the Great Balkan.

Haemi campos is intended to include the city of Philippi, which was a considerable distance south of the *Haemus*. — 493. *Scilicet et* = yes, and. — 496. *Rastris*. See on v. 94. — 497. *Grandia ... ossa*. It was the opinion of the ancients, at least of the poets, that the generations of the human race successively degenerated in size and strength. *Effossis*; i. e. broken into by the plough or harrow. — 498. *Dii patrii* are not the same as *Indigetes*. The former are the protecting gods of the country, the Lares and Penates, as opposed to those introduced from foreign nations; while the latter are Italian heroes deified after death, as Picus, Janus, Aeneas, etc. Of the former class *Vesta* is given as an example, and of the latter, Romulus. *Et* is to be supplied. *Romule*; the founder and first king of Rome, worshipped after his death as *Quirinus*. *Vesta*; the goddess of the hearth, and also of fire. Her worship was introduced into Italy by Aeneas. The fire on the altar in her temple was never allowed to go out. The priestesses dedicated to her service were called Vestals. — 499. *Tuscum Tiberim*; so called because rising in the Apennines, in the district of Etruria or Tuscia. Gr. 85. III. 1. A. & S. 79. 1. *Palatia*. The Palatine was the hill of Romulus and his city; and afterwards Augustus took up his residence there. — 500. *Saltem*; as the gods had snatched away Julius Caesar. *Juvenem*; Octavianus Caesar, afterwards Augustus, who was then about 27 years of age. See on Hor. C. I. 2. 41. *Saeolo*. Gr. 386. A. & S. 224. — 502. *Luimus perjuris*. See on Hor. C. III. 3. 22. *Laomedontae* is used reproachfully, implying guilt. Cf. A. IV. 542. *Luimus ... invidet ... queritur*. Gr. 467. 2. A. & S. 145. I. 2. — 505. *Quippe — nefas* = because among them (*ubi = apud quos*; sc. *homines*) right and wrong have been inverted; i. e. have exchanged places. *Quippe* assigns the reason why heaven grudges Caesar to so thankless a sphere. *Bella ... facies*; sc. *sunt*. — 506. *Aratro*. Gr. 387. A. & S. 226. The abl., however, is possible. — 507. *Dignus* = fitting, suitable. *Abductis*; i. e. to serve as soldiers. — 508. *Conflantur* = are forged. — 509. *Euphrates*; i. e. the Parthians dwelling on the banks of the Euphrates, against whom Antonius was then engaged in war. See on E. I. 63. — 510. *Ruptis — legibus* = breaking the laws that bound them together. — 511. *Arma ferunt* = are in arms. *Impius* is emphatic, as most of the wars of the time were connected directly or indirectly with the civil conflict. — 512. *Carceribus*. The *carceres* were a range of stalls at the end of the circus, with gates of open wood-work, which were opened simultaneously to allow the chariots to start. — 513. *Addunt in spatia* = they give themselves to the course, bound onward over the course; supplying *sest* from the preceding line. The plu. *spatia* is employed because the match included more than one circuit. — 514. *Currus*; i. e. *equi*.

THE GEORGICS. BOOK II.

THE main subject of the Second Book is the culture of trees, especially the vine. But there is no great regularity in the mode of treatment. Virgil opens with an enumeration of the different ways of propagating trees, natural and artificial, so as to give some notion of the magnitude of the theme; then shows how art can improve upon nature, and recurs again to the manifoldness of his subject, dwelling especially on the innumerable varieties of vines. Without much relevancy he talks of the trees which are indigenous to different countries, and thence digresses into a eulogy of Italy, which he does not fit with any practical application. The question of the aptitudes of various soils is treated far more widely than the subject of the book requires, embracing the choice of corn and pasture land, as well as of ground for planting vines and other trees. For the next 160 lines the poet seems to be thinking exclusively of the vine, or of the trees planted in the *arbustum* as its supporters. He does not distinguish between the different modes of rearing the vine, but in general appears to assume that the *arbustum* will be the means adopted. He speaks of the vine and its supporters almost indifferently, as objects more or less of the same culture, so that, while keeping the former prominently before him, he feels himself at liberty to use general language, or even to confine his language to the latter, as metrical convenience or poetical variety may suggest; a manner of speaking which renders this part of the book peculiarly difficult. The olive, which was put prominently forward in the programme of the book, is actually disposed of in a very few lines, as requiring hardly any culture at all, while the other fruit-trees are dismissed even more briefly. The remaining trees receive a very hasty recommendation to the cultivator, backed however with an assurance that they are even more useful to man than the vine. In the celebrated digression which concludes the book, the laborious aspect of a country life, elsewhere so prominent, is studiously kept out of sight, and we hear only of ease, enjoyment, and plenty.

The beauties of this book have always been admired, and deservedly so. They are most conspicuous in the digressions; but the more strictly didactic part contains innumerable felicities of expression, though it may be doubted whether in general they do not obscure the practical meaning as much as they illustrate it.

ARGUMENT.

- I. Subject of Second Book ; and invocation of Bacchus, god of the vine and of fruit-trees generally (1-8).
- II. Trees and plants ; their modes of propagation (9-34) :—
1. Natural mode (10-21), viz. : spontaneous growth (10-13) ; by seed (14-16) ; from root of parent trunk (17-19).
 2. Artificial mode (22-34), viz. : by suckers (22-23) ; by stocks or settings (24, 25) ; by layers (26, 27) ; by the trunk cut into "lengths" (30, 31) ; by engrafting (32-34).
- III. Invocation, and detailed directions as to peculiar kinds of treatment necessary for different trees and plants (35-82) :—
1. Introductory address to husbandmen, and invocation of Maecenas (35-46).
 2. Means of improving trees of natural growth (47-60).
 3. How to employ artificial means of propagating (61-82).
- IV. The differences in trees and plants (83-135) :—
1. Variety of species (83-108).
 2. Soils suited to different kinds (109-113).
 3. Trees peculiar to certain countries (114-135).
- V. Episode in praise of Italy (136-176).
- VI. Soils ; their nature, capabilities, and indices (177-258) :—
1. Soils suited to the olive (179-183) ; to the vine (184-194) ; to cattle rearing (195-202) ; to corn crops (203-211) ; to almost no production (212-216) ; to any purpose (217-225).
 2. Index to loose or close soil (226-237) ; to salt and bitter (238-247) ; to the rich and fat (248-250) ; to the moist (251-253) ; to the heavy and light (254, 255) ; to the black (255) ; to the cold (256-258).
- VII. The vine (259-419) :—
1. Directions for the preparation of the ground and for planting (259-353) : trenches (259-264) ; nursery (265-268) ; setting of slips (269-287) ; depth of trenches (288-297) ; miscellaneous cautions (298-314) ; time for planting (315-322) ; praises of spring (323-345) ; maturing and airing of young plants (346-353).
 2. General culture and treatment after planting (354-419) : soil at roots to be kept *open, fine, and fresh* (354-

357); props (358-361); pruning (362-370); hedges (371-396); ploughing of vineyard and other operations (397-419).

VIII. Various other trees and plants (420-457): the olive (420-425); fruit-trees (426-428); wild forest-trees (429-457).

IX. Blessings and happiness of a country life (458-542).

1. *Haotenus*; sc. *cecini*. *Arvorum cultus* is the general subject of Book I. — 2. *Baccha*. Bacchus had the charge not only of the vine, but of fruit-trees generally. *Silvestria* ... *virgulta* means those barren forest-trees, such as the elm, poplar, etc., which were planted to act as props whereon to train the vine shoots; so that there may be a special propriety in *tecum*. *Virgulta* (for *virguleta*, a number of twigs, hence applied to bushes, or low or young trees), here seem to be taken as the type of such trees as the husbandman cultivates. — 4. *Huc*; sc. *veni*, from v. 7. *Pater* is applied to Bacchus as the god of fertility, and because he conferred benefits on man with the kindness and generosity of a father. *Lenaeo*; an epithet of Bacchus, signifying god of the wine-press. *Tuis* — *muneribus*. Virgil fancies himself surrounded by the gifts of autumn, of which he is going to sing. — 5. *Tibi* = for thee. See on I. 14. Here it seems to express the acknowledgment of nature to its author and sustainer. *Pampineo* ... *autumno* = with the viny autumn; i.e. with the grapes which autumn is yielding. Gr. 414 and 2. A. & S. 247 and 1. *Gravidus*. Gr. 669, V.; 672. 3. A. & S. 309 (1); 310. 1. — 6. *Floret* (= blooms); in allusion, according to Forb., Voss, and Keightley, to the various hues of the grapes and other fruits. *Vindemia* = the vintage. *Labris*. Gr. 422. 1. A. & S. 254, R. 3. — 7, 8. The poet, in his enthusiasm, represents himself and the god as entering the wine-press together and treading out the grapes. In the East (see Isaiah lxiii. 1-3), and in Greece and Italy, the grapes were trodden out by men with bare feet. The practice still prevails in many parts of the south of Europe. — 8. *Cothurnia*. Bacchus was usually represented wearing the *cothurni* or hunting buskins. — 9. *Arboribus* ... *creandis*. See on G. I. 3. *Natura* = the law of nature, the natural mode. — 10. *Hominum*. Gr. 396. III. 2. 3). A. & S. 212, R. 2. *Ipsae* and *sponte sua* are a tautology. — 11. *Veniunt*. See on I. 54. — 12. *Curva*, by calling attention to the bends of the river, shows that the trees grow along its side. — 13. *Canentia*; in allusion to the white down that covers the under side of the leaf. *Fronde*. Gr. 428. A. & S. 211, R. 6. *Ballota*. See on E. I. 55. — 14. *Posito*; i.e. casually from the trees. *Surgunt*. Gr. 461 and 1. A. & S. 209, R. 11. — 15. *Nemorum* = *arborum nemorensium*. Gr. 396. III. 2. 3) (2). A. & S.

212, R. 2. *Jovi*; like *tibi*, v. 5. The oak was sacred to Jupiter. — 16. *Habitae* . . . *oracula* = regarded as oracles. *Gratae*. Gr. 388. II. A. & S. 225. II. *Oracula*. Gr. 362 and 2. 2). A. & S. 210, R. 3 (3) (c). *Quercus*; the oak-groves at Dodona. See on E. IX. 13. — 17. *Pullulat*, etc.; propagation by natural suckers. *Alba*. Gr. 384. A. & S. 223. — 18. *Parnasia*; because the laurel was sacred to Apollo, whose temple of Delphi stood at the foot of Mount Parnasus. — 19. *Se subicit* = shoots up. — 20. *Primum*; i. e. before man had tried experiments. *His*; sc. *modis*. — 22. *Alti*; sc. *modi*. *Ipsæ* . . . *usus*; i. e. experience alone, without the example of nature. *Via* = by method, by a regular course or process. *Voss*, followed by Forb. and Keightley, personifies *usus*, and makes *via* = on her way, in her progress. — 23. *Plantas* = suckers. — 24. *Deposuit*. See on I. 49. *Stirpes*, *sudes*, and *vallos* denote the same thing differently treated: *stirpes*, the stock along with some of the root; *sudes* and *vallos*, rods or larger branches from the parent tree set into the ground like stakes, the former split into four parts (*quadrifidas*) at the lower end to form a root, and the latter sharpened to a point (*acuto robore*). — 25. *Robore*. Gr. 428. A. & S. 211, R. 6. — 26. *Silvarum* = *arborum*. Gr. 396. III. A. & S. 212. *Arous*; the bows which the depressed layers form. — 27. *Vivæ*; because not separated from the parent stem. *Sua* . . . *terra*; i. e. in which they themselves grow. — 28. *Summum* . . . *cacumen*; i. e. a cutting from the very top of the tree. — 29. *Referens* = restoring; i. e. to its native earth. — 30. *Quin et* = nay even. *Caudicibus scotis*. The root and branches were lopped off from the trunk, which was then cut across into pieces or "lengths"; and these were planted either whole, or split up before planting. *Diota*. Gr. 570 and 1. A. & S. 276. III. — 31. *Radix oleagina*; a specimen of the trees thus grown. — 32. *Impune* = without damage (to the quality of either tree). — 34. *Prunis* = on plum-trees. Gr. 422 and 1. A. & S. 254, R. 3. *Cornæ*; cornel cherries, which are of a beautiful red color. The epithet *lapidosa* shows that *cornæ* is not put for *cornos*, as some think; and *rubescere*, too, would be inapplicable to a change from the redder fruit to the less red. — *Quare*; i. e. since art can do so much. *Generatim* = according to their kinds; i. e. the kinds of trees. — 37. *Ismara* (plu. of *Ismarus*); a mountain in Thrace. *Beoche* = *vitibus*. — 38. *Taburnum*; a mountain on the confines of Samnium and Campania. — 39. *Una*; sc. *meum*. *Decurre* = run through. A naval metaphor. *Laborem*. Gr. 371. 1. 3). A. & S. 232 (1). Cf. A. V. 862, *Currit iter tutum*. — 40. *Deous* . . . *para*. Gr. 363. A. & S. 204. — 41. *Mascenas*. See *Life of Virgil*. Gr. 369. A. & S. 240. *Pelago* = on (lit. to) the sea. It may refer metaphorically to the extent, the boundlessness, of the subject. Gr. 384 and II.

A. & S. 223. — 42. *Cunota* = the whole subject. — 43. *Non*; *sc. optem amplecti*, or *amplectar*. *Sint*. Gr. 503 and III. A. & S. 261. 2. — 44. *Primi* — *oram* = coast along the very edge of the shore; since he does not design to go thoroughly into the subject. *Primi litoris oram* = *primam litoris oram* = the first part of the edge of the shore. *Litus* denotes the shore only as the line which separates the land from the sea, i. e. as the strand; *ora*, as the space and tract of land that borders on the sea, i. e. as the coast. *Litoris ora*, is, therefore, *ora per litus extensa*. — 45. *In manibus terrae* = the land is at hand; carrying out the metaphor of the preceding line. *Carmino flecto* = by feigned strains; i. e. by a mythical poem, such as were then in vogue. *Ambages* — *exorsa*. He thus designates the length of those poems and the involutions of their plots. — 47. A return to the threefold division of trees naturally produced (see vv. 10–19); each of which kinds is shown to admit of improvement by cultivation. — 48. *Laeta* = luxuriant. — 49. *Quippe* — *subest* refers only to *laeta et fortia*, not to *infecunda*. *Solo*. Gr. 386. A. & S. 224. *Natura* = a natural productive power. *Subest* = is latent; lit. is underneath. *Tamen* must relate to *infecunda*, to which *silvestrem animum* is clearly parallel. — 50. *Mutata* = transplanted. *Subactis* = carefully prepared; i. e. with the spade. — 51. *Exercent*. Gr. 473. I; 511. II. A. & S. 259, R. 1 (5). *Animum* = *naturam*. — 52. *Artes* = artificial modes of culture. They will learn whatever lessons you choose to teach. — 53. *Sterilis*; *sc. arbor* from v. 57. The reference is to a sucker. See v. 17. *Sterilis* is the general description; *quae stirpibus exit ab imis*, the characteristic. *Imis*. Gr. 441. 6. A. & S. 205, R. 17. — 55. *Nunc*; i. e. in its natural state. — 56. *Crescenti* = when growing up. Gr. 386. A. & S. 224, R. 2. *Fetus* = *fructus*. *Perentem* = when bearing (fruit); i. e. wither up the productive powers it exerts. — 57. *Jam* = moreover. This use of *jam* (nearly = *praeterea*) is not uncommon. *Seminibus jactis*. See on v. 14. — 58. *Venit*; as in v. 11. *Seris nepotibus*. Cf. v. 294 and E. IX. 50. — 59. *Poma*; all kinds of fruit. — 60. *Turpes* = unseemly. *Avibus praedam*; i. e. because no men will pick them. *Uva*; for *vitis*. — 61. *Sollicit* = the fact is. It is explanatory. *Omnibus*; *sc. arboribus*. *Cogendae in sulcum* = drilled into the trench; conveying the notion of training and discipline. *Multa mercede* = at great cost; i. e. of labor. Gr. 416. A. & S. 252. — 63. *Truncis* . . . *propagine*. Gr. 414 and 4. A. & S. 247 and 3. *Truncis*; answering to the *caudicibus sectis* of v. 30. — 64. *Solido* . . . *de robore* answers to *stirpes, rudes, and valles*, vv. 24, 25. *Paphlae*; because sacred to Venus, who was worshipped at Paphos, a city in the island of Cyprus. *Myrtus*. Gr. 117. 2. A. & S. 89 (b). — 66. *Herouleae* — *coronae*; i. e. the poplar. See on E.

VII. 61. — 67. **Chaonti patris**; i. e. Jupiter of Dodona in Chaonia. See on E. IX. 13. **Glandes** = *quercus*. Gr. 705. II. A. & S. 324. 2. The oak was sacred to Jupiter. — 68. **Nascitur**; sc. *plantis*. **Ablea**. The fir was much used for ship-building; hence, *casus visura marinus*. 69. **Nucis**; i. e. the walnut. **Horrida**; from the roughness of the stem. **Fetu**. Gr. 414 and 4. A. & S. 247 and 3. — 70. **Steriles**; opp. to *pomifera*. **Gessere** = *gerere solent*. See on I. 49. So *incanuit* and *fregeret*. — 71. **Castaneae**; sc. *albo flore*. **Fagus**. Gr. 669. V. A. & S. 309 (1). It may, however, according to Wr. and Forb. be the nom. pl. of the 4th decl. and subject of *incanuerunt* understood, *incanuit* agreeing with the nearer noun. — 73. **Inserere**. Gr. 563. 6. A. & S. 275. III. N. 1. See I. 213. **Simplex** = *unus*; i. e. inoculation is distinguished from engrafting; they are not *one*. — 75. **Tunicas** = the inner coats; i. e. of the bark: that which is under the *cortex*. — 76. **Sinus** = cavity, slit. — 80. **Et**. Cf. A. III. 9. A remnant of primitive simplicity of expression, which sometimes gives more force to a passage than the employment of a more formal connecting particle. — 81. **Exist**. See on I. 330. — 82. **Sua**. Cf. E. I. 38. — 83–108. There are varieties in each kind of tree, the olive, the apple, and the pear, and especially the vine, the diversities of which are innumerable. — 84. **Quæ**. See on v. 87. **Idæis**; from Mount Ida in Crete, whence the cypress was said to have been brought into Italy. — 86. **Orehades** and **radii** appear to be so named from their shape. The *orchades* are oblong, the *radii* are long like a weaver's shuttle. **Pausia** is a kind of olive which requires to be gathered before it is ripe: hence *amara bacca*. **Bacca**. Gr. 428. A. & S. 211, R. 6. — 87. **Quæ** is disjunctive, as often in excited or emphatic narrative. Nor are apples, etc., of one sort any more than olives. **Alcinou silvæ** = the orchards of Alcinous. Alcinous was king of the Phaeacians, in the island of Corcyra, and is celebrated by Homer in the *Odyssey* for the beauty of his gardens. **Silvæ** = *arbores*. See on v. 26. — 88. **Crustumis**; so called from Crustumium or Crustumium at the conflux of the Allia and the Tiber. Servius says they were partly red. **Syrîa**. Servius and Pliny say they were black. **Piria**. Gr. 387. A. & S. 226. **Volemîs**; so named, it is said, because they would fill the *volæ* or hollow of the hand. — 89. **Arboribus**. Gr. 414 and 4. A. & S. 247 and 3. **Arbos**, here and in vv. 267, 278, 300 is probably the *silvestria virgulta* of v. 2, on which see note. **Vindemia** = *uva*. — 90. **Methymnaeo**; from Methymna, a town in the island of Lesbos, which was famous for the excellence of its wine. — 91. **Thasîæ**; from Thasos, an island off the coast of Thrace, celebrated for its corn, wine, and mines. **Mareotides**; from Lake Mareotis, near Alexandria in Egypt. — 92. **Hæc . . . illæ** = former . . . latter. Gr. 452. 2. A. & S. 207, R. 23 (b).

Habiles = adapted to. — 93. **Passo**; sc. *vino* = *vino e passis avis facta*. **Prithia** . . . **Lagea**. These terms are Greek, and designate two different kinds of vine, but their meaning is not well known. **Tenuis** = subtle, spiritous, intoxicating. — 95. **Præciæ** = early ripe. — 96. **Rhaetia**; sc. *vitis*. Rhaetia was a region of the Alps (the modern Tyrol), but it was considered to extend into Cisalpine Gaul, and it was in the neighborhood of Verona that the grapes grew which the poet here praises. **Neo** = *nec tamen*. **Falernis**. The wine of the Falernian district, in Campania, enjoyed the highest reputation. — 97. **Aminææ**. These wines are said by Aristotle to have been introduced into Italy by a Thessalian tribe called Aminæi. They were cultivated chiefly in the neighborhood of Naples. **Firmissima** = very strong. **Vina**, by a peculiar species of apposition = producing wines. Cf. *finis* . . . *genus*, A. I. 339. — 98. **Tmolus** — **Phanaeus** = to which the Tmolian and the Phanaean itself, the prince of wines (*rex*), rise up to pay homage. Virgil speaks in Greek fashion, *oïnos* being implied. *Tmolus* is from Tmolus, a mountain in Lydia, producing excellent wine; *Phanaeus*, from Phanae, a harbor and promontory in the Isle of Chios, which produced the celebrated Ariusian wine, which is here styled *rex*. See on E. V. 71. Some supply *mons*. — 99. **Argitæque minor**. This vine, of which there were two kinds, a *major* and a *minor* (so named from the size of the grapes), is said to derive its name from ἀργός, white, referring to the color of the grapes. **Cul.** Gr. 385. 5. A. & S. 223. R. 2. **Certaverit**. Gr. 485; 486. III. and 2. A. & S. 260. II. — 100. **Tantum fluere** = in yielding so much juice. — 101. **Dis** — **secundis**. Drinking did not begin till after the first course, when it was commenced by a libation. — 102. **Transferim**. Gr. 485; 486. I. and 2. A. & S. 260. R. 4. **Rhodia**; sc. *vitis*; the vine of Rhodes, a noted island off the coast of Caria. **Bumaste**; so called from its producing large grapes. The term is Greek, and signifies large-breasted. **Racemia**. Gr. 428. A. & S. 211, R. 6. — 103. **Sint**. Gr. 525. A. & S. 265. — 104. **Neque enim** = nor indeed. **Numero** = by a (definite) number. — 105. **Velit** . . . **velit**. Gr. 485. A. & S. 260. II. **Aequoris** = of the plain; i. e. the desert. **Idem**. Gr. 451. 3. A. & S. 207, R. 27 (a). — 108. **Ioni** . . . **fluotus** = *fluctus Ioniæ maris*. — 110. **Fruminibus sallois**. Cf. E. VII. 66. — 111. **Steriles**. See on v. 70. — 112. **Myrtetia**. Gr. 414 and 2; 317. 2. A. & S. 247 and 1; 100. 7. **Apertos** suggests the idea of *apricus*, to which *aquilonem et frigora* is opposed. He treats soil and climate together, as in I. 51 foll. — 113. **Bacchus**; i. e. *vitis*. — 114. **Extremis** — **orbem** = *extremis orbis partes cultas*. The sentence is closely connected with what follows, the sense being, Look at foreign lands, go as far as you will,

you will find each country has its tree. *Cultoribus*. Gr. 388. II. A. & S. 225. II. — 115. *Pictos* = tattooed. *Gelonos*; a Scythian people, on the Borysthenes (Dnieper), in the district now called Ukraine. — 116. *Divisae* = divided among, apportioned; i. e. each tree has its allotted country. *Arboribus*. Gr. 384. A. & S. 223. — 117. *Sabasia*. See on I. 57. — 118. *Quid*. Gr. 380 and 2. A. & S. 235, R. 11; 232 (3). — 119. *Que* = also. *Baccas* = pods. Martyn understands it of the globules of gum. *Acanthi*; a tree, probably the acacia, from which gum arabic is procured. See on E. IV. 20. — 120. *Nemora Aethiopum*; the cotton plant. *Lana*. Gr. 414 and 2. A. & S. 247 and 1. — 121. *Vellera*. It was the general belief in Virgil's time, and long after, that silk, which was brought to Europe from the East, grew on the leaves of trees in the country of the *Seres*, a people whose abode was supposed to be between India and Scythia. Silkworms were not known in the Roman empire till the time of Justinian. *Depectant*. Gr. 525. A. & S. 265. *Tenuia*. Gr. 669. II. and 3. A. & S. 306 and (3). — 122. *Oceano propior* is explained by *extremi sinus orbis*. It seems to imply the Homeric notion of the ocean as a great stream, encircling the outside of the world. — 123. *Extremi* — *orbis*. India is so called as forming the extreme bend or curvature of the oblong habitable earth at the ocean in the East. *Aëra summum arboris*; i. e. the top of the tree in the air. — 125. *Et . . . quidem* = *et tamen*. *Tarda* = inept. — 126. *Tristes*. See on I. 75. *Tardum*; that remains long in the mouth. — 127. *Felicis* = blessed; i. e. as an antidote. *Mali*; from *malum*, the citron. *Presentius* = more efficacious. — 128. *Infocere*; sc. *veneno*. — 129. *Miscuerunt*. Gr. 669. IV. A. & S. 307. 1 and (2). *Nqn* — *verba* = incantations. — 130. *Atra venena*. Here, as in I. 129, *ater* seems to contain the double notion of *black* and *deadly*. The former refers to the color of the poison itself (cf. A. IV. 5. 14), or to the color produced by it on the body. — 131. *Faciem*. Gr. 380. A. & S. 234. II. and R. 2. — 132. *Erat*; for *esset*. Gr. 511. II. 2. A. & S. 259, R. 4. 1 and (b). *Labentia*. We should expect *labuntur*; but the poets sometimes in description use participles or adjectives for finite verbs. — 134. *Ad prima* = in the highest degree. *Olentia* (= fetid) applies to *animas* as well as to *ora*. — 135. *Povent* = correct, sweeten. *Illo*; sc. *malo*. *Senibus*. Gr. 385 and 2. A. & S. 223, R. 2 and 1 (a). *Anhelis* = asthmatic. — 136. *Silvae*; i. e. the citron-groves. *Terra*. Gr. 363. A. & S. 204. See on *vina*, v. 97. — 137. *Ganges*; i. e. India, of which the Ganges is the principal river. *Auro turbidus*; whose mud or sand is gold. Gr. 414 and 2. A. & S. 247 and 1. *Hermus*; i. e. Lydia, in which the river *Hermus* rolls its golden sands. — 138. *Certant*. Gr. 484.

A. & S. 260. II. **Bactra**; the capital of Bactria, the northern part of the Persian empire, put for the country. — 139. **Que**; disjunctive. See on v. 87. **Panohala**; the happy island of Euhemerus, here put for Arabia, near which his fancy placed it. — 140–142. The allusion in these lines is to the story of Jason ploughing the field with the fire-breathing bulls of Aeetes, king of Colchis, and sowing it with dragon's teeth, whence warriors in armor sprung up. The idea conveyed is, Italy is not inferior to Colchis in fertility, and she is, at the same time, free from those monsters which afflicted that country. — 141. **Satia**. Gr. 480. A. & S. 274, R. 5 (a). **Dentibus**. Gr. 384. A. & S. 223. Con. prefers to take it as an abl. abs., and to regard the passage as a case of hysteron-proteron. — 143. **Massicus**; a mountain in Campania, celebrated for its excellent wine. Here an adjective. — 144. **Implevere**. See on I. 49. **Laeta** = prolific. — 145. **Campo**. Gr. 379. 5. A. & S. 225. IV. R. 2. — 146. **Clitumno**; a river of Umbria, flowing into the Tiber, whose waters were supposed to have a powerfully purifying effect, so that the flocks became white, either, according to Pliny, from drinking of it, or, according to Virgil, from bathing in it. **Maxima**; as being the largest victim, or as being offered on the occasion of a triumph. — 147. **Sacro**. The god Clitumnus had a temple at the head of the stream. — 148. **Duxere**. White bulls from this locality were sacrificed at the celebration of triumphs; and as the victims were led before the triumphal car, they are here represented as heading the procession. See on I. 217. — 149. **Alienis mensibus** = in months not belonging (to it); i. e. in the winter months. *Ver* and *aestas* are used here somewhat loosely. — 150. **Pomia**. Gr. 414 and 2. A. & S. 247 and 1. It may be a dat. = *pomis creandis*. — 151. **Saeva leonum semina**; i. e. *sacri leones*. — 152. **Neo** — **legentes**; i. e. they do not, when collecting plants for food, by mistake gather aconite, and thus poison themselves. Virgil probably uses *aconita* here for poisonous plants in general; for Dioscorides expressly says that aconite grew abundantly in Italy. **Legentes** is the subst. — 153. **Tanto . . . tractu** = with so vast a train; sc. *quanto in aliis terris*. — 155. **Operumque laborem** = and laborious works, mighty works. — 156. **Manu** implies labor, personal exertion. **Praeruptis . . . saxis**. Such was the site of many of the ancient Italian towns. Gr. 422. 1. A. & S. 254, R. 3. — 157. **Antiquos** — **muros**; i. e. the ancient towns built on the banks of streams. There seems to be a special reference to the usefulness of the rivers. — 158. **Mare . . . supra . . . infra**; i. e. *mare superum*, or the Adriatic, and *mare inferum*, or the Tyrrhenian sea. **Alluit**; sc. *Italiam*. — 159. **Anne**; pleonastic for *an. Iari*; a lake in Gallia Cisalpina, now Lake Como. Gr. 45. 5. 2). A. & S. 52. **Maxima**. *Larius* is not so large as

Verbanus, now Lake Maggiore. — 160. *Fluctibus* — *marino* = heaving with the waves and the roar of ocean. *Marino* belongs to both nouns. *Benace*. See on E. VII. 13. — 161. *Portus* — *Avernus*. The *Avernus* and the *Lucrinus* were two small landlocked pools on the Campanian coast between Misenum and Puteoli. M. Vipsanius Agrippa, during his consulship in B. C. 37, united them, faced the mound which separated the Lucrinus from the sea with masonry (to which *claustra* refers), and pierced it with a channel for the admission of vessels. To this double haven he gave the name of *Julius* in honor of his patron Caesar Octavianus. — 162. *Indignatum* = expressing its indignation; i. e. at being excluded. — 163. *Refuso* = beaten back. — 164. *Fretis* . . . *Avernus* = the channel of Avernus; i. e. between the two lakes, of which Avernus was the more inland. — 165. *Hæc*; sc. *Italia*. *Rivos*; implying abundance. Con. says, stream-like threads. *Aeris metalla*; i. e. *aer*. Keightley translates *metalla* "mines." — 166. *Ostendit* . . . *fluxit*. Pliny says that the senate forbade the working of the mines in Italy; and these perfects may possibly refer to this discontinuance of the working, though they need only mean "it has been known to display," etc. *Venis*. Gr. 422. i. A. & S. 254, R. 3. *Fluxit* = has abounded in. — 167. *Marsos*; a warlike and hardy race, dwelling northeast of Latium. *Pubem Sabellam*; i. e. the Samnites. — 168. *Malo* = to hardship. The Ligures occupied the rocky and barren country along what is now the Gulf of Genoa. *Volscos*; a very ancient people of Latium. — 169. All these heroes saved Rome in extreme peril, the Decii from the Latins, Marius from the Cimbri, Camillus from the Gauls, the Scipios from Carthage; and so Octavianus saves her from her enemies in the East. — 170. *Duros bello* = inured to war. Gr. 391. A. & S. 222. 3. — 172. *Imbellem*; merely an epithet of national contempt for the vanquished. *Romanis arcibus*; Rome itself, "that sat on her seven hills." — 173. *Saturnia tellus*. See on E. IV. 6. — 174. *Magna*; sc. *parens*. *Tibi* = in honor of thee: the emphatic word. *Res* = subject. *Artis*; the art of agriculture. Cf. I. 122, *primus* — *agros*. — 175. *Sanctos* . . . *fontes*; alluding to the fountains sacred to the Muses, from which poets were said to derive their inspiration. *Ausus recludere*; because he was the first Roman who ventured to write a treatise on agriculture in verse. — 176. *Ascræum* . . . *carmen*. Hesiod of Ascrea in Boeotia wrote a poem on agriculture entitled *Works and Days*. Hence Virgil styles his agricultural poem an *Ascræum carmen*.

177. *Dicendum est* is to be supplied. *Robora* = *vires*. Cf. I. 86. — 178. *Natura*. See on v. 49. — 179. *Difficiles* . . . *maligni* = churlish . . . niggardly. Both are metaphorical. *Difficiles*, opp. to

facilis in v. 223. — 180. *Tenuis* = lean, hungry. *Arvis*; sc. *rust.* Gr. 387. A. & S. 226. — 181. *Palladia*. See on I. 18. — 182. *Indicio*. Gr. 390. I. and 2. A. & S. 227, R. 2 and 3. *Oleaster*. The presence of the wild olive shows that the soil is good for the cultivated. — 183. *Plurimus*. See on E. VII. 60. *Baocis*; sc. *olcastri*. — 184. *Uligine*; i. e. the natural moisture of the earth. Gr. 414 and 2. A. & S. 247 and 1. — 185. *Quique* and the following *quique*, in v. 188, form an apposition to v. 184. — 188. *Felicem* = fertilizing. *Qui* — *austro* = and that which rises to the south. Gr. 379. 5. A. & S. 225, R. 2. — 189. *Aratria*. Gr. 388. II. A. & S. 225, II. — 190. *Fluentea*. Cf. on v. 100. — 191. *Fertilis*; sc. *eril*. *Uvae*. Gr. 399 and 2. 2). A. & S. 213. — 192. *Pateris et auro* = *pateris auris*. Gr. 704. II. 2; 422. 2. A. & S. 323. 2 (3); 255, R. 3 (6). — 193. *Inflavit* — *Tyrrhenus*. The custom of employing pipes at sacrifices was Greek as well as Roman; but as pipers appear to have existed at Rome from the earliest times, it is sufficiently probable that, like actors, they were imported from Etruria. *Pinguis*; from good-living at the altar. *Ebur* = ivory pipe. — 194. *Pandis* = curved, hollow. *Fumantia* = reeking; i. e. from the natural heat of the *exta*. *Reddimus* = we offer. — 195. *Tuari* = to keep. See on *tegere*, I. 213. — 196. *Urentes*. The goat was held, either by its bite, or by something poisonous in its saliva, to kill crops and trees, especially vines and olives. *Culta* = plantations. — 197. *Saturi* = rich. *Longinqua*; sc. *arva*. — 198. *Amisit Mantua*; i. e. in the assignment of lands mentioned in E. I. and IX. — 199. *Herboso flumine*; i. e. the Mincius. *Cynos*. See on E. IX. 29. — 200. *Deerunt*. Gr. 669. II. 2. A. & S. 306. 1 and R. 1 (1). — 203. *Fere* = for the most part, generally speaking. It goes with *optima frumentis*. — 204. *Namque* — *arando*; i. e. this loose, crumbling state of the soil is what we seek to effect by ploughing. — 205. *Aequore*. See on I. 50. — 206. *Juvencis* might perhaps be taken as an abl. of the agent, construing *decedere* as a neuter passive; but it is better to take it as an abl. of manner or circumstance. — 207. Ground lately cleared is another kind of soil which is good for corn. *Aut* refers grammatically either to the sentence *nigra fere*, etc., or to *non ullo ex aequore*, etc., the sense being the same either way. In the one case we supply *optima frumentis*, in the other *quam ex illo aequore unde*, etc. *Iratus*; i. e. at the wood cumbering the ground. *Devexit* = has carted away. *Devexit* ... *evertit* ... (*et*) *eruit*; a hysteron-proteron. Gr. 704. IV. 2. A. & S. 323. 4 (2). — 210, 211. *Petiere* ... *enituit*. For the tense, see on I. 49. Cf. *nilentia culta*, I. 153. — 213. *Casia*; an aromatic shrub, with leaves like the olive. *Rorem* = rosemary. — 214. *Tofus* = tufa; a sort of volcanic sandstone. — 215. *Chelydri*; a venomous snake of amphib-

ious nature. The ancients supposed that serpents ate clay. — 215. *Creta*. See on I. 179. *Negant alios* = declare that no other. A personification. *Aeque*; sc. *ac ipsi* (i. e. *tofus et creta*) *ferunt*. It goes with *praebere* as well as with *ferre*. The meaning is that the presence of tufa and clay is a sign that snakes haunt the place. — 216. *Curvas* relates to the shape of the snake. — 217. *Fumos* = steam, vapor; the same as *nebulam*. — 218. *Ipsa*. Gr. 452 and 1. A. & S. 207, R. 28 (a). *Ex se ipsa remittit* may refer to exhalations, like the preceding verse, or to exudations. — 219. *Viridis* is to be taken closely with *vestit*, as if it had been *viridem*. The common reading is *viridi*. — 220. *Scabie*; the effect of the *robigo*. Cf. *scabra robigine*, I. 495. *Balsa*; because the same saltness which would rust iron would be unfavorable to produce. See vv. 237 foll. — 223. *Facilem pecori* = well-natured, favorable to cattle. See on *difficiles*, v. 179. *Vomeria*. Gr. 399 and 2. 1). A. & S. 213 and R. 1 (2). — 224. *Capua*; the chief town of Campania. *Vesuvo*; the same as *Vesuvius*. It is properly an adjective. — 225. *Vacuis* = thinly peopled. *Clanlus*; a small river of Campania, which frequently overflowed its banks and did much mischief (hence *non aequus*) to the territory of Acerrae, a town in the neighborhood. It is here put for the people of the country through which it flowed. — 226. *Quamque*; sc. *terram*. — 227. *Supra morem* = unusually. *Si*; with *requies*. — 228. *Altera* — *Lyaeo*; parenthetical. — 229. *Magis* belongs to *densa*, answering to *rarissima quaeque*. *Densa* ... *rara* = close ... loose. *Quaeque*. Gr. 458. 1. A. & S. 207. R. 35 (b). — 229. *Lyaeo* is here = *vino*. See on Ov. M. XI. 67. — 230. *Ante* = first. *Ante* — *oculis* is explained by *in solido*, which gives the reason for the choice. — 232. *Summas* ... *arenas* = the topmost portion of the soil. — 233. *Si deerunt*; i. e. if the earth does not fill the hole. Gr. 669. II. and 2. A. & S. 306. 1 and (1). — 234. *Uber* is a laudatory synonyme for *solum*. *Negabunt*; sc. *arcnas*. See on v. 215. — 235. *Scrobibus*; here used for *puteus*. The plural for the singular. *Superabit* = shall be in excess. — 236. *Cunotantes* = stubborn. *Crassa targa* = stiff ridges. — 237. *Proscinde*. See on I. 97. — 239. *Frugibus*. Gr. 391. A. & S. 222. 3. *Infelix* = *infecunda*. *Arando* = *aratione*. — 240. *Nec* — *servat*; i. e. the grape and the apple degenerate in such a soil. *Nomina*; name for *character*. *Sua*. Gr. 249. 2. A. & S. 208 (7) (a). — 241. *Tale* ... *specimen* = the following proof. *Spisso vimine* = of thickly woven osiers. Gr. 428. A. & S. 211, R. 6. *Qualos* appears to be the same thing as the *cola*, which is added merely for the purpose of explanation. — 242. *Fumosis* ... *tectis*; where they had been hung after the vintage was over to preserve them from dampness and worms. — 243. *Ager*. The whole *ager* is

virtually the subject of the experiment. — **244. Ad plenum** = to the full; i. e. to the brim. — **245. Scilicet** = you will see, of course; denoting the consequence of the process. — **246. At = autem. Manifestus.** Gr. 443. A. & S. 205, R. 15 (a). — **247. Tristia** is proleptic. — **248. Denique** = briefly, to be brief. It belongs to *hoc pacto*. — **249. Jaotata**; i. e. worked. — **250. Lentescit** = sticks. **Habendo** = in handling. Used passively, like *arando*, v. 239. — **251. Majores**; i. e. than usual. **Ipsa**; i. e. without manure or irrigation. See on E. IV. 21, 23. **Justo laetior** = too productive. Gr. 417. A. & S. 256. 2. — **252. Nimum** belongs to *fertilis*. **Mihi.** Gr. 387. A. & S. 226. — **253. Primis . . . aristis** = in its first crop; i. e. when first under tillage, implying that it will fall off. — **254. Tacitam**; i. e. *tacite*, without further experiment. — **255. Oculis.** Gr. 414 and 4. A. & S. 247 and 3. **Praediscere**; i. e. before cultivation. — **256. Cui = cuique. Frigus**; i. e. in the soil. — **257. Piceae**; the common fir. **Taxi nocentes.** Cf. v. 113 and E. IX. 30. — **258. Pandunt vestigia** = reveal traces; i. e. of the cold. — **259. Multo.** Gr. 418. A. & S. 256, R. 16. **Ante**; with *quam*. — **260. Excoquere** = to bake; i. e. by exposing it to the sun and weather. **Magnos . . . montes**; a strong, perhaps an exaggerated expression. See on v. 37. **Concidere** = to cut up thoroughly. The lesson to be enforced is that of hard and thorough work. Cf. I. 65, 66, a passage which is animated by the same enthusiasm. — **261. Ante.** The repetition is emphatic. — **263. Solo.** Gr. 428. A. & S. 211, R. 6. **Id . . . curant** = bring this about; i. e. *ut putri solo sint*. — **264. Labefacta** = loosened; proleptic. — **265. Si** = fugit; i. e. those who are very particular. — **266. Ante.** See on v. 230. **Locum similem** is in apposition alternately, as it were, with each of the two clauses that follow, *ubi* — *seges* and *quo feratur*; i. e. a like spot for the nursery, and a like spot for the vineyard, the two being reciprocally compared. **Prima** = *primum*, at first; opp. to *max.* **Paretur.** Gr. 485; 486. III. A. & S. 260. II. — **267. Arboribus.** See on v. 89. **Seges** = the vine-crop. **Digesta feratur** = *feratur et digeratur*. — **268. Subito**; with *mutatam*. **Semina** = the young vines. So in v. 302. **Matrem**; i. e. the earth. — **269. Quin etiam** = nay even. **Coeli regionem**; referring to the points of the compass. — **270. Quo modo . . . qua parte** = *modum quo . . . partem qua*. These clauses and the one following are the objects of *restituant*. — **271. Quae terga** = the side which, as a back. **Axi** = the north pole. — **272. Adeo** — **est** = so powerful are habits formed in tender age; in *teneris* having the force of *in teneris annis*. — **275. In denso** = *in loco denso consito*. *In denso ubere* could scarcely mean anything but a close or stiff soil. **Non ubere** = not less prolific (than when

planted wide). Gr. 429. A. & S. 250. 1. Cf. *segnes terrae*, v. 37; *segnis carduus*, l. 151. — 276. *Tumulus*. Gr. 414 and 3. A. & S. 247 and 2. *Solum*; sc. *metabere*. *Supinos* = gently sloping; so as to present a broad surface. — 277. *Indulge ordinibus*; i. e. give them room, set them wide. *Nec* — *quadret*. The order of this passage, which has perplexed the commentators so much, is probably: *nec secius (quam si densa seras) omnis secto limite via arboribus positis in unguem quadret* = yet still (as much as when you plant close) let each avenue with drawn line, as you set your trees, exactly tally; i. e. yet still so set your trees that the line of each avenue that you draw may exactly tally with the rest. *Secto via limite* then will = *via secta*. Cf. l. 238, *via secta per ambas*, where Virgil calls the ecliptic *via*, while Ovid, M. II. 130, speaking more precisely, calls it *limes*. Nothing more than regularity is prescribed in these two lines so understood; the simile of the legion, which follows, shows that the quincuncial order is intended. *Via* and *limes* are used in the same context again, A. II. 697, apparently without any intended contrast. *In unguem* goes with *quadret*. *Limite*. Gr. 428. A. & S. 211, R. 6. *Arboribus*. Gr. 431. A. & S. 257. See on v. 89. — 279. *Bello* may be taken as dat. or abl. *Longa* is proleptic, since it is only by deploying that the legion becomes long. — 280. *Agmen* is the column in order of march, which deploys into *acies*, or line of battle. — 281. *Acies*; sc. *sunt*. — 282. *Neodum* — *proelia*; i. e. while the regularity of their order is still undisturbed. *Miscent*; sc. *milites*. — 283. *Dubius* = in suspense. *Mediis* ... *in armis* = between the two armies. — 284. The apodosis of the simile begins with this line. Supply *sic*. *Paribus numeris* ... *viarum* = into avenues of equal spaces; or, into equal and regular avenues. Gr. 414 and 3. A. & S. 247 and 2. *Viarum* may limit *omnia*, in which case *omnia viarum* = *omnes viae*. — 287. *Neque* — *rami*; because otherwise the boughs will have no space wherein to spread.

289. *Ausim*. Gr. 239. 4; 485. A. & S. 162. 9; 260. II. *Sulco* = *scrobi*. — 290. *Altior*. Gr. 443. A. & S. 205, R. 15 (a). *Terrae* for *in terra*. *Arbos*; i. e. on which to train the vines. So *arbore*, v. 300. — 294. *Nepotes* = successive generations. — 295. *Multa virum* ... *secula*, a mere variation of the preceding. *Volvens* = rolling, going through. *Durando* ... *vincit* = outlasts, outlives. Gr. 429. A. & S. 250. 1. — 296. *Tum*, in this and other passages, appears to indicate a point in a narration or description, not necessarily a point of time, and generally the last point, so as to be nearly = *denique*. Cf. A. I. 164, IV. 250, VI. 577. — 297. *Ipsa*; as opposed to *ramos et brachia*. *Ipsa* is sometimes employed to distinguish the whole from a part, or the better part from the remainder. — 301. *Tantus* — *terrae*; i. e. so great that when they are far from

it they are less vigorous. — 303. The wild olive was an unctuous tree, and would easily catch fire. *Pastoribus*. Gr. 414 and 2. A. & S. 247 and 1. — 306. *Coelo*. Gr. 379. 5. A. & S. 225. IV. and R. 2. — 308. *Nemus*; i. e. the *arbuscum*. *Ruit* = throws up. — 310. *A vertice* = *desuper, ab alto*. — 311. *Glomerat* = thickens, masses. *Ferens* = spreading. — 312. *Hoc ubi*; sc. *accidit*. *Non valent* = they (i. e. *vites*) have no strength from the stock; i. e. their stock no more shows life. *Caesaeque* = nor when cut; i. e. when the burnt stock has been cut to make it grow again. *Que* is disjunctive. See on v. 87. — 313. *Ima . . . terra* = from the deep earth (at their roots). *Similes* = like (to what they were before), as before. — 314. *Infelix* = *infecundus*. *Superat* = *solus superest*. *Folia*. Gr. 428. A. & S. 211, R. 6.

315. *Neo — persuadeat* = *nec quisquam tam prudens habeatur ut tibi persuadeat*. *Movere*; i. e. in order to make *arbores*. — 317. *Semina*. See on vv. 268, 302. — 318. *Concretam* = frozen. *Affigere*; sc. *se*. — 319. *Satio*; sc. *est*. *Rubenti*; i. e. with flowers. — 320. *Candida avis*; i. e. the stork, a bird of passage, said to feed on serpents. — 321. *Frigora*. The force of the plu. may be expressed by saying "the cold days." *Rapidus*. See on I. 92. — 322. *Hicmem*; i. e. those constellations which the sun enters in winter. *Praeterit*. Gr. 704. I. 1. A. & S. 323. I (b) (1). *Aestas* = the heat of summer. — 323. *Adco*. See on E. IV. 11. *Nemorum . . . silvis*; cultivated trees, vineyards . . . natural trees, woods; though Con. thinks both mean the trees in the *arbuscum*. — 324–327. The language of this passage is metaphorical and borrowed from physical generation. — 325. *Pater Aether . . . conjungis* (i. e. *Terrae*). See on E. VII. 60. *Laetae* = fruitful. — 327. *Magnus . . . magno*. Virgil is fond of such combinations. Cf. I. 190. — 328. This relates to the loves of the birds. — 329. *Repetunt* = renew. — 330. *Almus*. See on G. I. 7. *Zephyri*. See on I. 44. — 331. *Sinus* is metaphorical, and substituted for *glebam*. *Superat* = abounds. *Omnibus*. Gr. 384. A. & S. 223. — 332. *Soles*; i. e. the suns of each day. *Novi*; because they are the beginning of the warm season. — 336. *Crescentis* = *nascentis*. This and the following lines mean that the world was born in spring. *Origine*. Gr. 426. A. & S. 253. — 337. *Alium . . . tenorem* = a different character. — 338. *Crediderim*. Gr. 485. A. & S. 260, II. and R. 4. *Ver . . . agebat* = was keeping spring-time; like *agere festum*. — 339. *Parcebant flatibus*; i. e. forbore to put them forth. — 341. *Caput — arvis*. An allusion to the myth that the first men sprang from the earth. — 343. *Res . . . tenerae* are the young plants, buds, etc. *Hunc . . . laborem* = this hardship; i. e., that plants now experience from the extremes of heat and cold. See on I. 150. — 344.

Tanta quies is explained by *hinc laborem*. **Coloremque**. Gr. 663. III. 1. 4). A. & S. 304. 3 (4). — **345. Inter** here not only follows its case, which is not unusual in poetry, but stands in a different line from it. Cf. III. 685. **Exciperet**. This verb in its most general sense seems to imply receiving from or after some one or something else. Here the milder skies receive the earth after the severer weather. — **346. Quod superest** = as to what remains, for the rest; i. e. to resume and pursue the subject to the end; a Lucretian transition, which occurs several times in Virgil. **Premes** = thou shalt plant. **Virgulta** = cuttings, slips; i. e. either of the vine or of the trees in the *arbutum*. — **347. Memor occule** = *memento occulere* — **348.** It would seem necessary to suppose a connecting particle here, for the poet surely cannot mean that the stones and shells are to be a substitute for the manure and soil. **Squalentes** = rough. Rough shells would leave interstices for the water. — **349. Tenuis**. See on I. 92. — **350. Halitus**; from the evaporation of the water. **Animos tollant** = will take courage; i. e. will thrive. **Sata**; the same as *virgulta*, v. 346. **Jamque** = and before now. **Reperti**; sc. *sunt*. — **351. Super** = *desuper*. The stone or the potsherd would prevent the earth from being washed away, a necessary precaution when the vines are on a slope; and it also would prevent the ground round the roots from being parched and made hard. **Atque** is disjunctive. — **352. Urguerent**. Gr. 501. I. A. & S. 264. 1. **Hoc . . . hoc**; a repetition, not a distinction. **Ad** = with a view to, against. — **353. Hinc**; a proleptic use of the adjective. **Canis**; i. e. *Sirius*. — **354. Diducere** = to break and loosen; lit. to separate. — **355. Capita** = *radices*. **Duros** = massive; i. e. the work is thoroughly done. **Bidentes**. The *bidens* was a very heavy, two-pronged hoe, used more like a pickaxe than a hoe, whence *jactare*. The terms employed in this passage, *sæpius, duros, jactare, presso, exercere, luctantes*, all point to hard, thorough, unremitting work. — **357. Flectere**; i. e. to plough across as well as up and down the lines of vinea. — **358.** Materials for training the vines. **Læves**; not *læves*. **Hastilia**; because resembling the handle of a spear. — **360. Viribus**. Gr. 414 and 4. A. & S. 247 and 3. **Eniti** = to climb. — **361. Tabulata** (= stories) were the successive branches of the elm to which the vines were trained, the intermediate boughs being removed. — **362. Frondibus**. Gr. 414 and 3. A. & S. 247 and 2. — **363. Tenaris**; sc. *vitibus*. Gr. 385. A. & S. 223, R. 2. There are three periods: 1. When you must leave the young vine entirely alone; 2. When you may pluck off the leaves but not use the knife; 3. When you may use the knife — **364. Laxis . . . habenis**; a metaphor taken from the driving of horses. **Per purum** = *per aërem*. Cf. in *secundum*, v. 287. — **365. Ipsa**; sc. *vitis*, as distinguished from the

leaves. — 366. *Interque legendae*; by tmesis for *interlegendaeque*. — 369. *Tum denique* = *tum demum*. *Dura* — *imperia* = maintain a stern government; a metaphor drawn from military discipline. Cf. *imperat arvis*, I. 99.

371. *Tenendum* (sc. *est*) = must be shut out. — 372. *Laborum* = of trials. See on I. 150. Gr. 399 and 2. 2). A. & S. 213. — 373. *Cui*. Gr. 386. A. & S. 224. *Super* = besides; not "more than." The comparison comes in v. 376. *Indignas* = severe, cruel. *Solemque potentem*. Cf. I. 92. — 374. *Uri* = buffaloes. *Capreae sequaces* = the persecuting roes. — 375. *Pascuntur*. Gr. 704. I. 1. A. & S. 323. 1 (1). — 376. *Concreta* = congealed, stiff. — 377. *Gravis* = oppressive; with *incumbens*. *Scopulis*; referring to the vineyards on the terraced rocks. So in v. 522. — 378. *Illi*. Gr. 385. A. & S. 223, R. 2. It may be taken as nom. with *greges*. *Venenum dentis*. See on v. 196. — 379. *Stirpe*. Gr. 110. 4. A. & S. 64. 3. — 380–396. A digression on the *Dionysia*, or festivals of Bacchus, in Greece and in Italy. — 381. *Caeditur . . . ineunt*. Gr. 467. III. A. & S. 145. I. 3. *Veteres ludi* = ancient plays; i. e. the first rude attempts at the drama. *Proscenia* = the stage. — 382. *Ingentis* = for genius; i. e. for men of genius. — 383. *Theidae*; the Athenians: so called from their ancient king Theseus. Gr. 316 and 2. A. & S. 100. 1 and (a) (2). *Inter pocula laeti*; i. e. in their drunken jollity. — 384. *Unotos* — *utres*; referring to the game of dancing on the inflated oiled skin of the he-goat which had been sacrificed. The game afforded great amusement to the spectators. He who succeeded was victor, and received the skin as a reward. — 385. *Ausonii*; a general name for Italians, and here employed of the people of Latium, but the Ausones were properly an ancient tribe, occupying the southern part of the Italian peninsula. — 387. *Ora* = masks. *Corticibus*; sc. *ex*. See on I. 262. — 388. *Per carmina laeta* may be = in the course of, as they sing glad hymns, or = by glad hymns. — 389. *Oscilla*. *Oscillum*, a diminutive through *asculum* from *os*, meaning a little face, was the term applied to faces or heads of Bacchus, which were suspended in the vineyards to be turned in every direction by the wind. Whichsoever way they looked they were supposed to make the vines in that quarter fruitful. From this noun came the verb *oscillo*, meaning to swing, and hence our word *oscillate*. *Mollia* = mild, propitious; of the mild and propitious expression of the god's face, like *caput honestum*. Most take it = *mobilia*, easily swayed by the wind, waving. — 391. *Complentur*; sc. *ubere*. — 393. *Suum . . . honorem* = *suas laudes*; i. e. *ipsi debitas laudes*. — 394. *Patris*; i. e. handed down from our forefathers. *Lances*; probably for the *exta*, as in v. 194. — 395. *Sacer* = devoted. — 397. *Alter* refers back to v. 371. — 398. *Cui est* = which

is never satisfied by exhaustion ; i. e. it is endless. Gr. 387. A. & S. 226. The participle is used substantively. *Namque* nearly = *nempe*. — 399. *Solum scindendum* probably refers to ploughing ; though it may be understood of the *bidens*. See on Hor. C. I. l. 11. *Vernis* = reversed. — 401. *Fronde*. Gr. 425. A. & S. 251. *Nemus*, like *silvis*, v. 404, and perhaps *umbra*, v. 410, seems to be used of the supporting trees in the *arbustum*, as in v. 308. *Actus in orbem* = moving in a circle. *Actus* may, however, = past (labor), and *in orbem* be connected with *redit*. — 402. *Atque*. The copulative is sometimes used instead of a conjunction denoting a more special connection. The relation intended is usually that of time, *et* or *atque* standing in the place of *quum* ; here it is that of accordance, "even as." Cf. the use of *atque* in comparisons, in *simul atque*, etc. — 403. *Jam olim* nearly = *jam tum*, v. 405. *Olim* is here connected with *quum* in the same way as with *ubi*, A. V. 125. — 404. *Honorem* ; i. e. the leaves. — 405. *Jam tum* = even then. Cf. A. I. 18. — 406. *Curvo dente*. Saturn was regularly represented with a pruning-knife in his hand. *Dens* is used of any curved implement. *Relictam* ; i. e. *fructus et frondibus nudatam*. Cf. vv. 403, 404. — 407. *Persequitur*. Cf. *insectabere*, I. 155, and *insequitur*, I. 105. *Fingit* = moulds, forms. Cf. A. VI. 80. — 408. *Primus* ; i. e. be the first to do it. *Devecta*. Gr. 579. A. & S. 274. 3 (b). See on v. 207. — 409. *Sarmenta* ; the prunings of the vine. *Vallos* ; the vine-poles. They were taken up and put under cover at the end of the vintage. — 410. *Melito* ; of vines, like *seges*, *severe*, *semina*. *Bis* ; i. e. in spring and autumn. The leaves have to be stripped from the vines twice in the year. — 411. *Segetem* ; for *vineam*. *Herbae* ; in a wide sense. — 412. *Uterque labor* ; i. e. of pruning and weeding. — 413-415. *Rusci . . . arundo . . . salioti*. Butcher's-broom, reeds, and willows are used for tying up the vine. *Salioti*. See on E. I. 55. — 416. *Reponunt* = *reponi sinunt*. — 417. *Effectos* = completed. *Extremus* ; i. e. having come to the end of his task. — 418. *Pulvisque movendus*. This appears to have been a distinct process, founded on the belief that dust was beneficial to vines. — 419. *Juppiter* = the weather, storms. *Metuendus vis* may mean either an object of terror to the grapes, or an object of terror (to the vine-dresser) for the grapes. — 420. *Non ulla* is an exaggeration. They do not need the same constant attention as the vine. — 421. *Rastro*. See on I. 94. — 422. *Haeserunt arvis* ; i. e. when they have been once transplanted from the *seminarium*. *Aurasque tulerunt* ; i. e. when they are strong enough to weather the breezes. — 423. *Ipsa* = *sua sponte*. *Satis* ; put for olives, as for vines, v. 350. *Dente* ; for *bidente*, not for *vomere*, as some make it. — 424. *Cum vomere* = i. e. as sure as the ploughshare is put into the ground. *Cum* here ex-

presses close connection not so much of time as of causation, a sense which may be illustrated by the opposite *sine*. — 425. *Hoc* = by this; sc. *arando*; i. e. by this and this only, this will be enough. The common interpretation makes *hoc* = on this account. *Pinguis et placitam* *Paci* seem to express the effect of *nutritor*; i. e. *nutritor ut pinguis sit*, etc. *Nutritor*. Gr. 537. A. & S. 267 (2).

426. *Poma*; the fruit by metonymy for the trees. *Sensere*. The metaphor seems to be taken from an adult man feeling his limbs strong under him. — 427. *Raptim* = *rapide*. Cf. I. 409. — 428. *Opis*. Gr. 399 and 2. 2). A. & S. 213. *Que* couples the adverbial subst. *vi* with the adverbial adj. *indiga*. Cf. A. VI. 640, *Largior — Purpureo*. — 429. *Neo minus*; i. e. equally with the trees that have been named. *Interea*; i. e. while man is cultivating the vine, olive, etc. *Nemus*; used generally of the trees of the forest in their uncultivated state. — 430. *Incolta*; emphatic. *Aviaria*. Gr. 317. A. & S. 100. C. 8. — 431. *Tondentur oytia*. See on E. I. 79. Cf. also I. 15. *Taedas*; of the pine; so that *alta* is appropriate. — 432. A poetical amplification of *taedas ministrat*. — 433. The meaning seems to be: when nature offers so much to the planter and cultivator, can man hesitate to plant and cultivate? — 434. *Majora*; used in contradistinction to the smaller trees which follow. *Sequar*. Gr. 486 and II. A. & S. 260, R. 5. — 435. *Illae* = even they; emphatic. — 436. *Satis*; including plantations. *Pabula mellis*; a poetic combination of *pabula apibus* and *materiam mellis*. Cf. E. I. 54, 55. — 437. *Cytorum*. *Cyturus* was a mountain of Paphlagonia, near Amastris, on the southern coast of the Euxine, famous for the growth of the box-tree. — 438. *Naryciae* = *Narycian*; i. e. *Locrian*. *Naryx*, or *Narycion*, was a town of the Opuntian Locrians in Greece, and the native city of Ajax. A colony of these Locrians came into Italy and founded Locri, near which was a forest, famed for its plentiful supply of pitch. Cf. A. III. 399. *Arva* = *terras*. — 439. *Obnoxia*. See on I. 396. — 440. *Caucasio*; referring to the mountains still known by the name. — 442. *Aliae aliae*. Gr. 459. I. A. & S. 207, R. 32 (a). *Idignum*. Gr. 363. A. & S. 204. — 443. *Navigia*. Gr. 391 and 1. A. & S. 222, R. 1. *Cupressosaeque*. Gr. 663. III. 1. 4). A. & S. 304. 3 (4). — 444. *Hinc* refers to *silvae* generally. *Trivere* = *ternere*. See on I. 49. *Tympana*; wheels, either of solid wood or boards, shaped like a drum. — 446. *Viminibus*; for tying up the vines and for wicker-work. Gr. 419. III. A. & S. 250. 2 (1). *Frondebis*; for food for cattle. — 447. The construction is: *myrtus et bona bello cornus validis hastilibus*; sc. *secundae*. *Hastilibus*; not the actual spear-shafts, but the shoots as they grow on the tree. Cf. A. III. 23. — 448. *Ituraea*. *Ituraea* was a region of Palestine east of the Jordan. In

Virgil's time it was inhabited by Arabs famous for their skill in archery. — 449. *Nec . . . non* = *nec non*. Torno rattle; one epithet, like *bona bello*. — 451. *Undam*; sc. *Padi*. Gr. 371. 3. A. & S. 232 (2). — 452. *Miasa Pado* = sped down the Po. Gr. 414. A. & S. 248. Cf. IV. 373. — 453. The reference is to beehives made of bark and of hollow trees. *Alveo*. Gr. 669. II. A. & S. 306. 1. — 455. *Et* = even. *Ille furentes*, &c. As an illustration of the preceding statement he cites the battle of the Centaurs and Lapithæ at the marriage of Pirithous and Hippodamia, caused by the excess in wine of the former. — 456. *Centaurus*; a race inhabiting Mount Pelion, in Thessaly, represented as half men and half horses. *Leto*. Gr. 414. A. & S. 247. *Rhoetum*, *Pholum*, *Hylæum*; individual Centauri. — 457. *Lapithis*. The Lapithæ were a savage race inhabiting the mountains of Thessaly: Pirithous was their king. *Cratere* keeps up the notion of a Bacchanalian fray. — 458. *Norint*. Gr. 234. 2. A. & S. 162. 7 (a). — 459. *Agricolæ*. Gr. 381. A. & S. 238. 2. *Ipsa*. See on E. IV. 21, 23. *Fundit*. Gr. 519 and 2. A. & S. 259. — 460. *Humo* = from her soil. *Justissima*; not because she repays labor, but because she gives man all he needs. — 461. *Foribus*. Gr. 428. A. & S. 211, R. 6. — 462. *Mane salutantum*; alluding to the morning levees which were customarily held by the rich. Cf. Sall. Cat. XXVIII. and Cic. in Cat. I. 4. 10. *Aedibus*. Gr. 422 and 2. A. & S. 255, R. 3 (a) and (b). — 463. *Varios* = variegated. *Inhiant* = (men) gaze at; or it may refer to the owner and = gloat over. *Pulchra testudine* = with beautiful tortoise-shell. Connect with *varius*. — 464. *Illusas* = fancifully wrought. *Vestas* = couch-covers. *Ephyreia æra*; vessels made of Corinthian brass, which were of great value. *Ephyra* was the ancient name of Corinth. — 465. *Assyrio* is here used loosely for Phœnician or Tyrian. — 466. *Casia* is here not the Italian shrub of v. 213, but the bark of an eastern aromatic tree. *Liquidil* = *puri*. *Usum olivæ* = the oil in respect to its use, the service of the oil. — 467. *At* = yet. *Fallere*. Gr. 552. 3. A. & S. 270, R. 1. — 468. *Latia*; opp. to the confinement of the city. *Fundia*. Gr. 422 and 1. A. & S. 254, R. 3. — 469. *Vivi* = natural, fresh; opp. to artificial reservoirs, of which there were many at Rome. *At* is merely a repetition. *Tempe*; the famous vale in Thessaly, through which the river Peneus flowed, here put for valleys in general. — 471. *Lustra ferarum*; i. e. hunting. — 473. *Sanoti patres*; i. e. old age is revered. — 474. *Iustitia*. See on E. IV. 6. — 475-489. While my first wish is that the Muses would reveal to me the whole system of nature's laws, my second, should that be denied, is to lead a country life: my heart leaps up at the thought already.

475. *Ante omnia* may be taken either with *primum* or with *dulces*, but the former best brings out the sense of the whole passage, which is: Above all things I would be the poet of philosophy; if I cannot be that, I would be the poet of the country. — **476.** *Sacra fero* means either to carry the sacred symbols in procession, or to sacrifice as a priest. The latter is, perhaps, preferable here. — **477.** *Accipiant*; i. e. may they receive my dedication of myself and assist me with their favors. Gr. 487. A. & S. 260, R. 6. *Vias et sidera* may be taken as a hendiadys for *vias siderum*. — **478.** *Defectus* and *labores* both refer to eclipses. Cf. A. I. 740; *errantem lunam solisque labores*. — **479.** *Terris*. Gr. 387. A. & S. 226. *Tumescant*. Gr. 525. A. & S. 265. The commentators take this of the tides; but it seems to denote something more violent and irregular, such as the sudden rise of the sea in an earthquake. — **481.** *Oceano . . . tinguere*. The ancients believed that the sun, when he set, descended into the ocean. *Soles hiberni . . . tardis noctibus*; i. e. why the days are so short and the nights so long in winter. — **483.** *Passim*. Gr. 492; 499. 1 and 2. A. & S. 262 and R. 11. — **484.** *Frigidus . . . sanguis*. It was the opinion of some of the ancient philosophers that the blood about the heart was the seat of thought, and as that was warm or cold the mental powers were vigorous or obtuse. — **486.** *O, ubi campi* = *O essem ubi sunt campi* = *O* (that I were) where (are) the plains! *Ubi* and *qui* (v. 488) are relatives, not interrogatives. *Campi Spercheusque* may be taken as a hendiadys for *Campi Sperchei*. Cf. *fagus stivague*, G. I. 173. — **487.** *Spercheus*; a river of Thessaly. *Bacchata* = revelled on. Gr. 221. 2. A. & S. 162. 17 (a). *Laoenis* = Laconian, Spartan. — **488.** *Taygeta* (neu. plu., common Latin form *Taygetus*); a ridge of mountains in Laconia, terminating in the promontory Taenarum. *O, qui = utinam sit, qui*. *Haemi*. See on I. 492. — **489.** *Sistat*. Gr. 501. I. A. & S. 264. 6. — **491.** *Fatum*; i. e. death, regarded as the fiat of nature. *Acherontis*; a river of the lower world, here put for the lower world itself. Gr. 705. III. A. & S. 324. 3. — **494.** *Pana*. See on E. IV. 58. *Silvanum*. See on I. 20. *Nymphas*. See on E. V. 75. — **495.** *Populi fascos*; i. e. the consulate at Rome. — **496.** *Flexit* = *movit*. *Fratres* is generally taken to refer to one of the domestic contests for Eastern thrones, such as that in the family of the Arsacidae between Phraates and Tiridates. See Hor. C. I. 26, *Introd.* — **497.** *Conjurato . . . Histro* = the conspiring Danube. *Conjurato* is applied to the Danube, by a change very common with the poets, to signify that other nations on the Danube joined the Dacians. *Descendens*; alluding to their position on the mountains. *Daous*. See on Hor. C. I. 35. 9. — **498.** *Res Romanae* = the Roman state. — **499.** *Habenti* = *diviti*. — **502.** *Tabularia* = ar-

chives. — 503 - 512. The pursuits of ambition and avarice. — 503. *Præta* = *maria*. *Caeca* = *ignota*. — 504. Penetrant — regum. Cf. Hor. Ep. II. 78. — 505. *Exscidia*. Gr. 414 and 4. A. & S. 247 and 3. *Penates* = homes. — 506. *Gemma*; i. e. *e gemma*. *Sarrano* = Tyrian; from Sarra, a name of Tyre. — 508. *Hic*; the aspirant to eloquence, who is struck dumb with admiration of the successful speaker, and the applause which greets him. *Rostris*. Gr. 414 and 2. A. & S. 247 and 1. *Huno*; the aspirant (*hiantem*) to political greatness, who is caught and carried away (*corripuit*) by the applause in the theatre (*per cuneos*) which rewarded popular statesmen. — 509. *Enim* = *quidem*. — 510. *Gaudent*; sc. *alii*. — 511. *Exsilio*; i. e. the place of exile. Cf. A. III. 4. — 513. *Dimovit*. See on I. 49. — 514. *Labor*; sc. *est* or *venit*. *Parvosque Penates* = little homestead. The common reading is *nepotes*. — 516. *Quin . . . exuberet annus* = to the year's abounding. Gr. 498. A. & S. 262, R. 10 and N. 6. 2. — 519. *Sicyonia bacca*; i. e. the olive, for which Sicyon, a city near Corinth, was famous. — 520. *Glande*. Gr. 414 and 2. A. & S. 247 and 1. *Laeti* = satisfied. — 521. *Ponit* = drops, yields. — 522. See on v. 377. — 524. *Domus* = *familia*; here the wife. — 525. *Laeto* = luxuriant. — 527. *Ipse*; sc. *agricola*. *Agitat* = celebrates. — 528. *Ignis*; i. e. on the altar. *Cratera*. Gr. 93. 1. A. & S. 80. *Coronant*; i. e. with a wreath of flowers. Cf. A. III. 525. The flagon containing the wine for a libation was encircled with a garland. — 529. *Lenææ*. See on v. 4. — 530. *Certamina ponit* = institutes contests. *In ulmo*. The mark was set up in or scored on an elm. — 531. *Nudant*; sc. *pecoris magistri*. — 532. *Sabini*; one of the most ancient and powerful of the indigenous peoples of Central Italy, and one of the few who preserved their race unmixed. — 533. *Remus*; the twin brother of Romulus, the reputed founder of Rome. *Etruria*; the country of the Etrusci or Tusci, in Central Italy, called by the Greeks *Tyrrhenia*. — 534. *Scilicet*. See on I. 282. — 535. *Una* = alone; i. e. though a single city. *Arceæ* = *montes, colles*. — 536. *Dictææ regis*; i. e. Jupiter, who was said to have been born on Mount Dicte in the island of Crete. — 538. *Aureus . . . Saturnus*. See on Ov. M. I. 113. — 539. *Etiâ* connects *nequid* with *ante*, as the former *etiâ* connects *ante* with what precedes. — 541. *Spatia* = in its courses, circuits; i. e. in its extent. Gr. 429. A. & S. 250. 1. See on I. 513. *Appor.* Comp. on v. 105 and I. 50.

THE AENEID. Book I.

THE subject of the Aeneid, as propounded in the opening lines, is the settlement of Aeneas in Italy, after years of wandering, and a short but sharp final struggle. It is, however, only of the events preceding the settlement that the poet really treats, — of the wanderings and the war. Accordingly, the poem divides itself into two parts, the wanderings being embraced by the first, the Italian war by the second. But the two parts naturally involve different modes of treatment, comprehending as they do periods of time widely differing in length, the one seven years, the other apparently a few days. Here the poet follows the example of Homer in the *Odyssey*. The long period of wanderings is taken at a point not far from its conclusion; enough is told in detail to serve as a specimen of the whole, and the hero is made to narrate the rest of his past adventures to the person whose relation to him is all the time forming one adventure more. This peculiarity of the Homeric story is noticed by Horace (*A. P.* 164 foll.) and recommended to epic writers generally.

The First Book of the Aeneid performs well the objects which it was no doubt intended to accomplish, — those of interesting us in the hero and introducing the story. After a brief statement of the subject, we have a view of the supernatural machinery by which it is to be worked out; and this, though imitated from Homer, is skilfully contrived so as to throw a light on the subsequent history of the Roman descendants of Aeneas, by the mention, even at that early time, of their great enemy, Carthage. Like Ulysses, Aeneas is shipwrecked in the voyage which was to have been his last, the main difference being that the Grecian hero is solitary, having long since lost all his companions, while the Trojan is still accompanied by those who followed his fortunes from Troy. The machinery by which the storm is allayed is perhaps managed more adroitly by Virgil than by Homer, as there seems to be more propriety in representing the inferior god of the winds as counteracted by the superior god of the sea, than in making a sea-nymph rescue one whom the god of the sea is seeking to destroy. The remaining incidents of the Book are mostly borrowed from Homer; but we may admire the skill with which Virgil has introduced varieties of detail, and the art with which a new impression is produced by a combination of old materials, in making the friendly power that receives Aeneas unite the blandishments of Calypso with the hospitalities of Alcinous, and so engrafting a tale of passion on a narrative of ordinary adventure.

ARGUMENT.

AFTER stating the subject of the poem generally (1-7), addressing the Muse (8-11), and accounting for the resentment of Juno to the Trojan race (12-33), the poet introduces his hero, Aeneas, the son of Anchises and Venus, in the seventh year of his wanderings after the destruction of Troy, when he had just started from Sicily, and was making for the Italian mainland: a tempest is sent forth against him by Aeolus, at the instigation of Juno, which sinks one of the ships and drives the rest in a shattered condition on the coast of Africa (34-123). Neptune interferes to calm the storm (124-156). Aeneas lands with seven out of twenty ships, slays seven stags of immense size, gives one carcass to each of the ships, and exhorts his companions to patience and hope (157-207). The banquet of the ships' crews is described (208-222). Venus pleads the cause of her son Aeneas and of the Trojans before Jupiter, and lays all the blame of their misfortunes on Juno (223-253). The king of the gods, moved by the appeal, discloses the decrees of the Fates, and consoles his daughter by the assurance of future prosperity and unbounded empire to the Trojans in their descendants, the Roman people (254-296). Mercury is sent down to render Dido, queen of Carthage, friendly to Aeneas (297-304). Satisfied with the declaration of Jupiter, Venus descends to earth, and in the guise of a huntress presents herself to Aeneas, and announces that the ships which he had supposed lost were safe in port (305-409.) Aeneas proceeds to Carthage, accompanied by Achates, both rendered invisible by the care of Venus (410-420). Carthage is described in progress of building (421-436). Aeneas visits the temple of Juno, and sees depicted there the Trojan wars (437-493). Dido visits the temple (494-508). A deputation from the twelve missing ships of the Trojans waits on Dido to complain of the outrages of her people and bewail the loss of Aeneas (509-560). Dido consoles them, and offers them a settlement (561-578). Aeneas, freed from the cloud, appears, and addresses Dido, who replies kindly, and prepares to entertain him and his followers (579-642). Aeneas sends for Ascanius (643-656). Venus substitutes Cupid for Ascanius (657-698). The banquet is given in Dido's palace (699-747). Dido asks Aeneas to narrate the downfall of Troy and his own wanderings (748-756).

1. This line is preceded in some MSS. by the following verses :

*Ille ego, qui quondam gracili modulatus avena
Carmen et egressus silvis vicina coegi
Ut quamvis avido pareant arva colono,
Gratum opus agricolis ; at nunc horrentia Martis.*

The genuineness of these verses is doubtful. By Burmann, Peerlkamp, Heyne, and many other commentators they are condemned as unworthy of the genius of Virgil, and inconsistent with the dignity of epic poetry, and are assigned to some unknown grammarian; but Wr., Forb., Henry, and others, regard them as genuine, and by no means devoid of terseness and elegance. Wr. does not, however, suppose them to have formed originally the beginning of the *Aeneid*, but to have been prefixed, as an *inscription*, to a few copies of the first book, which the poet circulated among private friends, as a *sample* of the whole. They appear to have existed in the time of Servius and Donatus, who say that Nisus the grammarian had heard a story of their having been expunged by Tucca and Varius, to whom, after Virgil's death, the revision of the *Aeneid*, preparatory to publication, was intrusted. See *Life*.

They may be translated thus: I (am) that (poet), who formerly tuned a lay on a slender reed-pipe (E. I. 2), and, having gone forth from the woods (i. e. having abandoned pastoral poetry), taught (i. e. in the *Georgics*) the neighboring fields to obey the husbandman, however eager (for harvests), — a work acceptable to cultivators of the soil; but now (I sing) the horrid (arms) of Mars. *Horrentis*; sc. *arma* and *cano* from the first line of the poem.

ARMA = arms, war. The words *arma virumque* are not a hendecadys, as some have taught, but give first the character of the subject and then the subject itself. **TROJÆ**; the chief city of Troas, a district in the northwest corner of Mysia, in Asia Minor. It was called *Troja*, from Tros, one of its early kings; also *Ilium*, *Ilios*, or *Ilium*, from Ius, the son of Tros; *Dardania*, from Dardanus, the grandfather of Tros; and *Teucris*, from Teucer, its first king; whence also the Trojans are often called *Teucris*. It was situated on a rising ground, above the plain of the rivers Scamander and Simois. On a hill to the east of it rose its acropolis, called Pergamum or Pergama. The city was protected by strong and lofty walls, said to have been built by Apollo and Poseidon. **PRIMUS**. The earlier commentators have found a difficulty in reconciling *primus* with Antenor's previous migration (below, vv. 242 foll.), and suggest that Aeneas had first reached Italy proper, though Antenor had previously reached Venetia. On the other hand, Heyne and Wr. make *primus* equivalent to *olim*, thus weakening a word which from its position and its occurrence in the first line of the poem must be emphatic. The more obvious sense is that Aeneas is so called without reference to Antenor, as the founder of the great Trojan empire in Italy. — **2. ITALIAM**. Gr. 379. 4. A. & S. 237, R. 5 (r). **FATO** is a mixture of modal and instrumental abl., as in IV. 696; VI. 449, 466, etc.; and belongs no less to *venit* than to *profugus*, the two words forming one idea, that

of coming as a fugitive. *Profugus*. Gr. 363. A. & S. 204. *Lavina* = *Lavinia*, which is the reading of many editions; an adj. from *Lavinium*, a town about three miles from the sea, on the Via Appia, said to have been founded by Aeneas, and named in honor of his wife Lavinia, the daughter of Latinus. *Que* = even. The phrase *Laviniaque litora* is expegetical (i. e. explanatory and restrictive) of *Italiam*. Cf. *Saturniaque arva*, v. 569. — 3. *Ille* is virtually pleonastic. Cf. v. 457, VI. 593. Grammatically it is in apposition with *qui*; rhetorically it appears to be here = *quidem*. *Jactatus* is naturally transferred from wanderings by sea to wanderings by land. In such passages as vv. 332, 668, we see the point of transition. — 4. *VI superum* expresses the general agency, like *fato profugus*, though Juno was his only personal enemy. *Superum*. Gr. 45. 5. 4). A. & S. 53. *Memorem* = ever-mindful, relentless. *Ob iram*. Cf. *unius ob iram*, v. 251. — 5. *Quoque* and *et* are pleonastic, though the former is to be joined with *multa*, and the latter with *bello*. *Et* = *etiam*. *Passus*; constructed as a participle, like *jactatus*. *Dum conderet* = while he was endeavoring to found, in the struggle to found. Gr. 522. II. A. & S. 263. 4 (1). The clause belongs to *multa bello passus*, rather than to *jactatus*. *Urbem*; i. e. *Lavinium*. — 6. *Deos* = *Penates*, household gods. *Latio*. Gr. 379. 5. A. & S. 225. IV. R. 2. *Unde* may be taken either as *qua ex re*, or as a *quo* (sc. *Aeneas*), as in V. 568; VI. 766. The latter seems more probable, the passage *multum* — *Latio* being only subsidiary or parenthetical. *Genus Latinum, Albani patres, altae moenia Romae*, denote the three ascending stages of the empire which sprang from Aeneas: Lavinium, Alba, and Rome. — 7. *Albani patres*; not our Alban ancestors, but the senate, or rather the noble houses of Alba, of which the Julii were one. *Altae*. See on G. I. 485. — 8 — 11. Why was it, Muse, that Juno so persecuted so pious a hero? — 8. *Memora*. See on E. VII. 19. *Quo numine laeso* = *quomodo laeso ejus numine*, how in consequence of an offence against her majesty? For this use of the pronoun *quo*, see on E. I. 54. *Numine*. Gr. 414 and 2. A. & S. 247 and 1. *Laeso*. Gr. 580. A. & S. 274, R. 5 (a). The whole passage *quo* — *impulerit* is expegetical of *causas*. In vv. 19 — 28 Juno's resentment is referred to two causes: the destined triumph of Rome over Carthage, and the insults to which she had been exposed from the Trojan race. We may conceive, therefore, that *quo numine laeso* points to the former of these, and *quid dolens* to the latter. — 9. *Quid*. Gr. 371. 3. A. & S. 232 (2). *Deum*. See on *superum*, v. 4. *Volvere*. See on *volvere*, G. II. 295. The misfortunes are regarded as a destined circle which Aeneas goes through. The infin. with *impello* is poetical for *ut* with subj. Cf. II. 55, 520. — 10. *Insignem pietate*. Cf. VI. 403. Gr. 414 and 2. A. & S. 247 and 1. *Pietas*

includes the performance of all duties to gods, parents, kinsmen, friends, and country. — **11. Anima.** Gr. 387. A. & S. 226. *Irae*; poetic plural for the singular, often used to give variety or vivacity to the expression, or because the singular does not suit the measure. — **12. Antiqua**; with reference to Virgil's own age. *Fuit* Gr. 471. 1. A. & S. 259 (2) (a). Cf. II. 325. *Tyrii ... coloni* = settlers from Tyre. For the parenthetical construction, comp. v. 530. *Quam* may be supplied. — **13. Contra** = over against, opposite. Gr. 602. II. A. & S. 279. 10 (a) and (f). *Longe* may be connected with *contra*; i. e. *far* opposite, or made an adverbial adjunct of *ostia* = *longe distantia*, far away. The latter is a Grecism, but may perhaps be supported by the use of *super*, III. 489. — **14. Opum** includes all sources of power. Cf. II. 22. Gr. 89. 4; 399. A. & S. 83. II. 3, Ex.; 213. *Studiis — belli* = and very eager in the pursuits of war, much given to the stern pursuits of war. Gr. 429. A. & S. 250. 1. — **15. Terris.** Gr. 417. A. & S. 256. 2. *Magis ... unam* = far more; lit. alone more; i. e. alone in respect to the degree in which Juno cherished it. *Unus* is often used to strengthen the superl., as *justissimus unus*, II. 426, but seldom as here the compar. — **16. Coluisse**; i. e. as dweller in the temple. Cf. v. 447. The gods were supposed to dwell particularly in those places which they took under their especial protection: hence *coluisse* = to have cherished. *Samo*; an island in the Aegæan sea, separated from the coast of Ionia by a narrow strait, scarcely a mile in width, where Juno had a temple of great beauty. Observe the non-elision of the *æ*. Gr. 669. I. and 2. A. & S. 305. 1 and (2). *Arma.* Cf. II. 614. — **17. Hoc.** Gr. 445. 4. A. & S. 206 (8). *Regnum ... gentibus* = the capital of the nations; i. e. instead of Rome. *Gentibus.* Gr. 390 and 2. A. & S. 227 and R. 4. **18. Qua** (sc. *ratione*) = in any way. Cf. VI. 882. *Fata sinant.* Cf. IV. 651; XI. 701. *Jam tum*; i. e. in that early age, long before it became the actual rival of Rome. See on G. II. 405. *Tenditque fovetque* = both strives and fondly cherishes the purpose. *Tendit* determines the construction, the infin. being the object of both verbs. *Tendo* is often followed by an infin., the subject being the same as the nominative to the verb, as in II. 220 and Hor. E. I. 10. 20. *Foveo*, on the other hand, takes an accusative. These two constructions are here united, the sentence *hoc — esse* standing in the relation of an ordinary infin. to *tendit*, and of an accusative to *fovet*. — **19. Sed enim** = however, nevertheless. This expression, like the Greek *ἀλλὰ γὰρ*, is elliptical, something like the following, to which the *enim* refers, being necessary to complete the sense; *sed (timebat, ut hoc efficere posset,) audierat enim.* Cf. II. 164; V. 395; VI. 28. *Duod.* The pres. infin. denotes the event as existing in the designs of fate. Gr. 541 and 1. A. & S. 268. 2 and R. 1 (a). — **20.**

Tyrias . . . *arces*; i. e. *Carthaginem a Tyrii conditam*. **Quae verteret** = to overturn. Gr. 500. A. & S. 264. 5. — **21. Hinc**; i. e. *ex hoc Trojano sanguine*. **Late**. Gr. 583 and 1; 704. III. and 1. A. & S. 277, R. 1; 323. 3 and (1). **Bello**. Gr. 414 and 2. A. & S. 247 and 1. **Superbum** = *praestantem*. — **22. Exscidio Libyae**. Gr. 390. A. & S. 227. *Libyae*; i. e. *Carthagini*: the whole for a part, as *Asiae* for *Trojæ*, III. 1. **Volvere**. The *Parcae* (see on E. IV. 47) are here said *volvere*, i. e. *volvere vices* = to make events roll on, or after each other, in the same manner as Jupiter is said to do, III. 376. — **23. Veteris** and **prima** are applied to the Trojan war, as contrasted with this new antipathy of Juno to the Trojans, caused by her anxiety for Carthage, as the former had been caused by her love for Argos. **Saturnia**; Juno as the daughter of Saturnus. **24. Prima**; adverbially. See on G. I. 12. Some make it = *prius, olim*; others, = *foremost, chief*. **Argis**; the capital of Argolis, in the eastern part of the Peloponnesus, where Juno was worshipped with special honor. — **25.** The words from *neccum* to *honores* are parenthetical. These *causae irarum* are distinguished from the *vetus bellum*, in other words from the *irae* themselves, the bitterness displayed in or produced by the war. Virgil had already, v. 24, suggested one cause in her love for Argos; but though this supplies a parallel to her present feeling, it scarcely accounts for its existence; so he goes back to show that her old quarrel with Troy had other grounds. **Etiam**; with *neccum*. **Dolores** is the pang, put for the affront. It is only in the sense of the affront that it can properly be joined with *exciderant animo* (= had been forgotten). — **26. Alta mente** = *alte in mente*. **Repostum**. Gr. 703. 2. A. & S. 322. 4. — **27. Judicium Paridis**; which awarded the palm of beauty to Venus, in opposition to Juno and Minerva. **Spretæ — formæ** = the wrong which consisted in despising her beauty; i. e. the unjust depreciation of her beauty. The phrase is explanatory of *judicium*, like *Lavinæque litora*, v. 2. — **28. Genus invisum** = the hated stock; referring to the birth of Dardanus, who was the son of Jupiter by Electra. **Gany-medis**; a son of Laomedon, or of Tros, according to some, who, on account of his youthful beauty, was forcibly carried off (*rapti*) by Jupiter's eagle from Mount Ida to heaven, and there made Jupiter's cup-bearer in place of Hebe, the daughter of Juno. Cf. V. 253 foll. and Hor. C. IV. 4. 4. — **29.** The construction is resumed after the parenthesis with some variation, *his accensa super* referring to the subject-matter of the parenthesis. **Super** = *insuper*. Cf. II. 71. **Jactatos . . . arcebat** = *jactabat et arcebat*, or *jactando arcebat*. — **30. Troas**. Gr. 98. A. & S. 85, Ex. 2. **Reliquias Danaum** = who had been left by the Greeks. The Greeks are called *Danai* from Danaus, one of their mythical ancestors. **Achilli**. Gr. 69, Ex. 5.

A. & S. 73, R. — 31. *Arcebat*. Gr. 468. A. & S. 145. II. *Multos* . . . annos; i. e. seven. — 32. *Acti fati*; inasmuch as their destiny forbids them to rest. Cf. *fato profugus*, v. 2. The meaning is not that the Trojans were *harassed, driven hither and thither*, by the Fates, but simply that they were *impelled onward, or toward Latium*, by the Fates; while at the same time they were driven backward, or *from Latium*, by Juno. The result was *multos — circum*. 33. *Mollis*. Gr. 401. A. & S. 211, R. 8 (3). *Condere*. Gr. 549. A. & S. 269. — 34. Virgil plunges at once *in medias res*. See Introduction to this Book. The departure from Sicily, which occurred in the seventh year of Aeneas's wanderings, closes his narrative, III. 715. *In altum* = for the deep. — 35. *Dabant*; sc. *ventis*. *Laeti* belongs to both verbs, but in construction is to be taken with *dabant*. *Salis*; for *maris*. Cf. v. 173; III. 385; V. 848, 866; VI. 697. — *Aere*; i. e. *arata navi*. See on Hor. C. I. 1. 39. *Ruebant* = were driving (before them). See on G. I. 105. — 36. *Sub pectore* = deep in her breast. — 37. *Haec secum* (sc. *loquitur*) = thus soliloquizes. *Me . . . desistere*. Gr. 553. III. 1. 2 and 3. A. & S. 270, R. 2 (a). *Victam* = baffled. — 38. *Tenorum*. See on *Trojae*, v. 1. *Avertere* = to turn *back*: not merely to turn *away*. *Regem*; Aeneas. — 39. *Quippe* always gives a reason, sometimes with irony, and here with indignation. *Pallas*; the Greek name of Minerva. See on G. I. 18. Most of the critics make *ne* = *nonne*, implying an affirmative answer; but Con. says: The use of *ne*, which implies a negative answer, expresses incredulity that Pallas should have done what Juno cannot. — 40. *Argivum*; for *Gracorum*, as often. *Ipsos*; i. e. *Argivos*, the crews, as distinguished from the ships. — 41. *Unius* is emphatic = of one only, Pallas being friendly to the rest of the Greeks; whereas Juno hated the whole Trojan race. *Noxam*; referring to the violent dragging of Cassandra from the temple of Minerva, where she had taken refuge after the capture of Troy. Cf. II. 403 foll.; VI. 840. *Et* — *Oilei* is epexegetical of *Unius ab noxam*. *Furias* expresses the infatuation which impels to crime. *Ajaos*; Ajax, king of the Locrians, called *Oilei*, son of Oileus, to distinguish him from Ajax, king of Salamis, son of Telamon. He went to the Trojan war with forty ships, and on his return voyage, when near the Capharean rocks on the coast of Euboea, the calamity which is here described is said to have occurred. *Oilei*. Gr. 397. I (1). A. & S. 211, R. 7 (1). — 44. *Flammas*; i. e. of the thunderbolt that had pierced his breast. — 45. *Turbine* = with the whirling wind, or whirling force, of the thunderbolt. *Scopulo* — *acuto* = and impaled (him) upon a sharp-pointed rock. This is the usual interpretation. But Henry maintains, that *infigere* never means to fix *on*, but always to fix *in* or to fix *with*, i. e. *pierce with*, that *scopulo* is an abl., and that the sense is, *pierced with a sharp*

scopulus, an island
a little north of . . .

pointed rock; i. e. hurled at him. The construction *infigere aliquem aliquid*, to impale a person upon a thing, is at least unusual, if not unexampled. — 46. *Regina*. Gr. 362. A. & S. 210 and (a). — 47. *Soror*. Jupiter and Juno were children of Saturnus. *Anna*. Gr. 378. A. & S. 236. — 48. *Bella*; a continuous struggle, in contrast with the single blow of Pallas. *Gero*. Gr. 467. 2. A. & S. 145. I. 2. *Quisquam*. Gr. 457. A. & S. 207, R. 31 (a). *Quisquam* suggests a negative answer; and the indic. presents, coupled as they are by *et* with *bella gero*, express wonder and astonishment that under the circumstances homage is actually paid to her: I am proving my imbecility, and yet I have worshippers! — 49. *Præterea* then will express, not so much sequence in time as a logical relation, = after this. — 51. *Loca*. Gr. 363. A. & S. 204. *Austria*. Gr. 419. III. A. & S. 250. 2 (1). — 52. *Aeoliam*; one of the Lipari islands, which were north of Sicily; probably Lipara. Gr. 379. 4. A. & S. 237, R. 5 (c). — 52. *Aeolus*. See on Ov. M. I. 262. — 54. *Premis* = rules, coerces. — 55. *Indignantos* = impatient. *Murmure*. Gr. 414 and 3. A. & S. 247 and 2. *Montis*; with *murmure*. Cf. v. 245. — 56. *Claustra* = fastenings, barriers. *Aroe* = in his citadel; neither the summit of the mountain containing the prison of the winds, nor an elevated throne in the prison, but, according to the most common use of the word, stronghold, castle, citadel, i. e. in the immediate vicinity of the mountain and prison; the natural dwelling of a despotic governor. — 57. *Sceptra tenens*; i. e. invested with regal power, not necessarily holding a literal sceptre, though that may be the meaning. For the plural see on *irae*, v. II. *Animos* = their unruly spirits. — 58. *Ni faciat . . . ferant . . . verrant*. Cf. II. 599; VI. 293. Gr. 504 and 1. A. & S. 261. 2 and R. 3. *Maria profundum*. Cf. E. IV. 51. — 59. *Quippe* = for. In prose it would precede *ni faciat*, and should be translated as if it stood in that position. — 60. *Spelunca*. Gr. 422. A. & S. 254, R. 3. *Abdidit* = put (them) away; i. e. apart, by themselves; not hid, concealed. — 61. *Molem et montes*; hendiadys for *molem montium*. Gr. 704. II. 2. A. & S. 323. 2 (3). *Insuper* = above; not, beside. — 62. *Foedere* = lege. — 63. *Premere . . . habenas* = to tighten the reins. Cf. A. XI. 600, *pressis habenis*. The object of *premere* may be *ventos* understood. *Laxas . . . dare* = to slacken (them). *Jussus* = when ordered; i. e. a *Juss*. Join with *premere* as well as with *dare*. — 66. *Mulcere . . . tollere*. Gr. 371. 5. A. & S. 229, R. 5. *Vento*; with *mulcere* as well as with *tollere*. — 67. *Tyrrhenum . . . aequor*, that part of the Mediterranean sea, situated between Italy and the islands of Sicily, Sardinia, and Corsica. Gr. 371. 3. A. & S. 232 (2). — 68. *Ilum*. See on *Trojae*, v. I. Gr. 705, II. A. & S. 324. 2. *Vlotos*; because they had not been able to protect Troy.

— 69. **Incute vim ventis** = throw fury into the winds. Henry, following Servius, prefers to consider *ventis* the instrum. abl.; attack them (i. e. the Trojans) *with the winds*. **Submersas obrue** = *submerge et obrue*. Gr. 579. A. & S. 274. 3 (b). — 70. **Diversos** = in different directions; the crews. — 71. **Corpore**. Gr. 428. A. & S. 211, R. 6. — 72. **Quarum**. Gr. 396. III. 2 and 3) (2). A. & S. 212, R. 2. **Quae forma pulcherrima**; a circumlocution for *pulcherrimam*. **Forma**. Gr. 429. A. & S. 250. 1. **Delopea**; in the case of *quae* by attraction, instead of the regular acc., which is found in some MSS., but is considered an inferior reading. Gr. 445. 9: 665. A. & S. 206 (6) (b); 301, N. — 73. **Connubio**. Gr. 669. II. and 3. A. & S. 306. 1 and (3). **Propriamque dicabo** = and will make her thine forever. See on E. VII. 31. Juno speaks not only as the mistress of the nymph, but as the goddess of marriage. It is in the same character that she offers to dispose of the hand of Dido, IV. 126, where this line is repeated. — 75. **Pulchra . . . prole**. Gr. 428. A. & S. 211, R. 6. But some prefer to take it with *faciat* as an abl. of means, and others, as an abl. abs. — 76. He throws the responsibility on her: thine is the task to examine well what thou askest. **Optea**. Gr. 525. A. & S. 265. — 77. **Labor**. So Juno, IV. 115. **Fas est** is exculpatory; I am doing my duty in executing thy commands. — 78. **Tu**. Observe the very strong emphasis indicated by the expression and repetition of the pronoun. **Regni**; with *hoo*. Gr. 396. III. A. & S. 212, R. 2. **Sceptra**. See on v. 57. **Jovem**; i. e. Jupiter's favor, or patronage. — 79. **Concillas . . . das . . . facts**; in the present to express the tenure on which he continues to hold his station. **Epulis**. Gr. 386. A. & S. 224. **Accumbere**. See on *mulcere*, v. 66. — 80. **Nimborum**. Gr. 399 and 2. 2) (3). A. & S. 213 and R. 1 (3). 81. **Cavum** — **latus** = he pushed the hollow mountain on the side with his spear turned towards it; thus opening the *claustra*, which are to be conceived of as folding-doors opening inwards. Cf. VII. 620: *Tum regina deum coelo delapsa morantes Impulit ipsa manu portas*. **Conversa**; not inverted, but simply turned towards the mountain. Cf. *in me* — *converso*, Cicero in Cat. IV. 1. **In latus**; not sidewise, nor over on its side, nor into its side, making a breach, but on or against its side. Of all the commentators, Henry alone, whose interpretation Con. adopts, and which we have here given, seems to have fully comprehended the sense of this passage. — 82. **Velut** — **facto** = as if a troop were formed, as it were with one accord. — 84. **Incubuerunt** = they have fallen forcibly upon. For the perf. see on *fugere*, G. I. 330. So *intomuerunt*, v. 90. **Maris**. Gr. 386. A. & S. 224. **Totum**; sc. *mare*. — 85. **Una**; emphatic and repeating the idea expressed in *agmine facto*. **Ruunt** = upheave. See on G. I. 105. **Procellis**. Gr. 419. III.

A. & S. 250. 2 (1). — **90. Poli** = the heavens; i. e. it thunders from pole to pole. — **92. Aeneas**. Gr. 384; 398. 5. A. & S. 223; 211, R. 5 (1). **Solvuntur** = are unnerved, rendered powerless. **Frigore** = by chilling fear. — **93. Duplites** = *ambas*. — **95. Quis**. Gr. 187. 1. A. & S. 136, R. 2. **Ante ora patrum** probably means, dying with the friends for whom they are fighting to cheer them on. — **96. Oppetere** = to meet death (sc. *mortem*). — **97. Tydide** = son of Tydeus; i. e. Diomedes, king of Argos. In the army of the Greeks before Troy, he was, next to Achilles, the bravest among the heroes, and engaged in single combat with Hector, Aeneas, and other distinguished Trojans. Gr. 316 and 2. A. & S. 100. 1 and (a) (2). **Mene... non potuisse** = that I could not. Gr. 553. III. 1. 2 and 3. A. & S. 270, R. 2 (a). **Oocumbere**; sc. *morti*. — **98. Tua... dextra**. Aeneas would have been killed by Diomedes, if Venus had not rescued him. — **99. Saevus** = *fortis*. **Aeacidae**. See on E. IV. 36. **Hector**; the eldest son of Priam and Hecuba, the husband of Andromache, and the chief hero of the Trojans in their war with the Greeks. — **100. Sarpedon**; son of Jupiter and Laodameia, a Lycian prince, and in the Trojan war an ally of the Trojans. He distinguished himself by his valor, and was slain by Patroclus. **Simois**; a river of Troas, rising in Mt. Ida, and, united with the Scamander, flowing through the plains of Troy into the Hellespont. **Correpta... volvit** = *corripit et volvit*. **Sub undis**. Join with *correpta*. — **101. Virum**. Gr. 45. 5. 4). A. & S. 53. — **102. Jactanti** = to him ejaculating; a variety of the ethical dat., to be taken with *ferit*. Gr. 389. A. & S. 228, N. **Stridens Aquilone** = howling with the north wind. — **103. Adversa** = full in front. — **104. Tum prora avertit**; a consequence of the *franguntur remi*. **Avertit**; *intrans.* like *avertens*, v. 402. — **105. Cumulo** = in a mass, with its mass. Gr. 414 and 3. A. & S. 247 and 2. Cf. II. 498. **Praeruptus** = precipitous. — **106. Hi**; referring to different ships, not to men in different parts of the same. — **107. Furit... arenis** = raves with the sands; i. e. pulls them violently about with it. Cf. III. 557. Gr. 412 and 3. A. & S. 247 and 2. — **108. Tres**; sc. *naves*. **Notus**; put for the wind in general. So *Eurus*, v. 110, and *Auster*, v. 536. **Abreptas... torquet** = *abripit et torquet*. **Latentia**; i. e. in a storm; for in a calm they are visible: *dorsum immane mari summo*. Cf. v. 125. — **109. Saxa**. These are generally supposed to be the *Aegimuri insulae* at the mouth of the bay of Carthage, about thirty miles from the city. They were called *Arae* because Carthaginian priests used to offer sacrifices there to avert shipwrecks on the rocks. The order is *saxa quae mediis in fluctibus (exstantia) Itali vocant Arae*. — **110. Dorsum** = reef. Gr. 363. A. & S. 204. **Mari**. Gr. 422. 1. A. & S. 254, R. 3. — **111. Brevia et Byrtes**

= *brevia Syrtium*. See on v. 61. These were probably the well known Syrtis Major and Syrtis Minor, on the coast of Africa, south-east of Carthage, IV. 41; though most of the commentators (for what reasons they do not see fit to tell us) refer them to other shoals. **Miserabile**. Gr. 438. 3. A. & S. 205, R. 8. **Visu**. Gr. 570 and 1. A. & S. 276. IIL — 113. **Oronten**; a name invented by Virgil. Cf. VI. 334. Gr. 93. 3. A. & S. 80. IV. — 114. **Ipseus**; i. e. Aeneas. **▲ varitoe**. See on G. II. 310. **Pontus** = *fluctus*; as we speak of "shipping a heavy sea." — 115. **In puppin**; like *in latus*, v. 81. Gr. 85. IIL. 3. A. & S. 79. 3. **Emoutitur** = is knocked off. **Magister** = *gubernator*. Compare VI. 353 with 337. — 117. **Agens** = forcing, impelling. — 118. **Rari nantes**; with reference to *vasta*. — 119. **Tabulae** = planks, boards; i. e. of such fragile parts as the benches of the rowers, pilot-house, *aplustre*, etc.; for we must not suppose the vessel to have gone to pieces. **Per undas** = all over the water; emphatic, and in direct contrast with *vari in gurgite vasta*. — 120. The names of *Nioneus* and *Abas* are from Homer, but the persons are different, both being killed in Hom. *Achatae*; Aeneas's most faithful friend and companion. — 121. **Alates**; a fictitious name, like *Orontes* and many others found in the Aeneid. — 122. **Vicit**. The ship of Orontes alone was wholly lost. **Hiems** = *tempestas*. Cf. v. 125. **Compagibus**. Gr. 431. A. & S. 257, R. 7 (a). 123. **Imbrem** = *aquam*. **Rimis**. Gr. 414 and 3. A. & S. 247 and 2. — 124. **Magno** — *murmure*. Cf. IV. 160. **Misceri... amissam**. Notice the change of tense from incomplete to completed action. — 125. **Imis** ... **vadis**, the same as *a sedibus imis*, v. 84. Gr. 422. 2. A. & S. 255, R. 3 (b). — 126. **Stagna refusa** = the waters had been poured back, worked up; i. e. from the bottom. **Graviter commotus** = much disturbed; a state of feeling not inconsistent with the *placidum caput* of the next verse. **Alto prospiciens** = looking out over the sea; i. e. in order to discover the cause of the disturbance in his realm. **Alto** is not the point from which the view is taken, nor the object viewed, but *the field of view*, the tract of space over which Neptune looked. Gr. 379. 5. A. & S. 225. IV. R. 2. 127. **Summa**. Gr. 441. 6. A. & S. 205, R. 17. **Placidum**; as becoming the dignity of the sea-god, and as contributing to the restoration of order and tranquillity. — 129. **Coelique ruina** = by the downfall of the sky. See on G. I. 324. — 130. **Fratrem**; Neptune. Gr. 371. 3. A. & S. 223, R. 2 (1) (a). — 131. **Harum** ... **Zephyrum**; here used to represent all the winds. **Dehinc**. Gr. 669. IIL A. & S. 306. 1 and (2). — 132. **Generis** ... **fiducia vestri** = confidence in your race; i. e. in your semi-divine origin, as the sons of the Titans Astraeus and Aurora. — 133. **Jam** = is it to come to this, that **Coelum terramque** ... **miscere**, a proverbial expression for uni-

versal confusion. See another form of it, V. 790, 791. *Numine* = *natus*, nod, assent. — 134. *Moles* (sc. *aquarum*); i. e. *fluctus*. — 135. *Quos ego*. Gr. 704. I. 3. A. & S. 324. 33. — 136. *Post* = another time. *Non*; with *simili*. — 138. *Saeuum* = stern; because the badge of stern authority. — 139. *Sorta*. See on Ov. M. V. 368. *Tenet ille*; i. e. his province is. *Immania* — *domos*; referring not exclusively to the cave of the winds, but generally to the wild, rocky Aeolia, where the winds had their home, where the cave of the winds was. — 140. *Vestras*; referring to the whole company, though only one is named. *Illa* ... in *aula*. *Illa* plainly refers *aula* to *immania saxa* and *vestras domos*; therefore the *aula* (or court), in which Aeolus is here told to display his power (*se jactet*), is neither the *celae arx* of v. 56, nor "the cavern of the winds," but simply the country of Aeolia. — 141. *Clauso* — *carcere*. Gr. 431. A. & S. 257. *Clause* is emphatic. Let him *close* the prison of the winds, and *then* let him reign absolute. This is Henry's interpretation, and just the opposite of the common one, viz. let him reign absolute in the closed prison of the winds; but it is preferred for three reasons: 1st, the command thus interpreted is compatible with the dignity of Neptune; 2d, imperatively required by the circumstances of the case; 3d, in perfect harmony with the delegated authority of Aeolus, who might be as despotic as he pleased among the *immania saxa* of Aeolia, provided only he did not open or shut the prison of the winds *without orders*: cf. *jussus*, v. 63. — 142. *Dioto citius*; i. e. before he had done his speech. Gr. 417. 6. A. & S. 256, R. 9. — 144. *Gymothoe*; a Nereid. See on E. V. 75. *Triton*. See on Ov. M. I. 333. *Adnixus*. Gr. 439. A. & S. 205, R. 2, Ex. — 145. *Naves*. See v. 108. *Scopulo*. Gr. 421. I. A. & S. 242. *Levat*; i. e. so that they may float off the rock. — 146. *Vastas aperit*; i. e. so that the ships (v. 110) may get out. These words are explained by v. 112, *aggere cingit arenas*. The ships are surrounded by the sandbank on all sides. — 147. *Rotis* ... *levibus*; i. e. *celeri currus*. Cf. V. 819. — 148 — 156. This simile is remarkable as an illustration of Nature from man, the reverse of which is the general rule in Virg. as in Homer. The image was no doubt suggested by the riots in the Roman forum during the political contests of the later republic. It is an instance of a simile where the construction of the sentence is fully drawn out. *Ac* couples the whole with what has gone before. The *spodosia veluti sic* (v. 154); that to *cum* would seem to be *tum* (v. 151), as it is there that the point of the simile is introduced. — 148. *Magno in populo* = in a concourse of people. *Cum saepe* = *cum*, *ut saepe fit*. — 149. *Armina*. Gr. 429. A. & S. 250. 1. — 150. *Facies*, to fire buildings with, were regular arms of a Roman mob. — 151. *Pietate*; general discharge of duty. Gr. 414 and 2. A. & S.

247 and 1. **Meritis**; services to the state. — 152. **Adstant** Here and in II. 303, *ad* expresses attention. — 154. **Cecidit** ... *flectit*. For the tenses see on E. I. 31. **Postquam** = as soon as. — 155. **Genitor**, like *pater*, when thus applied, is simply a title of honor. See on G. II. 4. **Aperto**; i. e. cleared of clouds. — 156. **Curru**. Gr. 384 and II. A. & S. 223. **Secundo** = easy-gliding; from *sequi*, to follow. — 157. **Aeneadae**. Gr. 316 and 3. A. & S. 100. 1 and (3). **Quae** — **litora**. See on *quae semper*, E. I. 54, and *quae forma pulcherrima*, v. 72. The relative supplies the want of an article. **Cursu** = *rapide*. Gr. 414 and 3. A. & S. 247 and 2. — 158. **Libyae**. See on v. 22. — 159. Probably an imaginary description, though some have endeavored to identify the spot. **In recessu longo** = in a deep recess. Cf. III. 229. — 160. **Objectu laterum** = *objectis lateribus*, by the shelter (lit. opposition) of its sides. — 161. **Inque rednotos** = and parts into the deep hollows of the shore. Cf. G. IV. 420. — 162. **Hinc** ... **hinc**; i. e. on the mainland, two promontories of which form the headlands of the harbor. **Vastae rupes** may be taken as the line of cliffs, and **scopuli** as the peaks at its extremities. **Gemini** implies likeness. Cf. III. 535. **Minantur** = tower. — 164. **Tuta** seems to include the two notions, protected from the wind and safe for ships. **Silvis soena coruscis** = a background of waving woods. **Scena** was the wall which closed the stage behind; here it is that which closes the view. Gr. 428. A. & S. 211, R. 6. — 165. **Horrenti** = rough, shaggy. **Umbra**. Gr. 414 and 2. A. & S. 247 and 1. — 166. **Fronte sub adversa**; i. e. at the head of the cove, under the front of the cliffs facing the entrance of the harbor. **Scopulia**. Gr. 428. A. & S. 211, R. 6. So *saxo* in next verse. — 167. **Dulces**; of fresh water. G. II. 243. **Vivo**; not hewn, but natural, and as it were growing. See on G. II. 469. — 169. **Unco** ... **morsu**; with *alligat*, as *dente tenaci* in the parallel passage, VI. 3, with *fundabat*. — 170. **Septem**; i. e. three from the reef, three from the sandbank, and his own. — 171. **Amore** = *desiderio*. Gr. 414 and 3. A. & S. 247 and 2. — 172. **Arena**. Gr. 419. I. A. & S. 245. I. Cf. *tellure potiti*, III. 278. — 173. **Sale**. See on v. 35. — 174. **Silici**. Gr. 386. 2. A. & S. 224, R. 2. — 175. **Suocepit** = caught and kept alive. **Follia**. Gr. 414 and 4. A. & S. 247 and 3. — 176. **Nutrimenta**; the same as *foliis*; i. e. additional nutriment placed around it to increase it sufficiently for the application of the kindling-wood (*fomite*). **Rapuit** = quickly kindled. The whole passage describes minutely the different steps in the process of making a fire by means of a flint. — 177. **Cererem**; for *frumentum*. **Cerealia arma**; i. e. the hand-mill and the kneading-trough. See on G. I. 160. — 178. **Rerum** = with misfortunes. Gr. 399. 3. 4). A. & S. 213, R. 2. **Receptas** = saved; i. e. from the sea. — 179.

Torrera. See on G. I. 267. **Saxo**; probably the *mola*, or hand-mill. — 181. **Pelago.** Gr. 392 and 1. A. & S. 222, R. 8. See on *alto*, v. 126. **Anthea.** 46. 3 and 5). A. & S. 80. III. **Si quem** = *sicubi*. See on *quo numine laeso*, v. 8, and E. I. 54. **Si** = in the hope that. — 182. **Phrygias** = *Trojanas*, Troy being included in Phrygia Minor. **Biremes**; for ships in general. It is an anachronism to speak of biremes, or, as in v. 119, of triremes, in the Homeric age, as they were not invented till about B. C. 700. — 183. **Capyn.** Gr. 93. 4. A. & S. 80. II. **Arma**; to be taken in its strict sense. — 185. **Errantes.** See on E. I. 9. **Armenta**, though strictly used of oxen, is applied, III. 540, to horses, and by Pliny, 7. 2, to apes. — 189. **Ferentes** implies conscious dignity, as in v. 503. — 190. **Cornibus**; with *alta*. Gr. 414 and 2. A. & S. 247 and 1. **Arborea.** Cf. E. VII. 30. The antlers denote the age and size of the stags. — 191. **Miscet**; i. e. breaks up the array (*agmen*). **Tells**; with *agens*, as in IV. 71. — 192. **Viator** continues the imagery of a battle. — 193. **Fundat...aequet.** Gr. 523. II. and 1. A. & S. 263. 3. **Huml.** Gr. 424. 2. A. & S. 221, R. 3. — 194. **Hinc** = then, thereupon. — 195. **Deinde.** The order is *deinde dividit vina quae*, &c. **Cadis onerarat** = had stowed in casks; instead of the usual construction, *onerarat cados vinis*. Gr. 704. III. and 2. A. & S. 323. 4 and (3). Cf. III. 465; VIII. 180, *onerantque canistris Dona Cadis*. Gr. 379. 5. A. & S. 225. IV. R. 2. **Acestes** was a king of Sicily, who assisted Priam in the Trojan war, and who afterwards kindly entertained Aeneas when he landed upon the coast of Sicily. He was the son of a Trojan woman. — 196. **Trinacrio.** See on Ov. M. V. 347. **Heros.** Gr. 363. A. & S. 204. — 198. **Ante malorum** = *praeteritorum malorum*. Gr. 583 and 2. A. & S. 205, R. 11 (b). Gossrau and Con. prefer to join *ante* with *sumus*, making it correspond to the idiom *πάλαι ἔσμεν*. — 199. **O passi graviora.** Cf. Hor. C. I. 7. 30. — 200. **Rabiem...sonantes**; referring to the dogs with which Scylla is encircled in Virg. Cf. III. 432. Scylla and Charybdis are the names of two rocks between Italy and Sicily, and only a short distance from one another. In the midst of one of these rocks which was nearest to Italy, there dwelt, according to Homer, Scylla, a daughter of Crataeis, a fearful monster, barking like a dog, with twelve feet, and six long necks and mouths, each of which contained three rows of sharp teeth. The opposite rock, which was much lower, contained an immense fig-tree, under which there dwelt Charybdis, who thrice every day swallowed down the waters of the sea, and thrice threw them up again. Both were formidable to the ships which had to pass between them. Virgil, in his representation of them, differs from Homer in a few particulars. **Penitus**; i. e. through their caverns. — 201. **Accestis.** Gr. 234. 3. A. & S. 162. 7 (c).

Cyclopa sara. See on G. I. 471. They did not actually enter the cave of the Cyclops, but landed on the shore, and so may be said to have known it. So they did not actually pass Scylla, but they came near enough to be in danger. — 204. *Discrimina rerum* = *res periculosas*. — 206. *Ostendunt* = *praedicunt, promittunt*. *Fas*. *Enne fas dicuntur ea, quae fatis volentibus at oraculorum monitu sunt*. — 207. *Durate* = hold out. Cf. G. II. 295. — 208. *Curia*. Gr. 414 and 2. A. & S. 247 and 1. — 209. *Vultu*. Gr. 414 and 4. A. & S. 247 and 3. *Premitt* = holds concealed. Cf. IV. 332, where it has more force. — 210. *Se* . . . *accingunt*; alluding to the custom of wearing long flowing garments, which it was necessary to gird up close, when there was work to be done; hence *se accingere* comes to signify to prepare for work. — 212. *Secant*; sc. *viscera*. Gr. 461 and 1. A. & S. 209, R. 11. *Veribus*; pierce *with*, not stick *on*, spits. Gr. 414 and 4. A. & S. 247 and 3. *Tremetia* (i. e. still quivering) shows their eagerness. — 213. *Aëna*; probably for bathing before the meal, according to the custom of the ancients. 214. *Fusi* = stretched. — 215. *Implentur* = they fill themselves; like the Greek middle voice. See on II. 383. *Bacchi*. Gr. 410. 7. 2). A. & S. 220. 3. See on E. V. 69. *Perizae*; sc. *carni*. Gr. 441. 3. A. & S. 205, R. 7 (1). — 216. *Mensae remotae* is not appropriate to this occasion, but is the general phrase for concluding a Roman meal. — 217. *Requirunt* = they utter their regret for. — 218. *Seu* . . . *sive*, a poetic form for *utrum . . . an*. *Credant*. Gr. 525. A. & S. 265. — 219. *Extrema pati*. It is not necessary to limit the meaning of *extrema* actually to the crisis of death, as in that case *passus esse* would be required here. The expression rather implies death as a continuing state, = to be lost, to be dead. *Neo vocatos* = and no longer hear (when) called. Wch. distinguishes between the *conclamatio* which took place at the moment of death and the *inclamatio* which took place after the burial, and of which we have instances in III. 68, VI. 231, 506; and he thinks that the first is referred to here, on the ground that the Manes were supposed to hear the *inclamatio*. Henry may be right in going further, and supposing the words to mean that the *conclamatio*, which, as he observes, was originally a means of ascertaining whether a person was really dead, actually takes place. — 220. Cf. VI. 176. *Oronti*. Gr. 69, R. A. & S. 73, R. — 221. *Secum*; so as not to sadden and dispirit his companions. See v. 209. Cf. V. 50. — 223. *Et jam* = and now at last. Cf. *jamque*, III. 135. *Finis*; i. e. of the *longus sermo*. *Aethera*. Gr. 421. I. A. & S. 242. — 224. *Jacentes* = lying outstretched (beneath his gaze); as *globus jacentis* (G. I. 65) is the soil lying outstretched to the sun. — 225. *Sto*; i. e. *sic despiciens*. — 226. *Ragnia*. Gr. 386. 2. A. & S. 224, R. 1. — 227. *Tales*; i. e. such as Libya.

and the Trojans suggested. — 228. *Tristior*. Gr. 444. I. A. & S. 256, R. 9 (2). *Oculus*. Gr. 380 and I. A. & S. 234. II. — 230. *Terres*. The subject of this verb is *res hominumque deumque*, taken in a loose sense for the universe. — 231. *Quid* = what offence. — 233. *Ob Italiam*; i. e. to prevent their reaching Italy. — 234. *Hinc*; i. e. *ab his Trojanis*. *Hinc* ... *hinc*; better taken as two clauses; though it may be a mere repetition. — 235. *Revocate* = revived; i. e. after the national extinction of Troy. *Tenori*. See on *Trojae*, v. 1. — 236. *Omni ditione* = with complete sovereignty. *Tenent*. Gr. 501 and I. A. & S. 264. I (a) and (b). — 237. *Pollicitus*. The earlier construction was *pollicitus* (*as*), with a full stop after *pollicitus*; but most of the later commentators, following Heyne, suppose an anacoluthon (i. e. a departure, in the close of a sentence, from the syntax with which it commenced, arising from the excitement and haste of the speaker); as if *quam sententiam vertisti* should have followed, or as if *pollicitus* should have been *pollicitum*, in agreement with *te*. For this figure of syntax see Gr. 704. III. 4. A. & S. 323. 3 (5). Translate as if it was *pollicitum*. *Quae* is for *cur*, or *quemad* (see on *quo numine laeto*, v. 8); as appears from v. 260, *neque me sententia vertit*. *Te sententia vertit* is practical for *tu sententiam vertisti*; the opinion being supposed to change the mind as external persuasion might. — 238. *Hoc*; sc. *promissum*. Gr. 414 and 4. A. & S. 247 and 3. — 239. *Solabar*. This verb is applied first to the mind, then to the grief of the mind, and lastly, as here, to the cause of the grief. *Fatis* = *repensans* = compensating destiny (i. e. of the destruction of Troy) with opposite destiny (i. e. of reaching Italy); lit. compensating opposite destiny with destiny. *Contraria* expresses the opposition between destiny and destiny. Strictly then the epithet would agree with *fatis*, as the latter of the two correlatives, but, by a poetical variety, it is joined with *fata*, the former. *Fata*. Gr. 416. A. & S. 252. — 242. *Antenor*; a Trojan prince, who is said to have led a colony of Trojans and of Heneti from Paphlagonia to the head of the Adriatic sea, and there to have effected a settlement. — 243. *Illyricos sinus*, the indentations in the coast of Illyricum, an extensive country lying along the eastern shore of the Adriatic. *Penetrare* = to make (his) way through, past. *Intima* ... *regna Liburnorum*; not the interior of the Liburnian territory, which Antenor coming by sea would not penetrate, but the kingdom lying far inward in the Adriatic: i. e. far up, near the head of the Adriatic. See on Hor. C. I. 37. 90. — 244. *Fons* ... *Timavi* = the source of the Timavus; in Venetia, at the northern extremity of the Adriatic. Between this (*fons*) and the sea (a distance of about a mile) there are subterranean communications through which the salt water forces its way, breaking out at the fountain through seven (Virgil says nine) mouths

or holes in the limestone rock, and overflowing the channel of the river. **Superare** = to pass beyond. It implies difficulty. — 245. **Vasto** — **montis** refers to the sound of the water re-echoing through the limestone rock. — 246. **Mare**; subject of *it*. **Proruptum** = bursting up. — 247. **Tamen**; i. e. in spite of all these dangers. **Patavi**; supposed to be the modern Padua. Gr. 45. 5. 1); 396. V. A. & S. 52; 204, R. 6. — 248. **Arma fixit**; i. e. hung up his arms and those of his comrades in token that their sufferings by flood and field were over. — 249. **Nuno** — **quiescit**. Wr., Forb., and Jahn understand these words of the death of Antenor; but the sense required is rather that of a tranquil settlement following on labors. Such expressions as *componere pacem* (VII. 339; XII. 822), or *foedus* (X. 15), *componere bellum foedere* (XII. 109), and *urbem tuta componere terra* (III. 387), prove abundantly that the words *compositus pace* may well have been used of the repose of a peaceful life. The antithesis between *fixit* and *nunc quiescit* merely implies that, after having founded his city, named his nation, and hung up his arms forever, he entered on a prosperous reign. **Compositus**. Gr. 703. 2. A. & S. 322. 4. — 250. **Nos**. She rhetorically identifies herself with her son. **Coeli . . . arcem**; i. e. divine honors. — 251. **Infandum**. See on G. I. 479. Gr. 381. A. & S. 238. 2. **Unius ob iram** recalls v. 4. — 252. **Prodimur** = we are forsaken; i. e. by Jupiter. — 253. **Honos** = reward, as in v. 249, 308. **Nos** — **reponis**; i. e. restore us in Italy to the empire we have lost in Troy. For *sceptra* see on v. 57. — 254–296. Jupiter reassures her, telling her what the course of the destined Trojan empire is to be, beginning with Lavinium, passing into Alba, and ending in Rome, whose greatness is to be perfected in the golden age of Augustus. — 254. **Olli**. Gr. 186. 3. 1). A. & S. 134, R. 1. — 255. **Tempestates** = the weather. — 256. **Dehinc**. See on v. 131. — 257. **Metu**. 116. 4. 3); 385. A. & S. 89. 3; 223, R. 2. **Cytherea**; an epithet of Venus, who was so called from Cythera (now Cerigo), an island in the Aegean sea, celebrated for her worship, or, according to some traditions, because it was in the neighborhood of this island that she first rose from the foam of the sea. **Tuorum**. Gr. 441 and 1. A. & S. 205, R. 7 (1). — 258. **Tibi** = to your comfort be it said. Gr. 389. A. & S. 228, N. (a). **Urbem — moenia**; hendiadys. **Lavinii**. Gr. 45. 5. 1). A. & S. 52. Observe the change of quantity in the first syllable from *Lavina*, v. 2, a larger license being allowed for metrical convenience in proper names than in other words. — 259. **Sublimem** = on high, aloft. **Ad sidera**; referring to the promise of deification in v. 250. — 260. **Sententia vertit**. See on v. 237. — 261. **Tibi**; the same as in v. 258. **Remordet**. The *re* here expresses frequent repetition. — 262. **Volvens** is probably a metaphor from a book unrolled. Jupiter says

that he will open yet further the secrets that lie in the book of fate. — **264. Mores** conveyed to a Roman many of the notions which political institutions and a social system convey to us. **Viris** = for (his) people. — **265. Viderit.** Gr. 522. I. A. & S. 145. VI.; 263. 4 (1). *Tertia aetas . . . ternaue hiberna, triginta magnos orbes* (v. 269), *ter centum annos* (v. 272), *imperium sine fine* (v. 279); i. e. Aeneas is to reign three years after his victory over Turnus and the Rutulians, Ascanius thirty, the Alban kings three hundred, but to the empire of Rome no limit is fixed. — **266. Terna.** Gr. 174. 2. 3). A. & S. 120. 4 (a). **Rutulis . . . subactis** = *post Rutulos subactos*; probably a dat., by a Greek construction, depending upon *transierint*; though it may very well be the abl. absol. — **267. At** marks the transition from *hic*, v. 261, to *Ascanius*. **Ascanius**; the son of Aeneas and Creüsa. **Iulo.** Gr. 387. 1. A. & S. 204. R. 8 (a). The son of Aeneas was first called Euryleon; in the flight from Troy he received the name of Ascanius; but he was never called *Iulus* except by the Roman poets in compliment to the Caesars, who belonged to the *gens Julia*, and who traced their origin to Ascanius. — **268. Dum — regno** = while the Trojan state stood with power unbroken. Gr. 414 and 3. A. & S. 247 and 2. Cf. II. 88. — **269. Volvendis** = *volventibus*. Cf. *volventibus annis*, v. 234, *volvenda dies*, IX. 7. A. & S. 274. R. 9. **Menalibus.** Gr. 428. A. & S. 211. R. 6. **Orbes.** Cf. *annuus orbis*, v. 46. — **270. Imperio.** Gr. 419. 2. A. & S. 249. I. — **271. Longam.** It was called *Longa*, from its stretching in a long line down the Mons Albanus towards the lake (Lacus Albanus). **Multa vi muniat** = shall build and fortify with great power and might. — **272. Jam** = at this point in the series of events; contrasting Alba and its long-lived dynasty with the preceding members of the series. The force of *hic jam* may be given by the phrase *and here*. — **273. Hectorea** = *Trojana*; Hector being the bravest of the Trojans. **Regina.** Gr. 363. A. & S. 204. **Sacerdos**; i. e. of Vesta. — **274. Geminam . . . prolem**; i. e. Romulus and Remus. **Partu dabit** = *pariet*. Gr. 414 and 3. A. & S. 247 and 2. **Ilia** = of Trojan descent; an epithet applied by the poets to Rea Silvia, the daughter of Numitor, king of Alba. See also on Hor. C. I. 2. 17. — **275. Tegmine.** Gr. 414 and 2. A. & S. 247 and 1. The allusion is to the myth that the infants Romulus and Remus were nourished by a she-wolf. It seems better with Forb. to understand the text of his habitually wearing a wolf's skin, in grateful and joyous remembrance of the fostering care of that animal. — **276. Exoptat gentem.** See on G. II. 345. The notion here is that of succession. **Mavortia** = of Mars. This word may point at once to Romulus as the son of Mars or Mavors, the worship of Mars at Rome, and the martial character of the nation. — **278. Metas** refers

to the bounds of the empire (*rerum*), *tempora* is its duration. — 279. *Quin* = nay, even. — 280. *Metu* rather expresses the alarm which Juno feels at the course of destiny (*id metuentis*, v. 23) than the terror which she spreads through the universe. The latter view, however, is the one taken by most of the commentators. Gr. 414 and 2. A. & S. 247 and 1. *Fatigat*; i. e. keeps earth, air, and sea astir, by constantly traversing them and exciting their powers. — 281. *In melius referet* = shall change for the better, amend. — 282. *Rerum* = of the world. *Togatam*. The *toga* was the peculiar distinction of the Romans, who were thence called *togati* or *gens togata*. It was forbidden alike to exiles and to foreigners. — 283. *Sic placitum*. Jupiter is speaking of destiny. *Lustris*; strictly a period of five years, here used for time or ages in general. Gr. 431. A. & S. 252. — 284. *Assaraci*. Assaracus is the ancestor through whom Aeneas was related to the royal house of Troy, being the son of Tros and grandfather of Anchises. Cf. VI. 838. *Phthia*, a city of Thessaly and the native place of Achilles, *Mycenae*, a city of Argolis, and of which Agamemnon was king, and *Argos* (v. 24, note), which was ruled by Diomedes, are here put comprehensively for the whole of Greece, which Jupiter assures Venus shall become subject to Roman sway. — 285. *Argia*. Gr. 131. 3; 421. II. A. & S. 92. 4; 254. — 286. *Origine*. Gr. 428. A. & S. 211, R. 6. *Caesar*; i. e. Augustus, not Julius-Caesar, the dictator, who could hardly be said to be laden with the spoils of the East, v. 289. — 287. *Qui terminet*; i. e. destined to bound. Gr. 500 and 1. A. & S. 264. 5. — 288. *Julius*. He was adopted by Julius Caesar, who was his uncle by blood, and therefore by the law of adoption received the gentile name Julius, which connected him with Iulius. — 289. *Coelo*. Cf. Hor. C. III. 3. 11, 12. Gr. 422. A. & S. 254, R. 3. *Spoliis onustum*. Cf. G. II. 171; IV. 560; A. VI. 792 foll.; Hor. C. I. 12, 55, etc. — 290. *Secura* = free from anxiety, alarm. *Vocabitur . . . votis*. Cf. E. I. 44; G. I. 42. *Hic quoque*; i. e. as well as Aeneas, v. 259. — 291. *Aspera bellis*; i. e. the iron age will under the reign of Augustus pass into the golden. Cf. E. IV. 8; A. VI. 793. — 292. *Cana* = *prisca, antiqua*; i. e. virtue stern as was that of the ancients. Cf. Hor. Car. Sec. 57. *Fides* — *Quirinus*. These four deities are chosen as typical of the primitive and golden age of Rome. *Vesta* has been mentioned before in a similar connection, G. I. 498, Romulus and Remus, G. II. 533. *Quirinus*. See on *Romule*, G. I. 498. — 293. *Dirae* = grim with closely-welded plates of iron. See on v. 61. Gr. 414 and 2. A. & S. 247 and 1. — 294. *Bellicae*; a personification, meaning the divinity who presides over war. The allusion is to the closing of the temple of Janus, B. C. 29, and the existence of peace over the whole Roman world. This

temple, which was always kept open in time of war, but closed during peace, is said to have been shut but four times prior to the Christian era. Cf. Hor. C. IV. 15. 9. *Impfas*; on account of the civil wars. See on G. I. 511. — 296. *Nodis* = *catenis*. — 297. *Maia genitum*; i. e. Hermes or Mercurius, the son of Jupiter and Maia, the daughter of Atlas. He was the messenger of the gods. Gr. 425 and 3. 1). A. & S. 246. *Demittit* . . . *pateant* . . . *arueret*. *Demittit* being an historical present; the verbs dependent upon it might be either in the pres. or imperf. Here we have both; a construction which is occasionally used. See Cæs. B. G. I. 8, *communis* . . . *conarctetur* . . . *possit*. *Ut pateant* expresses Jupiter's charge to Mercury, *ne arueret*, his object in giving it — 298. *Novas*; with *Karthaginiis*. See v. 366. — 299. *Hospitio Teucriis* = as a place of refuge to the Trojans. Gr. 390. A. & S. 227. *Fati*; i. e. the destiny that they were to settle in Italy. *Dido*, called also *Elissa*, the daughter of Belus, king of Tyre (or, according to another account, of Sidon), and the wife of Sychæus, whom her brother Pygmalion murdered for his riches. — 300. *Ætra*. Gr. 93. 1. A. & S. 80, R. *Magnum* = expanded. — 301. *Remigio* = by the rowing movement, oarage. *Adstetit*. See on *fugere*, G. I. 330 — 303. *Volente deo* = since the god (wills it): referring probably to Mercury. *Quietum* = peaceful. — 304. *Accipit*. *Dido* passively and unconsciously receives the influence of the god, and is thereby prepared to treat the Trojans kindly, when they shall arrive. She does not yet know of their presence in her territory, nor even of their existence, and therefore can not entertain feelings or thoughts in respect to them. — 305. *Volvens* = *qui volubat*. — 306. *Alma*. See on G. I. 7. — 307. *Accesserit* . . . *teneant*; depending on *querere*. Gr. 525. A. & S. 265. — 308. *Insulta* = a desert. Gr. 441 and 2. A. & S. 205, R. 7 (2). *Videt*. Gr. 669. V. A. & S. 309. 2 (1). — 309. *Æraota* = the results of his search, his discoveries. — 310. *In* — *nemorum* = in a place where the woody shores (of the cove) narrow: more lit. in a narrowing of the groves; i. e. where the forest-crowned shores approach each other, forming the head of the cove (v. 164). *Convexo*; from *convexo*, I bring together. *Cavata* = overarching. — 311. *Horrentibus*. See on v. 165. — 312. *Comitatus*. Gr. 221. 2. A. & S. 162. 17 (a). — 313. *Ætna*. Gr. 174. 2. 4). A. & S. 120. 4 (a). *Crispans* probably expresses the motion of the spear merely as carried in the hand in walking. Henry interprets it as "grasping, clenching." *Ferro*. Gr. 428. A. & S. 211, R. 6. — 314. *Cui*. Gr. 391. A. & S. 222, R. 1 (b). — 315. *Venus* assumes the face and appearance of a virgin and the accoutrements of a huntress. — 316. *Qualis* — *Harpalyce* = (of such a virgin) as the Thracian Harpalyce (is, who, or, when she) tires horses; i. e. by outrunning them. On the elliptical structure of the

sentence, cf. v. 498 and IV. 143. *Harpalyce* was a daughter of Harpalycus, a Thracian king. After the death of her father, by whom she was trained in all manly exercises, she spent her time in the forests as a robber, being so swift in running that horses were unable to overtake her. — 317. *Fuga*; of rapid movement in general. *Hebrum*, a river of Thrace, flowing into the Aegean. — 318. *Humeris*. Gr. 386. A. & S. 224. *Habilem* = well fitted, well shaped; i. e. for the hand. — 319. *Venatrix*. Gr. 362. A. & S. 210, R. 4. *Diffundera*. Gr. 553. V. A. & S. 274. 7 (b). — 320. *Genu...sinus*. Gr. 380 and 1. A. & S. 234. II. and R. 2. *Nodo*. Gr. 414 and 3. A. & S. 247 and 2. — 321. *Prior*. Gr. 174, note on *primus*. A. & S. 120. 1. *Juvenes*. See on Hor. C. I. 2. 41. *Monstrate...vidistis* *ai*; if you have seen... point out to me where she is; not, tell me whether you have seen. — 322. *Quam*. Gr. 455 and 2. A. & S. 137, R. (3). — 323. *Tegmine lyncea*. This was worn as a chlamys or scarf. — 324. *Apri cursum* = *aprum currentem*; i. e. a boar that has broken covert. *Clamore*; sc. *canum*. — 326. *Audita*; (sc. *est*); not = heard of, the reference being to *clamore*. *Mihi*. Gr. 388. 4. A. & S. 225. II. — 327. *O* would have been regularly followed by a voc. of her name; for he is sure that she is a goddess (*O dea certe*), though he knows not what goddess. *Quam te*. Gr. 373. A. & S. 230. *Memorem*. Gr. 485. A. & S. 260, R. 5. — 328. *Hominem*. Gr. 371. 3. A. & S. 232 (2). *Certe*. Gr. 583. 2. A. & S. 277, R. 1. 329. *An...an*, not = *utrum...an*, but two separate questions. *Phoebi*; i. e. Apollo. *Soror*; i. e. Diana. This is conjectured from her attire as a huntress. *Sanguinis* = *generis*. — 330. *Sis felix*. See on E. V. 65. *Quaecumque*; i. e. *qualiscumque dea es*. 331. *Tandem* = pray. In interrogations the word expresses impatience. 332. *Locorumque*. Gr. 663. III. 4). A. & S. 307. 3. In scanning connect with the next verse. — 334. *Multa...hostia*. See on E. I. 34. — 335. *Me...honora*. Gr. 419. 2. A. & S. 244, R. 1. — 336. *Virginibus...mos*. Gr. 399 and 2. A. & S. 227 and R. 4. *Gestare*. Gr. 549. A. & S. 269. — 337. *Alto*; referring to the height of the boot, which rose more than half way to the knee, and the object of which was to protect the feet and legs from brambles. Cf. E. VII. 32. — 338. *Punica*. The terms *Poeni* and *Punicus* point to the Phoenician origin of the Carthaginians. *Tyrios*; because Dido and her colony were from Tyre. *Agenoris urbem*. Carthage is so called in allusion to the descent of Dido from Agenor, the twin brother of Belus and king of Phoenicia. — 339. *Fines Libyae*; i. e. the country, as distinguished from the city, is a part of Libya. *Genuis*; grammatically in apposition with *fines*, but in sense referring to the noun *Libyae* implied in *Libyae*. Cf. IV. 40. *Bello*. Gr. 414 and 4. A. & S. 247 and 3. — 340. *Imperium* is here the command,

not the domain. — **341.** It is a long and intricate tale of wrong. — **342. Sequar** = I will recount in order. — **343. Huic conjux** Gr. 390 and 2. A. & S. 227 and R. 4. **Agri** Gr. 399 and 2. 2). A. & S. 213 and R. 1 (3). — **344. Phoeniceum** Gr. 396. III. A. & S. 212, R. 2. **Miseræ**; for *ab ea misera*. Gr. 388. 3. A. & S. 225. II. Cf. IV. 31. **Amore**. Gr. 414 and 3. A. & S. 247 and 2. — **345. Patet**; Belus. See v. 621. **Intactam**; i. e. not previously married. Hence **primis**; i. e. the auspices taken when she was married to Sychæus, were the *first* ones. — **346. Ominibus**; the omens of the marriage sacrifice, and hence the marriage rite. A mixture of instr. and temp. abl. — **347. Scelera** Gr. 429. A. & S. 250. 1. **Immanior**. The comparative is pleonastic. A. & S. 256, R. 13 (6). — **348. Sychæum**. For the variety of the quantity in the first syllable (cf. v. 348) see on v. 258. — **349. Aras**; i. e. of the *Penates*. Cf. IV. 21. *Atque* couples *cæcus* with *impius*. — **350. Incautum superat**. Cf. III. 332. **Amorum** Gr. 399. A. & S. 213. — **352. Malua** Gr. 443. A. & S. 205, R. 15. — **353. Inhumati**. Cf. VI. 325-328. — **354. Modis**. Join with *pallida*. Gr. 414 and 3. A. & S. 247 and 2. — **356. Nudavit** = disclosed. **Domus scelus** = the domestic crime; i. e. as perpetrated by her brother, not as perpetrated before the Penates. — **357. Celerare... excedere**. Gr. 558, VI. and 3. A. & S. 273. 2. — **358. Auxilium** Gr. 363. A. & S. 204 and R. 1 (a). **Vias** Gr. 396. II. A. & S. 211, R. 2. **Tellure** = from the earth. In her dream the ghost seems to her to open the earth and *dig out from it* the old treasures. — **360. His**; i. e. by these revelations. — **361. Crudele** = fierce, savage. — **362. Acer** = keen, violent; i. e. such as impels to action. Cf. III. 682. Both *acer* and *crudele* are emphatic. — **365. Looos** Gr. 379. 4. A. & S. 237, R. 5 (c). — **366. Novae**. See on v. 298. — **367. Mercati**; sc. *sunt*. **Byrsam** = (called) Byrsa. This word, whence the legend of the bull's hide (*Búrsa* in Greek meaning a hide) arose, appears to have been the Greek corruption of Bosra, the Phoenician name of the citadel of Carthage. — **368. Taurino... tergo**. The story was that they cut the hide so as to make one thong; the bargain being that they should have as much ground as they could compass with a bull's hide. **Possent** Gr. 485. A. & S. 366. 3. — **369. Tandem**. See on v. 331. — **370. Talibus**; probably with *quaerenti*, though it may go with *ille*. — **371. Imo**. Gr. 441. 6. A. & S. 205, R. 17. — **372. Si** — *pergam*; i. e. if I should tell my story throughout, beginning at the first. **Pergam... vacet... componat** Gr. 502; 503 and III.; 509. A. & S. 261 and 2. — **373. Vacet** = should you have leisure. — **374. Ante** = first; i. e. before I should finish. **Diem... componat** = would lay the day to sleep. **Vesper**; the god of evening, the evening star personified. **Clauso... Olympo** = clos-

ing the gates of Heaven; i. e. through which the day issues. Gr. 431. A. & S. 257. See on E. V. 36. — 375. *Troja*; with *vetor*. — 376. *Diversa per aequora* = over various seas. Heyne and Fort take it to mean, "out of our course." — 377. *Fortis sua* = by its own chance, casualty; i. e. without any purpose of ours. — 378. *Raptos* — *insecum* explains *pius*. — 380. *Patriam*; because his ancestor Dardanus was born in Italy. *Genus* — *summo* is epexegetical of *patriam*. *Genus ab* = (my) ancestry (sprung) from. — 381. *Phrygium*; i. e. that washes the shores of Troas. See on v. 182. — 382. *Fata* = oracles. Cf. IV. 345. The oracle itself is given, III. 94 foll., by Apollo at Delos. — 383. *Euro*. See on v. 108. — 384. *Ignotus*; i. e. in a land where I am unknown. — 385. *Europa* — *pulsus*. Cf. vv. 232, 333. *Querentem*; for *queri* with sub. acc. — 387. *Haud . . . invidius* = not odious. *Coelestibus*. Gr. 391. A. & S. 222, R. 1. — 388. *Carpis* = thou enjoyest, breathest. *Adveneris*. Gr. 519. A. & S. 264. 3 (1). — 389. *Modo* = now. *Perfer*. *Per* implies that he is to go on till he reaches the place. — 391. *In tutum* = into a safe place. Gr. 441. A. & S. 205, R. 7 (1). *Aquilonibus*. Gr. 431. A. & S. 257. See on v. 108. — 392. *Vani*; i. e. ignorant of what they pretended to understand. Cf. II. 80. She sees the swans, and professes to interpret the omen on the spot by the rules her parents have given her. — 393. *His senes . . . cyonias*. The swans were the birds of Venus, and their number is that of the missing ships. *Laetantes agmine*. Gr. 414 and 2. A. & S. 247 and 1. *Agmine* is opposed to *turbabat*, and explained by *ordine longo*. Cf. *agmen* in v. 186, contrasted with *misce* in v. 197. — 394. *Aetheria . . . lapsa plaga* = swooping from the upper sky; the *aetheria plaga* being higher than the *caelum*. *Jovis ales*; i. e. the eagle. *Aperto . . . coelo* = in the wide air; harmonizing with *turbabat* = was scattering, dispersing. — 395. *Ordine longo*. Gr. 414 and 3. A. & S. 247 and 2. — 396. This perplexing line seems to answer in structure, and therefore probably in sense, to v. 400. *Caspere* has been variously understood either as to settle on or to mark out for settling (*capere oculis*). It seems best on the whole to take the former meaning, and to make *captas* = *captas ab altera cyclopum parte*; i. e. some alight, others look down on these which have alighted, and already (jam) are preparing to follow them. *Cochli tinxere polum* is no objection to this interpretation, being evidently ornamental and only vaguely descriptive. — 398. *Cinxere polum* = have wheeled in circles through the air. — 399. *Pubesque tuorum* = your companions. *Tuorum* is distinguished from *tuas* merely for variety's sake. — 400. *Tenet . . . subit*. Gr. 463 and I. A. & S. 209, R. 12 (3). — 401. *Qua* — *via*. Cf. E. IX. 1. — 402. *Rosae* — *refulsit* = with her rosy neck she threw back a brilliant light. — 403.

Divinum . . . odorem; i. e. a fragrance such as the gods diffuse — 404. *Defluxit*. Her short hunting-tanic is changed into the flowing robe characteristic of a god or goddess. — 405. *Incessu*. Cf. v. 40. — 406. *Ludis* = mock. — *Jungere*. Gr. 547. A. & S. 269. — 409. *Datur*. Gr. 640, Ex. A. & S. 290 (n). — *Veras*; i. e. without disguise on the one part or mistake on the other. — 411. *Obscure* . . . *adde* = with a dark mist. — 412. *Multo* = thick. — *Circum* . . . *fidit*; a tithesis for *circumsudit*. Gr. 384. 1. A. & S. 247, R. 3. — *Dea* (= as a goddess) is added rhetorically, expressing the *divine power* exerted in the action. Cf. vv. 691, 692. Gr. 363. A. & S. 264. — 413. *Contingere* = to injure. — 414. *Moliri* = to cause. — 425. *Papum*. See on G. II. 64. Gr. 379. A. & S. 237. — *Sublimat* = through the air. — 418. *Laeta*; probably to be contrasted with *tristis*, v. 228. *Templum*; sc. *est*. *Sabaeo*. See on G. I. 57, and compare Milton, *Par. Lost*, IV. 161: "Sabacan odors from the spicy shores of Araby the blest." — 417. *Ture* . . . *aertia*. Gr. 414 and 2. A. & S. 247 and 1. — 418. *Corripere viam*. See on Ov. M. II. 153. *Qua semita monstrat*; like *qua te ducit via*, v. 407. Elsewhere *via* and *semita* are opposed, as a main road and a by-path; here *via* is general, *semita* particular. — 419. *Plurimum* = of great size. — 421. *Molem* = massive structures. *Magalia* = mere huts. The contrast is in the poet's own mind, not in that of Aeneas. Gr. 363. A. & S. 204. — 422. *Strata viarum* = paved streets. Gr. 396, III. A. & S. 212, R. 3, N. 4. The expression is partly partitive and partly that of quality. — 423. A semicolon is commonly placed as *Tyris*; but *insto* is found with the infin. in II. 627, X. 118. *Paro* . . . *pari*; i. e. part are at work on the fortifications, part on the houses. Cf. E. I. 65, 66. Gr. 363. A. & S. 204, R. 10. *Ducere* = to extend. — 424. *Moliri* = to build. *Arceem*; the citadel proper, as distinguished from the *arces*, v. 420. — 425. *Optare* = to choose; i. e. with auspices. Cf. III. 132. *Sulco* is generally taken as the trench for the foundations. — 426. *Jura* — *legunt*, a *suogma* for *jura constituunt magistratusque legunt*. Gr. 704. L. 2. A. & S. 323. I (2) (a). *Sanctum*; the regular epithet of the Roman senate. — 427. *Etfodiant*. The harbor of Carthage was artificial. — 429. *Scenâ* . . . *futura* = for the future stage. For the strict meaning of *scena* see on v. 164. The dat. limits, not *deserta*, but some omitted participle. Gr. 392, 1; 398, 5. A. & S. 211, R. 5, N. — 430. *Qualls* implies some such antecedent clause as *talis labor Penas amavit*. See on v. 316. — *Aestate nova*; in the first bright days of summer, when the hive, awakened from its winter torpor, is busiest and most like a young colony. The divisions here introduced by *cum* imply, not different times, but different parties, and so are parallel to the different occupations of the Carthaginians. Cf. G. IV. 162-169.

—432. *Liquentia*; from *liquor*, not *liquo*. —433. *Nectara*. Gr. 87. II. 1. A. & S. 82, Ex. 1 (b). —435. *Peonus*. Gr. 363. A. & S. 204. —436. *Thymo*. Gr. 414 and 2. A. & S. 247 and 1. —437. The want of a city is the key-note of the whole *Aeneid*. *Aeneas* envies the Carthaginians as he envies Helenus and Andromache, III. 493 foll. —438. *Suspexit*. He has now descended the hill. —439. *Mirabile dictu*. See on v. III. —440. *Miscet* probably borrows *sc* from the previous line, as no other instance is quoted of its intransitive use. *Viria*. Gr. 385. 5. A. & S. 245. II. R. *Ulli*. Gr. 388. 4. A. & S. 225. II.

441–493. Aeneas enters a grove, where a temple is building to Juno. There he sees represented the various incidents of the Trojan war. —441. *Lucus* is a sacred grove. *Laetissimus* = very abundant; and therefore causing joy. *Umbrae*. Gr. 399 and 2. 2). A. & S. 213 and R. 1 (3). —442. *Primum*; with *effodere*. —443. *Signum*; *the*, not *a*, sign; i. e. the sign which Juno had, in some way not here described, taught them to expect. —444. *Caput*. A horse's head is common on Punic coins. Cf. III. 539 foll. *Sic*; i. e. by this sign. *Fore*; *sc. monstrat*. *Bello*. Gr. 429. A. & S. 250. 1. —445. *Facilem victu* = wealthy; lit. easy to live. Some take *victu* from *vinco* (in which case *facilem victu* = victorious); but cf. G. II. 460, *fundit humo facilem victum justissima tellus* (of which expression this, as Heyne remarks, is only a variety), and VIII. 318, *asper victu venatus*. *Bello egregiam et facilem victu* thus answers to the two characteristics of Carthage, v. 14, *dives opum studiisque asperissima belli*. —446. *Sidonia*. Dido is so called from Sidon, the most ancient city of Phoenicia, and the mother-city of Tyre. —447. *Donis* — *divas* = enriched by offerings and by the especial presence of the goddess. It is a zeugma. See on *coluisse*, v. 16. There was doubtless a statue, though this is implied rather than expressed by *numen* both here and in IV. 204. —448. The threshold was of brass, with steps leading up to it. *Cui gradibus* = from the steps of which. Gr. 384; 422. 2. A. & S. 223; 255, R. 3 (b). *Nexaeque aere trabes* = and doorposts bound (i. e. plated and fastened) with brass. *Surgebant* is to be supplied to *trabes*, but so that *nexae aere* shall be a predicate. See on v. 332. —449. *Foribus* — *aënta*. Gr. 704. I. 1; 384. A. & S. 323. 1 (b); 223. In translating supply *while*. 452. *Rebus*. Gr. 385. 1. A. & S. 223, R. 2. —453. These representations are probably on the doors or external walls of the temple. *Sub* then will express that Aeneas is looking up. Compare the sculptures mentioned at G. III. 26; A. VI. 20. *Singula* = the objects one by one. —454. *Quae* — *urbi* . . . *miratur*; for *miratur fortunam urbis* = marvels at the prosperity of the city; i. e. as shown in the splendor of its temple. Gr. 445; 485. A. & S. 206 (6) (b); 266. 3. —

455. *Manus* = skill. *Inter se* = compared with one another. *Operumque laborem*, probably referring to the magnitude of the work rather than to the elaborate detail. — **457.** This line gives the reason why the battles have been painted, and prepares us for the thoughts that follow. — **458.** *Atridas* = the sons of Atreus; i. e. Agamemnon and Menelaus. *Priamum*; the son of Laomedon, and the last king of Troy. *Ambobus*; i. e. to the sons of Atreus *as one party*, by his wrath on account of Briseïs and his consequent withdrawal from the contest; and to Priam *as the other party*, in the slaying of so many of his sons. — **459.** *Jam* = by this time. — **460.** *Laboris* = misfortune, sorrow, disaster. — **461.** *Priamus*. Gr. 367. 3. A. & S. 209, R. 13. *Sua*. Gr. 449. II. 2. A. & S. 208 (7) (a). *Laudi* = worth, merit. Cf. V. 355. — **462.** *Rerum*. See on v. 178. — **463.** *Hæc fama*; i. e. this knowledge of our glory. — **465.** *Multa*. Gr. 371. 1. 3) (2). A. & S. 205, R. 10. — **466.** *Uti* = how. *Pergama*, properly the citadel of Troy, is often used, as here, for Troy itself. — **467.** *Hæc* = here; i. e. in this part of the picture, or of the series of pictures. *Fugerent*. Gr. 525. A. & S. 265. *So premeret* and *instaret*. — **468.** *Phrygea*. See on v. 182. *Curru*. Gr. 414 and 4. A. & S. 247 and 3. — **469.** *Rhesus*; a Thracian prince, and an ally of the Trojans in their war with the Greeks. *Niveis* — *velis*. An anachronism similar to that noticed in v. 169. The Homeric *κλίμας* were huts of planks thatched with grass. In the treatment of antiquities, Virgil generally inclines to Roman notions, and especially to the usages of his own age. *Vellis*. Gr. 428. A. & S. 211, R. 6. — **470.** *Primo* — *somno* = which betrayed by the first sleep. Whether the first time they slept or the first part of their sleep, as being the deepest, is meant, the critics cannot decide. — **471.** *Tydidæ*. See on v. 97. *Caede*. Gr. 414 and 3. A. & S. 247 and 2. — **472.** *Avertit*. Gr. 467. III. A. & S. 145. I. 3. *Castra*; i. e. the Grecian camp. — **473.** *Gustassent* . . . *bibissent*. Gr. 523. II. and 1. A. & S. 263. 3. The subj. denotes the intention of Diomedes. Eustathius and Serv. say that this intention was to prevent the accomplishment of an oracle, that if the horses of Rhesus tasted the grass or water of Troy the city should not be taken. *Xanthum*; a name of the Scamander. See on *Simois*, v. 100. — **474.** *Parte alia*; i. e. of the picture. *Troilus*; a son of Priam, slain by Achilles. *Armis*; i. e. all but the spear, which he still held (v. 478). — **475.** *Atque* couples *impar congressus* with *infelix*. *Impar* = in unequal combat. *Achilli*. Gr. 386. A. & S. 224. — **476.** *Fertur equis*; i. e. is run away with. Cf. G. I. 513. *Curru* — *inani*. He has fallen backwards from the car (war chariots were made low and open behind), but hangs by the reins, which were passed round the body, and which he still grasps with his hand. — **477.** *Hulo*. Gr.

398. 5. A. & S. 211, R. 5 (1). — 470. *Hasta*; the spear of Troilus. 479. *Interea* introduces another scene in the series of paintings. *Non aequae* = unpropitious. — 480. *Pepulum*; a large shawl, often very skilfully and richly wrought, an important part of female dress. It is here borne as a propitiatory offering. — 481. *Pectora*. Gr. 380. A. & S. 234. II. — 482. *Solo*. Gr. 422 and 1. A. & S. 254, R. 3. — 484. *Auro*. Gr. 416. A. & S. 252. Cf. VI. 621. *Vendebat*; i. e. to Priam, who came to beg the body of his son, bringing as a ransom ten talents of gold. — 486. *Spolia*; i. e. of Hector. *Currus*; probably of Achilles. — 487. *Inermes* = unarmed; and so suppliant. — 488. *Principibus*. Gr. 385. 5. A. & S. 245. II. R. 1. — 489. *Memnonia*. Memnon, an Ethiopian prince, son of Tithonus and Aurora, and nephew of Priam, came with a large body of Oriental and Ethiopian troops to assist his uncle in the Trojan war. He slew Antilochus, the son of Nestor, and was himself slain by Achilles in single combat. He is called *niger* as being an Ethiopian. He had arms made by Vulcan. — 490. *Amasonidum*. The Amazons were a warlike race of women said to inhabit the country about Mt. Caucasus. Towards the end of the Trojan war, they came, under their queen Penthesilea, to the assistance of Priam; but the queen was killed by Achilles. *Peltis*. Gr. 428. A. & S. 211, R. 6. — 491. *Penthesilea*. Gr. 612. III. 5. A. & S. 283. I. R. 6. — 492. *Exsertae* = bare, uncovered. — 493. *Bellatrix* . . . *virgo* = as a warrior — though a virgin. Gr. 363. A. & S. 204. Both words are made strongly emphatic by their position. 494. *Dardanio* = *Trojano*. *Aeneas*. Gr. 388. 3. A. & S. 225. II. — 495. *Obtutu* = steady gaze. — 496. *Forma*. Gr. 439. A. & S. 250. 1. *Incessit* conveys a notion of majesty, as *incedo* in v. 46. *Juvenum*. See on G. I. 500. — 498. *Qualis*. The corresponding *tallis* is found in v. 503. *Eurotas*; the principal river of Laconia, on the banks of which Sparta stood, where Diana was worshipped with peculiar honors. *Cynthi*; a mountain in the island of Delos, celebrated as the birthplace of Apollo and Diana. — 499. *Exercent* . . . *choros* = leads the choral dances. — 500. *Glomerantur* = are gathered together. *Oreades*. See on E. V. 75. *Humero*. Gr. 422 and 1. A. & S. 254, R. 3. — 501. *Gradiens* = as she walks. — 502. *Latona*; the mother of Apollo and Diana. — 503. *Se forebat* = advanced. See on v. 189. Cf. V. 290. — 504. *Instans* = *futurus*; i. e. urging on the work which was to set up her kingdom. — 505. *Foribus* = *templi* = at the gate of the goddess, in the centre (lit. of the vaulted roof) of the temple. *Foribus dionae* is the gate of the *cella*, or chapel, in which was the statue of the goddess. — 506. *Armis*; i. e. of her attendants, body-guards. *Solio*; *by*, not *on*, the throne. *Sedivisse* means supported from be-

death. — 507. Jura — *legesque* = a constitution and laws. *Jura* are principles of law, *leges* special enactments. — 508. Partibus. Gr. 414 and 3. A. & S. 247 and 2. — Sorte. Gr. 414 and 4. A. & S. 247 and 3. The common phrase is *sortem trahere*. — 509. Concursu. probably the throng of Carthaginians collecting around them. Gr. 414 and 3. A. & S. 247 and 2. — 510. Anthea. See on v. 181, Gloanthum. Cf. v. 222. *Sergestus* is mentioned for the first time. — 512. Penitus = far away. Oras. Gr. 379. 4. A. & S. 232, R. 5 (4). — 513. Obstupuit — *metuque* = both he himself and Achates were at the same instant struck dumb both with joy and fear. *Percrebrus* (for which most editions have *percussus*) is a participle, used as a synonyme of *obstupuit*, the ablatives referring to both words. *On simul* . . . *simul* comp. V. 675. *Obstupuit* and *percussus* refer of course to both subjects. Gr. 463. I.; 439. A. & S. 209, R. 12, N. 9; 205, R. 2, Ex. — 514. Avidi should be taken closely with *ardentibus*, as if it were *avide*. — 515. Res — *incognita* is explained by the questions in vv. 517 foll. — 516. Dissimulant = they repress their emotions. Cava = enshrouding. *Speculantur* = they watch (to discover); i. e. as from a secure place of observation. — 517. Fortuna; sc. *sit*. — 518. Quid. Gr. 380. 2. A. & S. 232 (3). — *Quotis* . . . *navibus*; join with *lecti*. — 519. Orantes *veniam* = to sue for favor; i. e. for the favors specified in v. 505. The use of the pres. part. to express purpose is unusual. Cf. *scilicet*, II. 114. Gr. 578. V. A. & S. 274, R. 2 (a). — 520. Intregressi; sc. *vult*. — 521. Maximus; sc. *vultu*. — 522. Conderet. See on v. 66. — 523. Gentes . . . *superbas*; i. e. the neighboring barbarians of Africa, not the Carthaginians, to whom *gentes* would not be applicable. *Maria* — *vecti* = borne over all seas. *Maria* may be governed by *per* understood, or may be referred to Gr. 380. A. & S. 234. II. — 525. Infandus; i. e. so horrible as to be unspeakable. The Carthaginians were treating the Trojans as pirates. — 526. Plo. See on *pietas*, v. 10. Propius = more closely. — 527. Populane . . . *vastare*. Gr. 553. V. A. & S. 271, N. 3. *Penates* = homes. Gr. 705. II. A. & S. 324. 2. — 528. Raptas . . . *vertere* = *rapere etvertere*. See on v. 69. *Vertere* = *avertere*. Cf. v. 472. — 529. Non — *animo* = such violence belongs not to our nature (*perjuri*, v. 526). *Superbia* = audacity, daring. — 530. For the construction comp. v. 12 and note. *Hesperiam*. Gr. 373. A. & S. 230. Cognomine. Gr. 429. A. & S. 250. 1. — 532. Oenotri; said to be so called from Oenotrus, a king of Arcadia, who planted a colony in the south of Italy. *Fama*. Gr. 362. A. & S. 210. — 533. *Dixit*. Gr. 549. A. & S. 269. *Duels*; i. e. Italus, a fabulous king of Italy. Such names, derived from the country, but said to give names to it, are called *toponyma*. *Gentem*; the nation, for

the land. — 534. *Hic cursus fuit* = this was our course. Some editions have *huc*, but it does not rest on so good authority as *hic*. Such unfinished lines are often met with in the Aeneid. See *Life*. — 535. *Subito* — *fluotu* = rising with a sudden swell. *Adsurgens* is intended to combine the rising of the star and the rising of the wave. For *adsurgens fluctu* in the latter sense comp. G. I. 160 and note. *Wimboſus*; because the rising, and also the setting, of the constellation of Orion was believed to be accompanied with storms. The rising is about midsummer, which agrees with the time here, v. 756. — 536. *Caeca* = *latentia*. *Penitus*. See on v. 512. *Procaebus* = boisterous. *Austris*; for *ventis*. See on v. 108. — 537. *Superante ſalo* = the sea overpowering (us). Cf. *vicit hieus*, v. 122. — 538. *Pauci*; i. e. a poor remnant compared with the whole. Cf. VI. 744. *Adnavimus* = drifted, floated. Cf. IV. 613; VI. 358. *Vestris* . . . *oris* is epexegetical of *huc*. See on E. I. 54. — 539. *Quod genus* = what sort of a race; *quod* inquiring after the character rather than the name. *Quae* . . . *tam barbara* . . . *permittit*. See on G. II. 315. *Patria morem permittit* is equivalent to *terra morem ſibi proprium permittit*. See on G. I. 52. — 540. There is a pathetic force in *hospitio*: we are barred even from the welcome refuge which the shore gives the shipwrecked man. — 541. *Bella odant*; referring to the guards which Dido stationed on the shore to prevent strangers from landing. See v. 564. *Prima* . . . *terra* = on the edge of the land; i. e. on the shore. Gr. 441. 6. A. & S. 205, R. 17. — 543. *At nefandi* = yet at least fear the gods, who remember the righteous and the unrighteous deed. *Spero* in the sense of look for, expect, apprehend, is chiefly confined to poetry. Cf. IV. 419. There is no occasion to understand *fore* after *deos*. *Fandi atque nefandi* = *fas atque nefas*. — 544. *Rex* — *nobis* = Aeneas was our king; not, we had a king called Aeneas; which would imply that Aeneas was unknown. Gr. 390 and 2. A. & S. 227 and R. 4. *Quo* — *alter*; sc. *neque*. Gr. 417. A. & S. 256. 2. — 545. *Pietate* . . . *bello*. Gr. 429. A. & S. 250. 1. So *officio*, v. 548. — 546. *Vescitur* = enjoys, breathes. *Aura aethera* is the upper air as contrasted with the lower world (*crudelibus umbris*). — 547. *Umbris*. Gr. 422 and 1. A. & S. 254, R. 3. — 548. *Non metus*; sc. *est nobis*; i. e. if our king is safe, we have no cause of fear. This interpretation is in harmony with v. 562. *Officio* — *poeniteat* = and may you not repent of having taken the lead in the rivalry of good deeds. *Certasse*, like *poeniteat*, assumes that Dido has already done what Ilioneus asks her to do. — 549. *Et* = moreover, besides. It is difficult to determine the exact point of this sentence, as *et* may mean, besides Aeneas, we have other protectors who may receive us and repay you, or, besides Carthage, we have other cities where we may

settle, and are not come to intrude on you, or lastly, besides Italy, we have another chance if our hopes there are gone. The last would accord with the remainder of the speech, which dwells on the two courses open to them, that of fulfilling their Italian destiny should Aeneas be alive, or that of settling in Sicily should he and his heir be dead. — 550. *Armaque*. *Arvaque* is the common reading. — *A sanguine*; without a participle or word indicating origin, V. 299. — 551. *Liceat* = permit (us). *Subducere* is opposed to *deducere*, to launch. — 552. *Silvis*. Gr. 422 and 1. A. & S. 254, R. 3. *Stringere remos*; i. e. to clear branches or trees of their leaves and twigs for oars. Cf. G. II. 368. — 553. Construe *ut* — *petamus* before *si datur*, etc. *Italiam*. See on v. 2. — 555. *Pater optime*. Cf. V. 358. — 556. *Spes . . . Iuli*; not the hope of the kingdom entertained by Iulus, but the hope of manhood supplied or afforded by Iulus. Iuli is an objective gen. Cf. IV. 274; VI. 364. — 557. *At . . . saltem* = yet at least. *Sicania*; i. e. *Sicilia*. *Sedesque paratas*; opposed to those which they would have yet to build. Cf. IV. 75. — 558. *Unde huc advecti*. See on v. 34. *Regem* — *Acasten*; i. e. seek a king in Acastes, in place of Aeneas. — 559. *Talibus*; sc. *verbis*. The omission of the verb of saying is so common in the Aeneid and the supply is so easily made, that no further notice need be taken of it. *Cuncti* — *freuebant*; repeated at V. 385, where, as here, *simul* means not that they shouted all together, which is expressed by *cuncti*, but that they shouted assent to the speaker. — 560. *Dardanidae*; the Trojans. See on *Troja*, v. 1. — 561. *Vultum*. Gr. 380. A. & S. 234. II. — 562. *Corde*. Gr. 425. 3. 2). A. & S. 251. — 563. *Res dura* = my hard case; i. e. the difficulty she had in keeping her ground on a hostile territory, and her fears from her brother. — 564. *Moliri* implies effort. See on G. I. 329. Here it intimates the reluctance with which she had recourse to such expedients. *Custode*; for *custodibus*, as often *miles*, *eques*, *pedes*, *remes*, etc. for their respective plurals. Cf. II. 20, 495. — 565. *Nesciat*. Gr. 486. II. A. & S. 260, R. 5. — 566. *Virtutes* = gallant deeds. — 567. *Obtusa adeo* = so dull; not, unfeeling. *Pectora* = minds; not hearts. — 568. *Nec — urbe*. Both this and the preceding line are intended to rebut the supposition of ignorance respecting the history of Troy, not of want of feeling. The notion seems to be, We do not lie so far out of the pale of the civilized world, — out of the circuit of the sun and so out of the course of fame. Comp. VI. 795. — 569. *Hesperiam*. See on v. 530 and cf. IV. 345. See also on Ov. M. I. 113. *Saturniaque arva*. See on E. IV. 6, and cf. VI. 794. See on *Laviniaque litora*, v. 2. — 570. *Erycis*. Eryx is the name of a very ancient king of Sicily, slain by Hercules; of a well-known mountain in the western part of that

island; and of a town on the northwestern slope of this mountain. *Optatis* = choose; not, wish. — 571. *Auxilio tutos* = protected by an escort. *Tutos* is a participle, as in VI. 238. — 572. *Hic*; as in v. 549. *Meum pariter* = on equal terms with me. — 573. *Urbe*. Gr. 445. 9. A. & S. 206 (6) (6). — 574. *Mihi*. See on *illi*, v. 440. — 575. *Noto*. See on v. 108. — 576. *Afforet*. Gr. 428. I. 1 and 2. A. & S. 263. 1 and R. *Certos* = trusty messengers. — 578. *Si* = to see whether; *to see* being implied in *lustrare*. — 579. *Aurum*. See on v. 228. *Arrecti* = excited. — 582. *Dea*. 425. 3. 1. A. & S. 246. — 583. *Receptos*; sc. *esse*. — 584. *Unus*; *Orontes*. Cf. vv. 113 foll.; VI. 334. — 585. *Dictis* . . . *matria*. Cf. vv. 390, 391. — 587. *In* — *apertum* = dissolves into clear ether. *Purgas* borrows *se* from *scindit*. — 589. *Oa*. See on v. 228. — 591. *Purpureum* = glowing. See on E. V. 78. *Laetos* . . . *honores* = a sparkling lustrum. — 592. *Mannus* = the artist's hand; same as *artificum manus*, v. 455. *Aut*; sc. *quale decus est*. — 593. *Parus*; from *Paros*, one of the Cyclades, a group of islands in the Aegean sea, celebrated for its excellent marble. — 594. *Cunotis*; with *impravisus*. Gr. 391. A. & S. 202. 3. — 597. *Sola* is to be understood loosely: alone of those not allied to Troy, and so excluding Helenus and Acestes. *In* — *fanon*. See on v. 525. *Miserata*. Gr. 577. A. & S. 274. 2 (4). *Labores*. See on v. 460. — 598. *Nos* . . . *urbe* — *socias* = dost make us the partners of your city and your home. The construction seems to be *socias* (*tibi* or *tecum*) *urbe*, *dama*. Gr. 414 and 4. A. & S. 247 and 3. *Reliquias Danaum*. See on v. 30. — 599. *Exhaustos* = *atrilas*, *exhaustos*. *Opium*; the only instance in which Virgil has used this form of the word. Gr. 399 and 2. 2). A. & S. 213 and R. 1 (3). — 601. *Non* — *nostrae* = it is not within our means, in our power. Gr. 401; 402 and I. A. & S. 211, R. 8 (6). *Nec* — *Dardaniae* = nor (is it in the power) of the Dardanian race, whatever of it there is anywhere. Join *gentis* with *quidquid*. — 602. *Magnum* — *orbem*; both as fugitives and captives. — 603. *Qua* — *numina*. Cf. II. 536. V. 688. *Quid*. Gr. 362. A. & S. 210. — 604. *Si quid* — *recti*; i. e. if justice and conscious rectitude be of any account anywhere on earth. *Sibi* . . . *recti*. Gr. 391. 6. A. & S. 222, R. 3. — 605. *Ferant*. Gr. 488. I. A. & S. 260, R. 6. *Quae* — *saecula*. For the construction cf. v. 539. G. II. 315. — 607. *Montibus* — *convexa* = the shadows shall traverse the hollows of the mountains. *Umbrae*; not the shadows of the woods, but those cast by the hills themselves. E. I. 84. *Lustrabunt*; of the shadows moving with the sun. With *convexa* cf. *convexo nemorum*, x. 310, and the word *convallia*. — 609. Repeated from E. V. 78. — 610. *Cumque*; separated from *quae* by tmesis. — 614. *Casu* . . . *tanto* = at the stupendous disaster. — 615, 616. *Quis* . . . *casus*

= *quae fortuna*. Cf. v. 240. The meaning seems to be, "How inveterate the ill-fortune that persecutes you! how savage the violence that leads you here!" the question being one of wonder. In v. 9 he is driven through *casus*; here the *casus* drives him. **Immanibus** = savage; i. e. with reference to the Libyans. **Applicat** = *appellit*, v. 377. — **617**. Gr. 672. 3. A. & S. 310. 1. Notice the non-elision of the *o*. — **618**. **Alma**. See on G. I. 7. **Phrygi**. See on v. 182. — **619**. **Teucrum**; not the first king of Troy (see on v. 1), but a son of Telamon, king of Salamis, and Hesione, daughter of Laomedon and sister of Priam, and the ~~step~~ brother of Ajax the elder. See on Hor. C. I. 7. 21. **622**. **Cyprum**; a large island in the Mediterranean Sea, off the south coast of Asia Minor, renowned for its fruitfulness and its rich mines of copper. See on Hor. C. III. 29. 60. **Diclone**. Gr. 414 and 3. A. & S. 247 and 2. Cf. v. 236. — **623**. **Casus** may mean strictly *fall* here and in II. 507. **Mihi**. Gr. 388. II. A. & S. 225. II. — **624**. **Pelasgi**; a name properly applied to the most ancient inhabitants of Greece, put poetically for *Graeci*. — **625**. **Hostis** = though an enemy. Gr. 363. A. & S. 204. **Ferebat** = used to extol. — **626**. **Se** . . . **volebat** = gave himself out (to be), gave out that he (was); i. e. being the son of Hesione, the daughter of Laomedon, king of Troy. See on *Teucrum*, v. 619. — **627**. **Juvenes**. See on Hor. C. I. 2. 41. — **628**. **Per multos** . . . **labores**; with *jactatam*. Cf. VI. 693. — **629**. **Consistere terra**. Cf. VI. 807. — **631**, **632**. **Simul** . . . **simul** = at the same time, both . . . and. Here, as in II. 220, they couple two verbs with the same subject: in v. 513, V. 675, two subjects with the same verb. **Templa**. Gr. 422 and 1. A. & S. 254. R. 3. **Indicit honorem** = orders a sacrifice; i. e. in honor of the preservation of Aeneas. — **636**. **Munera**. — **dei** = (and) the gifts and joy of the god; i. e. wine. Most of the late editors adopt the reading *dii*, which they make a contraction for *dici*, and understand the phrase to mean, as gifts and the means of rejoicing for the day, construing *munera* and *lactitiam* in apposition with the preceding accusatives. *Dei* is said to be the reading of almost all the existing MSS., is preferred by Forb. and Henry, and adopted by Con., whose text we follow. It is certainly natural that wine should form a part of Dido's presents; and the expression is resolvable into *munera lactifica dei lactitiae datoris*. Cf. v. 734, *lactitiae Bacchus dator*. — **637**. **Interior**. Gr. 441. 6. A. & S. 205, R. 17. **Regali** — **instruitur** = is being set out in the splendor of royal magnificence. **Splendida** is proleptic (see on G. II. 353), belonging in sense with the predicate, but in construction with the subject. **Luxu**; with *splendida*. Gr. 414 and 2. A. & S. 247 and 1. — **638**. **Mediis** . . . **tectis** is explained by *domus interior*. — **639**. **Vestes** for *stragulae vestes* = coverlets. Sc. *sunt* or *instruuntur*. So for the

other nominatives. *Ostro*; with *ventes*. Gr. 428. A. & S. 211, R. 6. — 640. On the table was spread massive silver plate, and vessels of gold chased with legends. *Ingens* probably includes both massiveness and quantity. The gold seems to be plate also, cups, etc. — 642. *Duota* = traced. — 644. *Rapidum* explains *praemittit*. Achaetes is sent express to bring Ascanius in time for the feast which is about to begin. — 645. *Ferat* = bidding him to report. *Ferat*... *ducat* are perhaps best explained as an oratio obliqua; *Ascanio fer ipsumque duc*. Gr. 530. II. and 3. 2). A. & S. 266. 2, R. 1 (b), *praemittit* implying a message or command. *Haec* refers to the incidents that have just transpired. — 646. *Carli* = fond. *Stat* implies perpetuity and constancy. — 647. *Munera* = as presents; i. e. for the queen. Gr. 363. A. & S. 204. — 648. *Pallam*. The *palla* was a long garment or robe worn by women and by persons of dignity, especially by the gods. *Signis auroque*; for *signis auris*. Gr. 414 and 2. A. & S. 247 and 1. — 649. *Circumtextum* = bordered all around. *Acantho*; i. e. the figures of the leaves and flowers of this herb were interwoven in the border of the garment. — 650. *Argivae* = *Graecae*. *Helenae*. Helena, daughter of Jupiter and Leda, and wife of Menelaus, king of Sparta, was the most beautiful woman of her age. In the absence of her husband, Paris, son of king Priam, carried her away, which was the cause of the ten years' war against Troy, and the destruction of that city. *Mycenis*; put for Greece. See on v. 284. — 651. *Pergama*. See on 466. *Peteret*. Gr. 669. V. A. & S. 309. 2 (1). — 654. *Maxima*; sc. *natu*. Collo; dat. of the remote object after *ferre* understood. *Monile baccatum* = a bead necklace. — 655. *Duplicem* — *auroque* = double with gems and gold; *duplicem* probably referring merely to the combination or twofold character of the materials of which it was made. Gr. 414 and 2. A. & S. 247 and 1. — 656. *Haec* = these commands. *Celerans* = *celeriter exsequens*.

657–694. Venus distrusts Dido, and lays a plot to secure her affections by substituting Cupid for Ascanius, whom she conveys to Idalia. — 657. *Cytherea*. See on v. 257. — 658. *Faciem*... *et ora* = in shape and features. — 659. *Donis*; with *incendat*. Gr. 414 and 4. A. & S. 247 and 3. *Furentem incendat* = inflame to madness. *Furentem* is proleptic. — 660. *Ossibus*. *Ossa* is put for the seat of feeling, like *medullae*. — 661. *Domum*. Cf. v. 284. *Ambiguum* = unreliable. Cf. *Junonia hospitium*, v. 671, and IV. 96. *Bilingues*; treacherous: an anticipation of the Roman feeling against Carthage, which found expression in the proverbial phrase *Punica fides*. — 662. *Urit* = disturbs, disquiets (her). *Sub noctem* = toward night, as night approaches. — 664. *Meae* — *solus*; i. e. (*qui*) *solus* (*is*) *meae vires, mea magna potentia*. — 665. *Tela Typhloia*; i. e. then-

derbolts : the missiles are called Typhoëan from the giant *Typhoeus*, whom Jupiter slew with them. — 666. *Nurina* = divine power. — 668. *Jaotetur*. Gr. 525. A. & S. 265. — 669. *Nota*; a Grecism for *notum*. A. & S. 205, R. 8 (b). *Dolore*. Gr. 414 and 2. A. & S. 247 and 1. — 671. *Quo se . . . vertant*; i. e. what may be their issue. *Junonia*; under the influence of Juno. — 672. *Cardine* = at a crisis. Gr. 426 and 1. A. & S. 253 and N. 1. — 674. *Ne — mutet* = that she may not change through the influence of any divinity; i. e. by Juno's influence. — 675. *Mecum* = along with me, as well as I. *Teneatur*; sc. *ut* from the preceding *ne*. — 676. *Qua*; i. e. *qua ratione*. — 677. *Regius . . . puer*. Cf. *rex Aeneas*, v. 544. — 679. *Pelago*. Gr. 422. 2. A. & S. 255, R. 3. (b). *Restantia* = saved. — 680. *Cythera*. See on v. 257. — 681. *Idallum*; a mountain and town in the island of Cyprus, pre-eminently sacred to Venus, who hence bore the surname *Idalia*. — 682. *Qua*. See on v. 18. *Dolos* = the plot. *Medusane occurrere* = to present himself in the midst of it; i. e. to interfere with it. — 683. *Facilem*. See on v. 658. — *Noctem . . . amplius*. Gr. 378; 417. 3. A. & S. 236; 256. R. 6. — 684. *Falle dolo* = personate. *Notos*; not known to Cupid, but = *solitas*. — 686. *Laticosmque Lyasum* = *vinum*. See on G. II. 229. — 688. *Fallasque veneno*; i. e. poison her unobserved. *Veneno*; i. e. of love. — 689. *Caras*. See on v. 646. — 690. *Gressu*, with *incedit*. Gr. 414 and 3. A. & S. 247 and 2. *Gaudena*, like *lactus* in v. 696, expresses the sly pleasure with which he enters into his part. *Incedit*. Cf. vv. 46, 405. — 691. *Ascanio*. Gr. 398. 5; 392. 1. A. & S. 211, R. 5 (1). — 692. *Irrigat* = diffuses. Cf. v. 854. *Gremio*. Gr. 422. A. & S. 254, R. 3. *Dea*. See on v. 412. — 693. *Idaliae*; the same as *Idallum*, v. 681. — 694. *Floribus . . . umbra*; with *complectitur*. — 697. *Venit*. Tense? *Aulais . . . suberbis* = with rich tapestries. Gr. 428. A. & S. 211, R. 6. — 698. *Aurea*; here a dissyllable. *Composuit . . . locavit*. Gr. 471. 1. A. & S. 258, A. *Sponda*; properly the open side of the couch, here the couch itself. *Mediam* = in the centre; i. e. of the *triclinium*, or table-couch, which extended on three sides of the table. This seems to have been the host's place. — 700. *Super* may be taken either as a preposition (comp. *fronde super viridi*, E. I. 81) or adverbially — on purple spread over (the couch), a view supported by v. 708. — 701. *Cererem*; for *panem*. Cf. v. 175. *Canistris expediunt* = serve out from baskets. Gr. 422. 2. A. & S. 255, R. 3 (b). — 702. *Tonsis . . . villis* = with shorn nap; i. e. smooth, soft. Gr. 428. A. & S. 211, R. 6. — 703. *Intus*; i. e. in the inner apartment where the culinary operations were carried on. *Famulae*. Gr. 460. 3. A. & S. 209, R. 4. *Quibus*; sc. *est*. Gr. 390 and 2. A. & S. 227 and R. 4. *Ordine* = in turn; referring to

the division or course of labor among the servants. Cf. v. 102. Gr. 414 and 3. A. & S. 247 and 2. *Ordine longo* is the common reading. *Longam* . . . *penum* = the long store of food: *longam* referring either to the arrangement of the dishes in long rows or to the quantity; i. e. a store that will last for a long time. A passage of Ausonius (Idyll. 3. 27) seems to confirm the latter explanation: *Conducuntur fructus geminum mihi semper in annum. Cui non longa penus, huic quoque prompta fames*. Serv., too, confirms it in his explanation of the difference between *penus* and *cellarium*. He says that *cellarium* is *paucorum dierum*, *penus* *temporis longi*. *Struere* will then have nothing to do with the office of *structor*, the arranger of the dishes, but will be the same as *instruere* = to furnish, or replenish. — 704. *Cura*. Gr. 362. A. & S. 210. *Flammis* — *Penates* probably refers to the burning of incense for the worship of the Penates. Some understand it of keeping up the fires for cooking. — 706. *Qui*. Gr. 439. 2. A. & S. 205, R. 2 (1). *Onerent* . . . *ponant*. Gr. 500. A. & S. 264. 5. — 708. *Toris* — *plotis* is merely a poetical phrase for, bidden to the banquet. — 710. *Flagrantes* = glowing. — 711. *Plotum*. Cf. v. 649. — 712. *Pesti* = *exitio*. Cf. IV. 90. — 713. *Mentem*. Gr. 380. A. & S. 234. II. — 715. *Complexu* . . . *colloque* = in the embrace and on the neck. — 716. *Falsi* = pretended. 718. *Gremio fovet* = cherishes in her bosom. He was probably reclining next to her at table. This explains *interdum*. — 719. *Insidat* = is settling down upon. — 720. *Acidaliae*, an epithet of Venus, derived from *Acidalius*; a spring in Boeotia, where the Graces, the attendants of Venus, used to bathe. — 721. *Praevertere* = prepossess. *Vivo* . . . *amore*; i. e. for a living object. — 722. *Desueta* = (long) unused (to it); i. e. to love.

723. *Mensae* = the courses. See on v. 216. — 724. *Crateras*. Gr. 98. A. & S. 85, Ex. 2. These were vessels in which the wine, according to the custom of the ancients, who very seldom drank it pure, was mixed with water, and from which the cups were filled. *Vina coronant*. See on G. II. 528. — 725. *Fit strepitus*. The noise (i. e. of conversation and festivity) begins again after the pause made by clearing away the food. — 726. *Aureia*. See on v. 698. — 727. *Funalia* appear to be tapers formed of a twist (*funes*) of some fibrous plant covered with wax. — 728. *Hic*, of time. Cf. II. 123; III. 369. *Gemmis auroque*. Gr. 414 and 2. A. & S. 247 and 1. — 729. *Quam*; sc. *implere mero*. — 730. *A Belo*; sc. *ordi*. Cf. v. 160, G. II. 243. *Belus* here is not Dido's father (v. 621), but the supposed founder of the Tyrian dynasty. — 733. *Velis* = grant. Gr. 488 and 1. A. & S. 260, R. 6. *Hujus*; sc. *disi*. Gr. 406. II. A. & S. 216. — 734. *Bona Juno* = Juno the giver of blessings; sc. *adsit*. Wr. says, join *adsit bona*. — 735. *Coetum* . . . *celebrate*

=solemnize the festive gathering. **Faventes**. She first bespeaks the favor of the gods, and then of the people. — **736. In mensam**; the altar, as it were, of Hospitable Jove. **Laticum . . . honorem** = a libation of wine. — **737. Libato** (sc. *honore*) = the libation having been made. *Libato* may perhaps be the impersonal participle used absolutely. Gr. 431. 5. A. & S. 257, R. 9 (1) (c). **Summo** — **ore**; i. e. she barely tasted the remaining contents of the bowl. — **738. Increpitans** = challenging; not implying reproach, but merely invitation. **Impiger** = not slow. *Hausit* and *se proluit* are opposed to *summo tenuis attigit ore*. — **739. Se proluit** = drenched himself. **Auro**. Gr. 705. II. A. & S. 324. 2. — **740. Crinitus**. The bards used to wear their hair long, in imitation of Apollo. — **741. Personat** = fills the hall. **Docuit**; not to play the harp, but the natural sciences referred to in the following lines. **Atlas**. See on IV. 247. — **742. Labores**. See on G. II. 478. — **744. Arc-turum**. See on Ov. M. II. 176. **Hyadas**. See on Ov. M. III. 595. **Geminisque Triones**. See on Ov. M. II. 171. — **745. Tinguere soles**. See on G. II. 481. — **747. Ingeminant**; absolute. Cf. G. I. 333. — **751. Auroræ . . . filius**. See on v. 489. **Armia**. Gr. 414 and 3. A. & S. 247 and 2. — **752. Diomedes**. See on v. 97. **Quantus**. The notion of bulk is prominent, but not the only one. — **753. Immo** = nay rather; i. e. instead of answering more questions in detail, tell us the whole story from the first. — **754. Casus tuorum**; referring to those who perished at Troy. — **755. Nam**; i. e. you have the experiences of seven years to tell; it will be better, therefore, that we should hear them continuously.

THE AENEID. BOOK II.

THE voice of criticism has unanimously fixed on this book, along with the Fourth and Sixth, as affording the best evidence of the true greatness of Virgil. Dönatus says that the poet himself chose these three books to read to Augustus as a specimen of his work. This may or may not be true, but it indicates at any rate the judgment passed by antiquity; and modern opinion has not been slow to ratify the verdict.

The subject of the present book is the capture and sack of Troy; and its conception is eminently fortunate. Homer had made Ulysses tell the story of his wanderings to Alcinous, and so had supplied the

canvas on which the younger artist might work ; but the tale of Troy-taken forms no part of the narrative of the *Odyssey* ; it is briefly sung by a bard, whose strains move the tears of Ulysses, as the Trojan portraits of Carthage have moved those of Aeneas ; but that is all. It was open to Virgil to make his hero tell the whole story of the destruction of Troy without trespassing on Homer's ground ; and he seized the opportunity. The subject could not fail to be most impressive, and it is introduced with perfect propriety. Dido, it is true, knew the main incidents of the siege ; but for that very reason she would wish to hear them from the chief living witness on the side of Troy. Virgil, too, has shown his wisdom not only in what he has said, but in what he has left unsaid. Dido's curiosity would naturally extend over the whole ten years ; but the poet knew that a detail of the siege, natural as it might be, would weary his readers. He tells us that the queen asked of Priam and Hector, of Diomedes and Achilles ; but he does not require us to listen to Aeneas till he can concentrate our attention on "the last agony of Troy," the one night in which the city was taken and sacked.

ARGUMENT.

AENEAS, in compliance with Dido's request, details the particulars of the capture of Troy, so far as he had witnessed them. After expressing reluctance to fight his disagreeable battles over again, the hero goes on to tell of the despondency of the Greeks in the tenth year of the war, together with their stratagem of the horse. Lurking in Tenedos, they send a cunning fellow, Sinon, to prepare the way for the reception of the wooden horse, which they pretended to be a return for the stolen Palladium. The Trojans are credulous, and believe the whole, but Laocoon sees through the deceit, and exposes it. His warnings, however, are vain ; and he is himself slain by two serpents sent against him by Minerva (1-249). The Greeks return from Tenedos, the horse is opened, and the city is taken (250-267). Aeneas is warned by Hector's shade to consult for his safety, but he is too valiant to follow the suggestion before he has tried what might can do. He makes an attempt, and is for a while successful, till, having assumed the armor of some Greeks, whom they had slain, his associates are mistaken by the Trojans, and many of them killed by their own friends (268-437). Then follows the sack of Priam's palace, and the murder of the king himself (438-558). Aeneas, on his way homeward to save his father, is prevented from slaying Helen by a vision (559-631). Anchises refuses to seek safety, but at last, encouraged by heavenly signs, consents (632-704). The flight (705-

735). Creusa, the wife of Aeneas, is lost in the confusion (736-746). Aeneas, returning in search of her to the city, finds it wholly occupied by the Greeks (747-767). The ghost of Creusa appears to him, consoles, and counsels him to depart (768-794). He returns to his father and followers, and takes shelter in Mount Ida (795-804).

1. Conticuere . . . tenebant. Mark the change of tense, and also the intense interest expressed by *intenti*. — **2. Toro**; the couch on which he was reclining at the banquet. — **3. Infandum.** See on I. 525. Notice the emphatic position of the word. — **4. Ut** (= how. See on I. 466) follows *renovare dolorem*, which is practically equivalent to *narrare*. Translate: to revive unutterable sorrow by relating how, &c. **Lamentabile** is proleptic. — **5. Quaeque** = and (the things) which. The clause is epexegetical of *dolorem*, which is first explained generally by the clause *Trojanas . . . Danaï*, and then limited to the scenes which Aeneas witnessed and those in which he took an active part. — **6. Fando** = in the course of speaking, while uttering. Gr. 566. 3; 426 and 1. A. & S. 275, R. 4, N. 2; 253 and N. 1. — **7. Myrmidonum Dolopumve**; with *quis*, not *miles*. The Myrmidones and Dolopes were the soldiers of Achilles. So the epithet *duri* is intended to mark the soldier by the general. **Ulixi.** Gr. 69. 5. A. & S. 73, R. Ulysses, the son of Laertes and Anticlea, king of the islands of Ithaca and Dulichium, and the husband of Penelope, was distinguished among the Grecian chiefs for superior prudence and cunning. He is the hero of Homer's Odyssey. **8. Temparet** (sc. *sibi*) = could refrain. Gr. 486. II.; 476. A. & S. 260, R. 5; 145, N. 4. **Et jam** = and besides already: an additional reason for declining the task. **Coelo.** Gr. 422. 2. A. & S. 255, R. 3 (6). — **9. Praecipitat** = is hurrying down; i. e. midnight being past. The verb is here intransitive. Cf. *avertit*, I. 104, 402. — **10. Amor** = desire. Sc. *est tibi*. Cf. VI. 133, where *amor* is immediately explained by *cupido*. **Cognoscere . . . audire.** Gr. 563. 6. A. & S. 275, III. N. 1. **11. Laborem.** See on I. 460. — **12. Meminisse** = at the remembrance. **Horret . . . refugit.** Mark the change of tense: is shuddering . . . and has already shrunk from it through grief. See on G. I. 330. — **13. Incipiam** = I will undertake. — **13-39.** Despairing of reducing Troy by siege, the Greeks feign departure, having first built a wooden horse, which they fill with armed men, and leave behind them as a pretended offering to Pallas. The Trojans pour out of the town, and question what should be done with the horse, some being for taking it in, others for destroying it. — **13. Fraoti**; nearly the same as *fessi*, v. 109, but stronger. **Repulsi**; i. e. beaten back from the attack on Troy. — **14. Labentibus**; not = *lapsis*, the point of completion not having yet been

reached. — 15. *Instar montis*; with reference to the height rather than to the bulk. Cf. vv. 185, 186. Gr. 363. A. & S. 204. *Palladia*. *Pallas* is selected from the deities favorable to the Greeks as the patroness of art. See on G. I. 18. — 16. *Intexunt* for *texunt* = build, construct. *Abiete*. Gr. 669. II. and 3; 414 and 4. A. & S. 306. 1 and (3); 247 and 3. — 17. *Votum* (sc. *esse*) = that it is a votive offering; i. e. to *Pallas* for a safe return to their country. Serv. says there was an inscription on the horse to this effect. — 18. *Huc . . . caeco lateri* = into this, namely, within its dark side. See on E. I. 54. Gr. 386. A. & S. 224. *Delecta virum . . . corpora*; poetically for *delectos viros*. *Sortiti* = having cast lots (for them). — 19. *Penitus*; with *complent*. — 20. *Milite*. See on I. 564. — 21. *Tenedos*; a small but fertile island in the Aegean sea, opposite Troy, and about five miles from the shore. *Dives opum*. See on I. 14. — 23. *Tantum sinus* = there is only a bay; i. e. the bay being all for which the place was then remarkable. *Male fida* = hardly safe, unsafe. Cf. G. I. 105. — 24. *Huc*; with *profecti*, though it may go with *condunt*. — 25. *Abisse rati*; sc. *eos sumus*. *Mycenae*; for *Graeciam*. — 26. *Teuoria*. See on I. 1. — 27. *Dorica*; for *Graeca*. — 29. *Tendebat* = pitched his tent. For the implied anachronism see on I. 469. — 30. *Classibus hio locus*. The ships were drawn up on the shore, and the tents pitched among them. The contrast is between *classibus* and *acie*: here they encamped; here they fought with us. *Acie*. Gr. 414 and 3. A. & S. 247 and 2. — 31. *Minervae* = to *Minerva*: the objective gen. The offering was made to *Minerva* as one of the tutelary deities of Troy, whom the Greeks had outraged, and as such it was virtually an offering to Troy and the Trojans, — a consideration which reconciles the present passage with those where it is spoken of as a gift to the Trojans (vv. 36, 44, 49), and accounts for the epithet *exitialis*. That some such object was pretended before *Sinon* came forward to develop the story, we have seen in v. 17. — 32. *Mirantur*. Gr. 461 and 1. A. & S. 209, R. 11 (2). *Thymoetes*; one of the elders of Troy. A soothsayer had predicted, that on a certain day a boy should be born, by whom Troy should be destroyed. On that day *Paris* was born to *Priam*, and *Munippus* to *Thymoetes*. *Priam* ordered *Munippus* and his mother *Cilla* to be killed. Hence *Aeneas* says that it was doubtful whether *Thymoetes*, in order to revenge himself, treacherously (*dolo*) advised to draw the wooden horse into the city, or whether he was so directed by fate. — 33. *Duci* — *locari*. Gr. 558, VI. 3. A. & S. 273. 2 and (b). — 34. *Seu* — *ferebant* = or (because) now at last the destiny of Troy thus directed. — 35. *Capys*; a companion of *Aeneas*. Cf. I. 183. *Quorum . . . menti* = (those) to whose mind; sc. *erat*. — 36. *Aut . . . aut*. Two plans are proposed: one

to destroy, the other to examine the horse. These two propositions are separated by *aut . . . aut*. For the execution of the first plan two methods are suggested, — sinking *and* burning; some are in favor of the one, *and* some of the other. This view of the case shows the propriety of the word *que* in v. 37, which is the reading of the MSS., rather than *ve*, which Heyne introduced, and which several later editors have adopted. **Pelago**. Gr. 379. 5. A. & S. 225. IV. R. 2. **Inaidias**; for the horse itself, like *doli*, v. 264. — **38. Tentare** = to search. — **39. Incertum** = fickle. **Studia** = opinions; implying that they maintain their different views with *warmth*. — **41. Laocoon**; a priest of Apollo, and at this time acting priest of Neptune (v. 201). — **44. Sic notus Ulixes**. Has this been your experience of Ulysses? Ulysses is not mentioned as having actually been the principal in the plot, which the Trojans could not have known, but as the natural author of fraud. Cf. V. 164. — **45, 46. Aut . . . aut**. The two cases put in these lines are that the horse is a receptacle of soldiers, and that it is a means of scaling the walls. In the former case it would be fatal if admitted within the city; in the latter, even if left outside. — **45. Achivi**; for *Graeci*. — **46. In** = for, against. — **47. Inspectura** = to overlook. Gr. 578. V. A. & S. 274. R. 6 (a). **Ventura** — **urbi** = to come down on the city from above; i. e. not the machine, but those in it. **Urbi**; for *in urbem*. See on *pelago*, v. 36. — **48. Aliquis** = *alius quis*, some other. **Error** = deceit. — **49. Et** = *etiam*. **Dona**. See on v. 31. — **51. In alvum**; i. e. the spear pierced through the *latus* into the *alvus*. Gr. 47. 2. 2). A. & S. 49. 1. **Ferl** = of the beast. **Ferus** is sometimes used of a tame animal. Cf. V. 818. **Compagibus**. Gr. 414 and 2. A. & S. 247 and 1. — **52. Illa**; i. e. the spear. **Reousso**; expressing the shock resulting from the blow. — **53. Insonuere cavae** = sounded as hollow. **Gemitum**; merely of the hollow noise: not of the arms, as in v. 243; much less of those within. — **54. Si fata** (*sc. fuissent*) = if the fates had so willed. **Non laeva**. See on E. I. 16. — **55. Impulerat** = he had impelled. See on G. II. 133. **Foedare** = to mutilate, cut in pieces. — **57. Manus**. Gr. 380. A. & S. 234. II. — **59. Ignotum** = a stranger. **Venientibus**. Gr. 386. A. & S. 224. **Ultro**; i. e. he had purposely thrown himself in their way. — **60. Hoc** — **strueret** = to compass this very thing; i. e. to be brought to the king. — **61. Fidens animi** = confident of soul. 399. 3. 4). A. & S. 213 and R. 1 (2). — **62. Versare dolos** = to carry out his wily plot. The infinitives are in apposition with *utrumque*. — **64. Circumfusa ruft** = throng around. **Certant** = vie with one another. Mark the change of number. — **65. Crimine** — **omnes**; i. e. learn from a single act of guilt what all of them (the Greeks) are. — **68. Cir-**

crumpevit. The spondaic termination admirably suits the sense, marking as it does Sinon's cautious gaze. — 69, 70. **Nunc . . . jam denique** = now, at the present time . . . now at last, after all. — 71. **Super.** See on I. 29. — 73. **Quo gemitu.** See on G. I. 329. — 74. **Sanguine.** Gr. 425. 3. 1). A. & S. 246. — **Cretus; sc. sit.** — 75. **Quidve ferat** = what (information) he brings. Gr. 525. A. & S. 265. **Memoret** = (bidding) him tell. All after *fari* is to be taken as an oratio obliqua: *memora quo sanguine cretus sis*, etc. See on I. 645. **Quae — capto** = what he has to rely on as a captive; i. e. why he should not meet the captive's doom. — 77–104. He says his name is Sinon, a relation of Palamedes, whose death he resented, and thus incurred the enmity of Ulysses. — 77. **Fuerit quodcumque** = whatever shall come of it, whatever the result shall be. Gr. 473. 1. A. & S. 259, R. 1 (5). — 78. **Vera** = truly. It adheres to *fatetur*. — 79. **Hoc primum** (sc. *fatetur*); a sort of parenthesis, like *hoc tantum*, v. 690. "This to begin with." — 80. **Finxit** is stronger than *fecit*. Cf. VI. 80; G. II. 407. **Vanum.** See on I. 392. **Improba.** Observe the position and translate with last clause only: malicious as she is, she shall not go so far as to make me a liar. — 81. **Fando.** See on v. 6. **Aliquod;** for *alicubi* or *aliquo tempore* = anywhere or at any time. See on E. I. 54. — 82. **Belidae** = the descendant of Belus; who is said to have been a very remote ancestor of Palamedes. **Palamedis;** the son of Nauplius, king of Euboea. 83. **Falsa sub proditiōe** = under a false discovery, a false information. The editors generally take it to mean, under a false charge of treason, a sense which the words will hardly bear, *proditiō* being equivalent to *indiciūm*. There is no reference whatever to the pretended treason of Palamedes, though that happened to be the subject of the charge. The story goes thus: Agamemnon, Diomedes, and Ulysses, having become envious of his fame, caused a captive Phrygian to write to Palamedes a letter in the name of Priam, and then bribed a servant of Palamedes to conceal the letter under his master's bed. Hereupon they accused Palamedes of treachery; they searched his tent, found the letter, and caused him to be stoned to death. — 84. **Infando indicio** = by an iniquitous disclosure; referring, like *falsa sub proditiōe*, to the production of the false letter. Sinon purposely dwells on the horror of the transaction. — 85. **Lumine;** the light of day or life. Gr. 419. III. A. & S. 250. 2 (1). 86. The apodosis of the sentence commencing at v. 81 begins here. In case you ever heard of Palamedes, I was his companion in arms and near kinsman. **Illi** is the emphatic word. Gr. 398. 5. A. & S. 211, R. 5. — 87. **Pauper** may be intended to excite the commiseration of the hearers, or, as war was a lucrative calling in Virgil's time, to account for his being sent from his early youth (*primis ab annis*). In

arma = to war. — 88. *Stabat* — *incolumis* = stood firm in his royal dignity. See on I. 268. *Regum* . . . *consillis* = in the councils of the kings; i. e. of the Grecian leaders. See on v. 83. — 89. *Et nos* = I also. *Nomen* = reputation. — 91. *Haud* — *loquor*; i. e. you doubtless know the story. *Superis* — *oris*; i. e. from the world of light and life. — 92. *Afflictus* = dashed down (from my prosperity). *Tenebris* = in obscurity. — 94. *Me*; with *ultorem*. *Tulisset* = should bring it to pass. Gr. 533. 4. A. & S. 266. 2, R. 4. — 95. *Argos*; for *Graciam*. — 96. *Verbis*; opposed to *tacui*. — 97. *Hinc* = from this time. *Semper* seems to confirm this interpretation of *hinc*. *Labes* = plague-spot, token. — 98. *Terrere* . . . *spargere* . . . *quaerere*. Gr. 545. 1. A. & S. 209, R. 5. — 99. *Vulgum*. Gr. 47. II. A. & S. 51. *Quaerere* — *arma* = began to seek allies as a conspirator; nearly = *quaerere arma consociorum*, or, *quaerere consocios*, as Wr. gives it. *Quaerere arma* occurs in this very sense in XI. 229. That Ulysses sought for allies appears from the introduction of Calchas, and from the anticipation of the event, v. 124, which argues that his designs were not entirely a secret. — 100. *Neo* . . . *enim*. See on G. II. 104. *Calchante ministro*. See on I. 135. Calchas was the great soothsayer of the Greeks during the Trojan war. — 101. *Autem* with *sed* is colloquial, being peculiar to the comic writers, and is nearly = *tandem*. *Revolvo* = unroll, dwell upon. — 102. *Quidve moror* = or why do I detain you? *Uno ordine* = in one rank, alike. — 103. *Id*; i. e. that I am a Greek, v. 78. *Jamdudum* = at once, instantly; the punishment having been *long since* due. *Ithaous* = the Ithacan. See on v. 7. *Velit* . . . *mercentur*. Gr. 485. A. & S. 261, R. 4. *Magno*. Gr. 416. A. & S. 252, R. 3. *Atridae*. See on I. 458.

106. *Pelagae*. See on I. 264. — 107. *Prosequitur* = proceeds. — 109. *Moliri*. See on I. 564. — 110. *Fecissent*. Gr. 488. I. and 2. A. & S. 263. 1 and R. *Saepe* = as often: referring to *saepe*, v. 108. *Ponti* . . . *hiems* = a storm at sea, the stormy state of the deep. — 111. *Buntes*; not for *ituros*, but a rhetorical exaggeration. — 112. *Trabibus*. Gr. 414 and 4. A. & S. 247 and 3. *Aceris* need not be pressed against *abiete*, v. 16, or *pinæ claustra*, v. 258. See on v. 577. — 114. *Eurypylum*; a hero and soothsayer who went to the Trojan war with forty ships. *Scitantes* = to consult. See on I. 519. — 116. *Sanguine* . . . *et virgine caesa*; hendiadys, which is expressed, v. 118, by two clauses. The allusion is to the detention of the Grecian ships at Aulis, where Iphigenia was sacrificed. — 118. *Idandum* (sc. *est*); impersonal. — 120. *Ima* = inmost. The marrow was considered the seat of animal heat. — 121. *Fata*; i. e. the oracle. See on I. 382. *Parent* = ordain (death). The omission of an acc. may be rhetorical, to produce a sense of

horror. The clause is dependent on *tremor*, the shuddering surmise being expressed by an indirect question. — **122. Hic.** See on l. 728. **Magno . . . tumultu** is said of Ulysses, not of the multitude. Cf. v. 128. — **123. Numina** = will. Cf. l. 133. — **124. Flagitat** (= insists on knowing) is in keeping with *magno tumultu*. **Canebant** = were foretelling. — **125. Artificia** = of the artful plotter. **Taciti** is not inconsistent with *canebant*. They privately warned him of his danger, and then quietly waited to see the result, not daring to take any open or active measures against Ulysses. — **126. Quinoa.** Gr. 174. 2. 4). A. & S. 120. 4 (a). **Tectus** = covered, shut up; i. e. in his tent. Some make it = cautious, with concealed purpose. — **129. Composito — vocem** = by concert (i. e. with Ulysses) he breaks his silence. **Destinat** = dooms. — **130, 131. Quae — tulere** = acquiesced (lit. bore) in turning (lit. when turned) on one poor wretch the fate which each feared for himself. — **132. Parari** = were preparing. Hist. infin. so called. — **133. Fruges = moia, meal Vittae.** Woollen fillets adorned the heads of both priests and victims. — **134. Vincula**; the bonds with which the victim when brought up to the altar was fastened till the moment of striking the blow. Cf. v. 156. — **135. Obscurus in ulva** is to be taken together, screened by (lit. in) the sedge, explaining how he came to be concealed in the marsh. — **136. Darent.** Gr. 522. II. A. & S. 263. 4 (1). **Si forte dedissent** is, according to Wr. whom Forb. follows, for *si forte daturi essent* = if perchance they intended to set sail. Con. rejects this, and offers an interpretation suggested by *si forte tulisset*, v. 756. viz. in the hope, or on the peradventure that they would have sailed; of which of course there would be a doubt, as the necessary condition had not been fulfilled; i. e. the sacrifice of one of their own countrymen. The inconsistency between *darent* and *dedissent*, the one implying that Sinon waited while they were getting off, and the other that he trusted to their having got off before his waiting was over, is hardly an objection, if indeed the confusion might not be said to have a dramatic propriety. — **137. Antiquam = pristinam.** — **139. Quos . . . poenas** = of whom (they will demand) punishment. Gr. 374 and 2. 2). A. & S. 231 and R. 1. **Et** = even. — **141. Quod** = wherefore. Grammatically it is the cognate acc. after *oro*. It is often thus used in adjurations. Cf. VI. 363. **Conscia** = who are conscious witnesses. **Veri.** Gr. 399 and 2. 2) (2). A. & S. 213 and R. 1 (3). — **142. Per.** The following clause is to be taken as the object of *per*: if there is any, &c. *by that*. A similar construction is found at IV. 317; VI. 459. *Si qua est, quae restat*, appears to be a pleonasm, not unlike that in VI. 367. — **143. Laborum . . . animi.** Gr. 406. I. A. & S. 215 (1). — **145. Laorimia.** Gr. 384 and II. A. & S. 223. Some prefer to consider it an abl.

of cause. **Ultrō** = gratuitously. — 146. **Viro**. Gr. 384. A. & S. 223. **Levari** = to be taken away, removed. — 148. **Amisso** . . . **obliviscere** = let (them) go and forget (them). See on I. 69. **Amitto** is here used in its primary and earlier sense of *dimitto*. — 149. **Eria**. Gr. 535. 3. 2). A. & S. 267, R. 2. **Vera** = truly, truthfully. — 150. **Quo** = to what end? **Auctor** = adviser. — 151. **Quae religio** = what was the religious object? — 152. **Arte Pelasga**. Cf. v. 106. — 154. **Aeterni ignes**; of all the heavenly bodies, as *ad sidera* merely means, to heaven. **Vos et vestrum numen** is pleonastic. — 156. See on v. 133. — 157. **Sacrata . . . jura** = the rights sanctioned (by oath): *sacratum jus* being equivalent, according to Serv., to *sacramentum* or *jusjurandum*, the military oath. Thus Sinon successively disclaims all former obligations as a soldier, as a friend, as a colleague and confidant, and as a citizen. *Resolvere jura*. Cf. IV. 27. — 159. **Si qua tegunt** = if they conceal any. — 160. **Promissis maneat** = abide by thy promises; more commonly *stare promissis*. *In* is generally added; from which it appears that the case is the abl. of place. — 161. **Si — rependam** = if I shall make a large return. Gr. 441; 470. A. & S. 205, R. 7 (2); 145. III. — 162. **Coepti . . . belli** = confidence in the undertaking of the war, the confidence with which they undertook the war. See on *incipiam*, v. 13. Gr. 580. A. & S. 274, R. 5 (a). — 163. **Anxillis . . . stetit** = stood by the aid, was kept up by the aid. Gr. 414 and 2. A. & S. 247 and 1. **Impius**; already impious, as having wounded Venus and Mars, and so not pointing forward exclusively, if at all, to the seizure of the Palladium. **Ex quo** (sc. *tempore*) = ever since; correlative of *ex illo*, v. 169. — 164. **Sed enim**. See on I. 19. **Scelerum inventor**; like *artificis scelus*, v. 125. — 165. **Fatale** = fate-bearing; since the destiny of Troy depended on its preservation. **Avellere**. The Palladium was fastened with chains. — 166. **Palladium**. The story of the Palladium was variously told: the main points, however, seem to be that its importance as one of the charms which rendered Troy impregnable became known to the Greeks, and that Diomedes and Ulysses made their way to the citadel by a secret passage, and took the image, quarrelling about it on their road home. — 168. **Virgineas**. The fillets of virgins were different from those of matrons. — 169. The general notion is that of flowing away, as opposed to permanence, *stetit*, v. 163. See on G. I. 200. — 171. **Ha signa** = signs of these things. **Tritonia**. See on Ov. M. III. 127. **Monstris** = portents. — 172. **Vix** is sometimes, as here and in III. 90, followed by a clause without any connecting particle, sometimes by a clause with *que* or *et* (v. 692), more frequently by a clause with *quum*. **Arsero** = flashed. — 173. **Luminibus . . . arrectis** = from her raised eyes; i. e. raised in fury, just as in I. 482 the goddess

keeps her eyes on the ground in sullen displeasure. — 174. *Ipsa* = of herself. — 176. *Canit* = announces; i. e. as a prophetic injunction. — 178. *Repetant* = they seek again; referring to the Roman custom of returning from the camp to the city for fresh auspices in case of anything unlucky. *Repetere auspicia* was the common phrase. *Argis*; for *Graecia*. Gr. 421. II. A. & S. 254. *Numenque reducant* (= and bring back the divine will; i. e. an expression or indication of the divine will) is explained by *deos parant comites*, v. 181, to refer to the same thing as *omina repetant*, the bringing back of fresh auspices from Greece, not to the bringing back of the Palladium, which it is evident from the context they had not carried to Greece. For this meaning of *numen*, cf. vv. 123, 336; III. 363; VII. 119 (where it might be exchanged for *omen*); IX. 661; XI. 232. — 179. *Avehere*; from Greece to Troy, at the beginning of the expedition. The mode would more regularly have been the subj., but Virg. has returned to the oratio recta. 180. *Quod* = inasmuch as, that. — 181. *Arma* — *comites*. See on v. 178. — 182. *Improvisi aderunt*. Serv. well says: *Verum metum falso metu abigit, ut dum reversuros timeant non timeant ne non abierint*. — 183. *Pro Palladio* ... *pro numine laeso*; not in exchange for the violated statue, but to make amends for the offence to the divinity. See on I. 8. *Moniti*; by Calchas. — 184. *Piares*. Gr. 500. A. & S. 264. 5. — 185. *Immensam*; with *attollere*, to rear in vast bulk. — 186. *Roboribus*; with *attollere*. Gr. 414 and 4. A. & S. 247 and 3. See on v. 112. *Coelo*. Gr. 379. 5. A. & S. 225. IV. R. 2. — 187. *Porta*. Gr. 414 and 4. A. & S. 247 and 3, or 255. 2. *Aut* connects *duci* with *recipi*, as expressing mere varieties of detail, while both are coupled with *tueri* by *neu*, to express two different points of view. — 188. *Antiqua sub religione*; the shelter of the worship of Pallas, as securing protection to the worshippers. So when the city is to be taken, the gods depart, v. 351. — 189. *Violasset*. Gr. 533. 4. A. & S. 266. 2, R. 4. *Dona*. See on v. 31. — 190. *Prius*; i. e. ere it reaches you. *Omen*; the sign for the thing signified; i. e. ruin. Gr. 705. II. A. & S. 324. 2. — 191. *Convertant*. Gr. 488 and I. A. & S. 260, R. 6. *Imperio*. Gr. 387. A. & S. 226. *Futurum*. Gr. 530 and I. A. & S. 266. 2. — 192. *Ascendisset*. See on *violasset*, v. 189. — 193. *Utro* = voluntarily; i. e. acting not merely on the defensive, but offensive. *Pelopea ad moenia*; for *ad Graeciam*: Pelops being the grandfather of Agamemnon and Menelaus. The peninsula of Peloponnesus (island of Pelops) was named for him. — 194. *Venturam*. See on *futurum*, v. 191. *Ea fata*; i. e. the *magnum exitium* of v. 190. *Manere nepotes*. Cf. III. 505. — 196. *Capti*; sc. *sumus*. — 197. *Tydeida*. Cf. I. 96. *Larissaeus*; from Larissa, a city of Thessaly, the country of Achilles. — 199. *Hic*.

See on I. 728. *Aliud*. Gr. 441. A. & S. 205, R. 7 (2). — 200. *Improvida* refers generally to the blindness of the Trojans, not to their inability to foresee this portent, nor proleptically to its effect in making them rush on their doom. Cf. v. 54. *Pectora*. See on I. 567. — 201. *Ductus*. Cf. our "drawn," or "drafted." See on v. 41. — 202. *Sollemnes* . . . *ad aras*; i. e. the altars where the customary sacrifices took place. — 203. *Per alta*; with *incumbunt* (= swim), the notion of movement being supplied from the context. — 206. *Arrecta* = raised. — 208. *Legit* = sweeps, skims. *Volumine*. Gr. 414 and 3. A. & S. 247 and 2. — 209. *Salo*. Gr. 414 and 2. A. & S. 248. *Arva*; the shore. — 210. *Oculos*. See on I. 228. — 212. *Visa* may be taken with *diffugimus* or *exsangues*. It is the cause of both. Cf. v. 382. *Agmine certo* = in a direct course. — 213. *Primum*; opposed to *post*, v. 216. — 215. *Depascitur* = devours. — 216. *Auxilio*. Gr. 390. 2. A. & S. 227, R. 2. Cf. I. 22. — 218. *Medium*; sc. *cum*. Gr. 441. 6. A. & S. 205, R. 17. *Collo*, 384. 1. A. & S. 249. I. R. 3. *Circum* . . . *dati*; tmesis. — 219. *Terga*. See on I. 228. *Capite et cervicibus*; i. e. of the serpents. Gr. 418 and 1. A. & S. 256, R. 16 and (3). — 220. *Simul* . . . *simul*. See on I. 631. — 221. *Atro veneno*. See on G. II. 130. — 223. *Quales mugitus* (sc. *tolliit*) = (such) bellowings as a bull raises. See on I. 316, 430. — 224. *Incertam* = ill-aimed. — 225. *Delubra ad summa* is explained by what follows, *saevaeque petunt Tritenidis arcem*, the temple of Minerva being at the top of the *arx*, v. 166. — 226. *Effugiunt* with *lapsu* = *elabuntur*. *Saevae* = unpropitious; i. e. to the Trojans. Cf. I. 479. — 227. *Deae*. There seems to have been a statue of Pallas in the *arx* besides the Palladium, or possibly one was introduced in its place. — 228. *Cunotia*. Gr. 398. 5. A. & S. 211, R. 5 (1). — 229. *Soelus*; *sceleris poenam*. *Merentem*; emphatic. — 231. *Laeserit* . . . *intorserit*. Gr. 519. A. & S. 264. 8 (1). — 232. *Sedes* (sc. *deae*); i. e. *templum*. — 233. *Conolamant*. Translate the *con*. — 234. *Moenia* — *urbis* = we lay open the buildings of the city; i. e. the city itself as distinguished from the wall. *Moenia* appears to be the buildings within the *murus* (cf. VI. 549), so that when a breach was made in the *murus* (probably close to the Scaean gate so as to enlarge it), the *moenia* would be laid open. — 235. *Accingo*; intransitive. Virg. has nowhere else used it so. *Rotarum* . . . *lapsus*; poetically for *rotas*. — 236. *Collo intendunt* = stretch to the neck. Gr. 386. A. & S. 224. — 237. *Scandit* . . . *muros*. Cf. VI. 515. — 238. *Armis*; for *armatis*, as in I. 506. — 239. *Sacra*; sc. *carmina*. — 240. *Minans*. See on I. 162. — 242. *Dardanidum*. Gr. 42. 3. 3). A. & S. 43. 2. *Portae*. See on v. 234. — 243. *Substitit*; i. e. as they were pulling it over the breach. *Utero*. Gr. 422 and 1. A. & S. 254, R. 3. — 245.

Monstrum; of anything portentous, as of Polyphemus, III. 658. See also on G. I. 185. **Infelix** = inauspicious. — 246. **Etiam**; i. e. besides our other warnings. **Fatis... futuris** = for our impending doom; i. e. for a warning of the future. This is the common interpretation; but *fatis futuris* may be an abl. of manner = in future fates; i. e. in predictions of our future doom. **Cassandra**; a daughter of Priam, who obtained from Apollo the gift of prophecy, but with the condition that her predictions should never be believed by the Trojans. — 247. **Dei**; i. e. Apollo. **Credita** agrees with *ora*. This is evident from the emphatic position of *ora*; and besides the expression thus taken is much more poetical. — 248. **Quibus — dies** = though that day was our last (we deck, etc.). Gr. 515. II.; 516. 4. A. & S. 264. 2. — 249. **Velamus**; for *coronamus*, III. 405; V. 72, etc., the festoons being thick and long, so as to cover the altar.

250. **Ruit** = comes up. Cf. VI. 539. — 251. The spondees express solemnity. Gr. 672. 2. A. & S. 310. 2. — 252. **Fusi**. See on I. 214. — 254. **Phalanx** = the army. **Instructis** = having been drawn up in order. **Ibat**. The fleet was on its way when the royal ship hoisted the signal to Sinon. — 255. **Amica**; i. e. to the Greeks. It was a still moonlight night. There is a tradition that Troy was taken at the time of full moon. — 256. **Nota**; because they had already been encamped there ten years. **Regia puppis**; i. e. Agamemnon's. — 257. **Extulerat**. The pluperf. in this case has the same relation to the imperf. that the perf. of instantaneous action has to the present. See on G. I. 330. The fleet *was* under way, and instantly, without any appreciable lapse of time, the royal ship *had* raised the signal. Gr. 508. A. & S. 259, R. 1 (3). Translate, immediately hoisted. **Iniquis** = hostile; i. e. to the Trojans. — 259. **Laxat** = sets free... and opens: a zeugma and a hysteron-proteron. Gr. 704. I. 2 and IV. 2. A. & S. 323. 1 (2) (a) and 4 (2). — 260. **Robore**. Gr. 422. 2. A. & S. 255, R. 3 (b). — 261. **Duces**; as coming out first. — 262. **Demissum** — *funem* refers to all mentioned, like *oblatus per lunam*, v. 340. — 263. **Pelides** = the grandson of Peleus; also called Pyrrhus, v. 469. **Primus**. The meaning of this word has not been satisfactorily settled; some taking it = *inter primos*, and others understanding it to mean that he was the first to issue from the horse. The first view is weak, and the last seems hardly tenable, considering the position of the word. — 264. **Doli**. See on *insidias*, v. 36. — 266. **Portis**. Gr. 414 and 4. A. & S. 247 and 3, or 285. 2. **Omnes... socios**; those who have landed from the ships. — 267. **Agmina — jungunt** = *jungunt (sibi) agmina conscia (doli)*. — 269. **Dono**; with *serpib.* Gr. 414 and 2. A. & S. 247 and 1. **Gratissima** answers to *prima* in the former clause; i. e. sweetest because first and deepest. Cf. I. 470. — 272. **Raptatus**.

Cf. I. 483. — 273. *Lora*. Gr. 380. A. & S. 234 II. — 274. *Mihi*. Gr. 389. 2. 2). A. & S. 228. 3. *Qualis erat* = how he looked! — 275. *Redit*. The present makes the remembrance more vivid. *Bravias*. Gr. 374. 7. A. & S. 234 I. R. 1 (a). Hector had slain and spoiled Patroclus, who wore the armor of Achilles. *Achilli*. See on I. 30. — 276. *Jaculatus*; coupled with *redit*, like *indutus*. *Puppibus* = into the ships (drawn up on the shore). — 278. *Gerens*; appropriately of an assumed appearance, as in I. 315. See note. — 279. *Ultro*; because not previously addressed. See on vv. 145, 193. Cf. IV. 304; VI. 499. *Flens*; with *ipse*. I too wept. — 281. *Lux* = defence, safety. Virgil makes Aeneas forget not only the circumstances, but the fact of Hector's death. — 283. *Exspectate*; the 3rd c. by attraction for the nom. *Ut*; with *adspicimus*, not with *desessi*. It is = *ut libenter* = how gladly! — 284. *Hominum labores*; in fight. Cf. *urbis labores*, v. 11. — 285. *Indigna* = unseemly. *Ille nihil*; sc. *respondet*. — 287. *Moratur*; as in V. 400. Nor does he regard my vain inquiries. — 290. *Muros*; emphatic. *Alto a culmine* = from her lofty position; i. e. as a state. — 291. *Sat* — *datum*; i. e. the claims of your country and king are discharged. *Dextra* = by strength of hand; lit. by the right hand. — 294. *Comites*. Gr. 363. A. & S. 204. *His* = for these. Cf. III. 159. *Moenia*; for *urbem*, as often. 296. *Vittas Vestamque*; i. e. *Vestam vittatam*, a small image of Vesta bound with fillets. It is evident that Virg. means to represent the apparition of Hector as actually bringing out the gods, not merely as appearing to do so. — 297. *Aeternum*; because the fires of Vesta were never allowed to go out. — 298. *Diverso* = in different quarters; i. e. as the disaster spread through the town. *Luotu* = by cries of woe. — 299. *Secreta* = apart; i. e. from others. *Secreta* and *oblecta* both go with *recessit* as predicates. — 301. *Armorum* . . . *horror* = the alarm of battle. — 302. *Summi* — *supero* = I ascend the slope of the highest part of the roof. *Fastigia tecti* = *tectum fastigatum*, a sloping roof. *Adcensu supero* = *adscendo*. See on v. 226. — 303. *Adsto*. See on I. 152. — 304–308. The comparison is between Aeneas listening to the sound of battle from the roof of his house, and a shepherd hearing the roaring of a conflagration or a torrent from the top of a crag; so that it seems best to make *stupet* the apodosis to *veluti quum*. See on I. 148. — 304. *Furentibus austris* = while the winds are raging. Gr. 431. A. & S. 257. — 305. *Incidit flamma*; perhaps of a casual spark, like *excidit ignis*, G. II. 303. *Flumine*; with *rapidus*. Gr. 414 and 2. A. & S. 247 and 1. — 307. *Inscius*; i. e. not knowing what to make of it. — 308. *Accipiens* (sc. *auribus*) = *audiens*. — 309. *Fides* = the truth. *Manifesta fides* is used by Livy, VI. 13, for a palpable demonstration.

The thing demonstrated is the truth of the vision and its revelations. But some refer it ironically to Sinon. — 310. *Deiphobi*; a son of Priam and Hecuba. Cf. VI. 495 foll. *Dedit . . . ruinam* = fell in. — 311. *Vulcano*. See on G. I. 295. *Proximus*; i. e. next to the house of Deiphobus. — 312. *Ucalegon*; one of Priam's counsellors. The man is put for his house, as Apollo for his temple, III. 275. *Sigea*; so called from Sigeum, a promontory of Troas, situated at the point where the Hellespont widens out into the Aegean. *Lata* has the force of *late*. — 314. *Armis*; sc. *capendis*. Aeneas was rushing into battle without a sufficiently distinct notion what object to aim at. — 315. *Bello* = *ad bellum*. Gr. 384 and II. A. & S. 223. *In arceem*. The citadel as a rallying-point is his first thought. See on v. 322. — 317. *Pulchrumque mori*; sc. *esse*. Gr. 545; 549. 2. A. & S. 239; 269, R. 3. — 319. *Othryades* = son of Othrys. *Arcis Phoebique*; of Apollo in the citadel, where there seem to have been chapels for several of the gods. — 320. *Sacra deosque*. Cf. v. 293. *Victos*. See on I. 68. — 321. *Ipee manu*, words which are frequently found together in Virg. seem always intended to call attention to the agent, sometimes with direct reference to others, sometimes merely as coming forward prominently, e. g. where the act is one requiring exertion. *Trahit . . . deos . . . nepotem*; a zeugma. *Trahit* aptly expresses the difficulty experienced by the child in endeavoring to keep up with his grandfather. *Limina*; the door of Aeneas, who is just rushing out when he is met by Panthus on the threshold, and sallies forth accordingly, v. 336, after their conversation. *Cursu . . . tendit* = *currit*. See on vv. 226, 303. Gr. 414 and 3. A. & S. 247 and 2. — 322. *Quo — Loco* = in what condition is the public safety? *Quam — arceem*. *Arx* is here used in its proper sense, a citadel, or point of defence, though *quam* seems to show that the word is not meant to be restricted to Pergamus. See on I. 1. Aeneas sees Panthus hurrying away from the citadel with his gods and his grandson, and so naturally asks, "What citadel are we occupying?" or "have we occupied?" (*prendimus* may be either pres. or perf.) suspecting already that Pergamus is no longer tenable. Henry well remarks that Panthus answers in effect, "We have no citadel anywhere to defend," and that Aeneas, hearing this, rushes out with no definite object in the direction of the shouting. *Panthu*. Gr. 46. 3. 5). A. & S. 54. 5. — 325. *Dardaniae*; probably a dat., like *Libyae* in I. 22. *Fuimus*. Gr. 471. 1. A. & S. 259, R. 1 (2) (a). — 326. *Ferus* = *iratus, crudelis*. *Argos*; for *Graeciam*. Gr. 379. A. & S. 237. — 330. *Insultans*; expressive of joy and insolence. *Portia*. Gr. 414 and 4. A. & S. 247 and 3, or 255. 2. *Alii . . . alii* = some . . . others. — 332. *Angusta viarum*. See on I. 422. — 333. *Oppositi* = op-

posing themselves; i. e. to the Trojans coming and trying to escape. **Stat** refers to the sword firmly grasped in the hand, so as to present the point to the enemy. **Mucrona**. Gr. 414 and 3. A. & S. 247 and 2. — **334. Primi** = at the entrance; i. e. those first met on entering the gates. — **335. Caeco Marte** = in the dark encounter. *Caeco Marte* might be said of a night encounter, though it happened to be moonlight. — **336. Numine divum** = by the will of the gods; i. e. as intimated by the words of Panthus. A close connection is to be supposed between *talibus dictis* and *numine divum*. Cf. such passages as v. 195 and III. 172. The meaning seems to be that Aeneas having heard from Panthus that the gods had declared against Troy, and that all hope of rallying his countrymen was over, rushed desperately forth. This accords with the view taken in v. 322. — **337. Brinyx**; not the Fury within, but the Fury without, the demon of battle. See on G. I. 278. — **338. Aethera**. See on G. I. 406. — **340. Oblati**. See on v. 262. The names are fictitious. — **341. Agglomerant**; sc. *se* from *addunt*. See on L. 440. **Nostro**. Gr. 446. 2. A. & S. 209, R. 7 (*b*). — **342. Mygdonidea**. Mygdon was a king of Phrygia. — **343. Insano**; because it hurried him to his ruin. — **344. Gener**; with *auxilium ferebat*: as a son-in-law. — **345. Qui non . . . audierit** = because he did not heed. Cassandra advised him in vain to retire from the war. He was slain by Peneleus, v. 425. Gr. 519. A. & S. 264. 8 (1). — **347. Confortos** = formed into a band; i. e. as Aeneas wished, *glomerare manum bello*, v. 315. **Audere in** = to have courage sufficient for. — **348. Super** = thereupon; i. e. *quia jam audebant*. **His**; sc. *dictis*. **Fortissima . . . pectora**. See on E. IX. 9. **Frustra**; because it is now too late for valor to avail anything. — **349. Audentem**; sc. *me*. **Extrema** = extreme perils, death. **Cupido**; sc. *est*. — **350. Sequi**. See on v. 10. — **352. Quibus . . . steterat**. See on v. 163. — **353. Incensae** is the emphatic word, as in v. 327. **Moriamur et ruamus** is not exactly a case of hysteron-proteron. The first thing which Aeneas had to do was to persuade his comrades to die; the next to tell them how to do it. — **354. Salus**. Gr. 362. A. & S. 210. — **356. Raptores** = prowling. A. & S. 205, R. 11. — **357. Caecos**; i. e. to danger. — **359. Mediae . . . urbis**. They apparently make for the *arx* as the seat of danger. Cf. v. 240. — **360. Nox atra**. It is not meant that the night was dark as compared with other nights; the epithet is merely one of night as distinguished from day: so that there is no inconsistency between vv. 255, 340, and 360, 397, 420, 621. — **361. Fando explicet**. Cf. IV. 333. — **362. Lacrimis**. Gr. 414 and 4. A. & S. 247 and 3. — **364. Inertia**; i. e. *imbellia*, the bodies of the weak and helpless. Cf. IV. 158. — **366. Sanguine**. Gr. 414 and 3. A. 247 and 2. — **368. Crudelia**

luctus = relentless agony. For an example of *luctus* denoting the agony of battle, cf. v. 298. **Ubique . . . ubique . . . plurima** are predicates, *plurima* being a repetition of *ubique* under a different form. — 369. **Imago** = sight. Cf. VI. 405. — 371. **Androgeos**; a Grecian hero, not to be confounded with the son of the Cretan king Minos, VI. 20. Gr. 46. A. & S. 54. — 372. **Ultro**. See on v. 279. — 373. **Quae tam sera**. See on G. II. 315. — 375. **Voa**. Gr. 446. A. & S. 209, R. 1 (b). — 376. **Dabantur**. Mark the tense. No satisfactory answer was *being given*, such as Androgeas expected to receive *at once*. — 377. **Sensit delapsus** is a Grecism. Gr. 547 and L. A. & S. 271, N. 5. — 378. **Retro . . . repressit**. See on G. I. 200. — 379. **Aspris**. Gr. 703. 2. A. & S. 322. 4. — 380. **Humi**. Gr. 424. 2. A. & S. 221, R. 3. **Nitens**; advancing with effort, because of the briers. — 381. **Iras**; i. e. *caput iratum*. **Colla**. Gr. 380. A. & S. 234. II. — 382. **Visu**. See on v. 212. **Abibat** = was beginning to retreat. — 383. **Circumfundimur**; sc. *uis*. Cf. IV. 635. The use of the passive in a middle (or reflexive) sense, is common. Cf. vv. 393, 401, etc. **Armia**. Gr. 414 and 3. A. & S. 247 and 2. — 386. **Successu** — *animis*. Gr. 414 and 2. A. & S. 247 and 1. — 387. **Prima** seems to be explained by *primo labori*, v. 385, though it might refer adverbially to *monstrat iter*. — 390. **Dolus** — *requirat*. Who, having to deal with an enemy, would draw distinctions between stratagem and hard fighting? In *hoste*. Cf. v. 541. **Requirat** = *rogat*, as in v. 506. — 391. **Deinde**; after a participle, like *tum*, V. 382. **Clipei insigne** = *clipeum*: lit. device of the shield. Gr. 374. 7. A. & S. 234, R. 1. (a). — 393. **Induitur**. See on v. 383. — 394. **Ipse** = *etiam*. — 396. **Haud — nostro** = under a protection not our own: lit. under a god not our own: referring to the Grecian armor which they had assumed. Virg. meant to say, probably, either that the Grecian arms actually carried with them the favor of the Grecian deities, or to express in theological language the advantage derived from the disguise. It seems clear from the context that he did not mean to introduce at this point in the narrative anything of an unfavorable character, as this would not only interfere with the feeling of triumph, but also spoil the effect of the next paragraph, which at v. 402 is ushered in with a sudden change of tone. The common explanation therefore, the gods being against us, can hardly be correct. Gr. 414 and 3. A. & S. 247 and 2. — 397. **Caecam . . . noctem**. See on vv. 335, 360. — 399. **Cursu . . . petunt**. See on v. 321. — 400. **Fida**; because their fleet was there. — 401. **Conduntur**. See on v. 383. — 402. **Invitis . . . fidere divis** = should trust the gods against their will; i. e. a man may not rely on the gods when they have declared against him. Gr. 385. A. & S. 223, R. 2. Some make *invitis divis* an abl. abs. =

when the gods are against him, taking *fidere* absolutely. — 404. **Templo**; the temple of Minerva in the citadel. See on v. 359 and I. 41. — 407. **Mente**. Gr. 430. A. & S. 257. **Coroebus**. See vv. 341 foll. and notes. — 408. **Periturus**. Gr. 578. V. A. & S. 274, R. 6 (a). — 409. **Densis . . . armis**; i. e. with closed ranks. Gr. 414 and 3. A. & S. 247 and 2. Cf. 383. — 410. **Primum** answers to *tum*, v. 413, and to *etiam*, v. 420. This was the beginning of our reverses. **Delubri**; i. e. of Minerva. — 411. **Miserrima** = most pitiable. — 412. **Errore jubarum**; i. e. the mistake arising from the crests. — 413. **Gemitu**; i. e. of indignation. Gr. 414 and 3. A. & S. 247 and 2. **Breptae virginis** = at the rescue of the maiden; i. e. Cassandra. Gr. 580. A. & S. 274, R. 5 (a). — 414. **Undique**; with *collecti*: they rally from all sides, and fall on us. **Acerrimus**; because of the loss of his prize. — 415. **Dolopum**. See on v. 7. — 416. **Adversal**; predicate with *configunt*. **Turbine**. Gr. 430. A. & S. 257. — 418. **Equis**. Gr. 414 and 2. A. & S. 247 and 1. Cf. Hor. C. IV. 4. 44. **Saevitque tridentl**. Cf. I. 138. — 419. **Nereus**. See on Ov. M. I. 187. **Fundo**. Cf. I. 84, 125. — 420. **Obscura nocte**. See on v. 360. — 421. **Insidia** = by the stratagem. Cf. v. 387 foll. **Urbe**. Gr. 422. I. A. & S. 254, R. 3. — 422. **Primi** = the foremost. **Mentita** = lying, counterfeiting: not passive, counterfeit, as some take it; for the weapons were actually Greek, and so were not counterfeited. It belongs to *clipeas* as well as to *tela*. — 423. **Ora** — *signant* = they observe (our) speech differing in accent (from theirs). **Sono**. Gr. 429. A. & S. 250. 1. — 425. **Penelei**; an imaginary character. **Divae**. Minerva is called in XL 483, *Armipotens praeses belli*. — 426. **Unus** = the very. See on I. 15. — 427. **Aequi**. Gr. 399 and 2. 1). A. & S. 213 and R. 1 (2). — 428. **Visum**; of the decrees of the gods, III. 2. Not that the gods did not think him just, but that they did not deal with him as they might have been expected to deal with a just man. — 429. **Panthu**. See on v. 322. — 430. **Infula**. See on v. 221. — 431. **Flamma** — *meorum* is parallel to *Iliaci cineres*, as the flames of Troy were the funeral flames of Aeneas's countrymen and friends. — 433. **Vitavisse**. Gr. 545. 2. 1). A. & S. 239, R. 2. **Vices** = hand-to-hand encounters. **Fata fuissent**. See on v. 54. — 434. **Caderem**. Gr. 495. 2. 1). A. & S. 273. 2. **Meruisse manu**. The object of *meruisse* is *ut caderem*. **Manu** = *pugnando*. **Inde**; probably of time, though it might denote place. — 435. **Iphitus** — *meum* is in apposition with the subject of *divellimur*. We are forced away from the scene of action, Iphitus, Pelias, and I. **Quorum**; a part. gen. limiting *Iphitus* and *Pelias*. **Aevo . . . vulnera**. Gr. 414 and 2. A. & S. 247 and 1. — 436. See on *Achilli*, I. 30. — 437. **Vocati**; not a finite verb, but a participle agreeing with the subject of *divelli-*

mur. It was the battle-cry at Priam's palace that forced Aeneas and his comrades away from the scene where the others met their death. — 438. *Pugnam*; with *cernimus*. *Cetera . . . bella*; i. e. other conflicts that were going on in the town. — 439. *Forent*. Gr. 506. A. & S. 263. 2 (1). — 440. *Sic* answers to *ceu*, and goes with *ruentes* and *obsessum* as well as with *indomitum*. *Martem* = the conflict; as in v. 335. *Que . . . que* = both . . . and. *Ad tecta* = for the roof. — 441. *Acta testudine* = by a *testudo* (of shields) which had been formed and advanced (against it). *Limen* = the gate. Two struggles were going on (*Danaosque — ruentes . . . obsessumque — limen*) between the assailants and defenders, one about scaling the walls of the palace (vv. 442–444), the other about forcing an entrance through the doors (vv. 449, 450). The progress of the former is described vv. 452–468, that of the latter vv. 469 foll. — 442. *Haerent parietibus* = hang on the walls. Gr. 422. 1; 669. II. 3. A. & S. 254, R. 3; 306. 1 (3). — 443. *Gradibus*; i. e. of the ladders. Gr. 414 and 4. A. & S. 247 and 3. *Clipeos . . . objiciunt* describes the *testudo*. — 445. *Tecta* = covered. — 446. *His*; with *telis*; i. e. the tiles and other parts of the roof torn up. *Quando*. Cf. I. 261. *Ultima* = the end; i. e. that the end has come. — 447. *Extrema in morte* = in the last death-struggle. — 448. *Decora alta*. Cf. I. 429. — 449. *Imas*; opposed to what was going on upon the roof. The defenders of the doors seem to have stood within, v. 485. — 451. *Animi*; referring to Aeneas and his two companions. His first thought had been to make for the citadel (v. 315); he had afterwards become more desperate (vv. 336 foll.); now he seems to return to the hope of making a regular defence.

453. *Limen*. Virg. characterizes this secret postern gate in four ways: first simply as *limen*, then bringing in the notion of secrecy in *caecae fores*, then in *pervius usus*, etc., explaining the object of this second entry, and lastly in *postes relictis a tergo* giving the situation of the door, at the back of the building. *Pervius usus* = thoroughfare, free communication. — 454. *Tectorum — Priami* = connecting the apartments of Priam's palace with each other. — 455. *Infelix*; probably on account of her widowhood. She was the widow and Astyanax the son of Hector. — 456. *Saeptius* = quite often. — 457. *Soceros*; Priam and Hecuba. So *patres*, v. 579, stands for *parentes*. *Puerum . . . trahebat*. See on v. 321. — 458. *Evado*; of mounting a height, IV. 685. — 460. *Turrim*. Gr. 85. A. & S. 79. 3. *In praecipiti* = on the extreme edge (of the roof). — *Summis . . . tectis*; i. e. the roof of the tower, not of the palace. Gr. 414 and 3. A. & S. 247 and 2. See on III. 134. — 463. *Ferro*; i. e. with iron implements as levers. *Summa . . . tabulata* = the surface floorings; i. e. at the base of the tower; and called *summa* merely as be-

ing on the roof of the palace. **Labantes** = yielding, weak. — 464. **Altis** is generally taken = high; but it may equally well mean deep, the tower being overthrown from the bottom. **Sedibus** will then be the foundation. — 465, 466. Mark the dactyls, producing acceleration of movement. — 469. **Vestibulum** — limine. Cf. VI. 273. **Pyrrhus**. See on v. 263. — 470. **Exsultat** = leaps to and fro. — 471. **Qualis ubi . . . ooluber** = as a snake when he. **In lucem**; with *convolvit*. Virg. is fond of throwing in a word at the beginning of a simile to indicate, as it were, the main point and apply generally to what follows. Cf. I. 148, *Ac veluti magno in populo*; VI. 707, *Ac veluti in pratis*. **Mala** = hurtful, poisonous. Henry quotes Pliny to show that the ancients thought the serpent was poisonless during the winter, and acquired its venom from the food it ate on reviving in spring. — 472 **Sub terra** contrasts with *in lucem*. — 475. **Ardus** = erectus. **Lingua**. Gr. 414 and 4. A. & S. 247 and 3. **Ore**. Gr. 422 and 1. A. & S. 254, R. 3. — 476. **Ingens** = gigantic. **Periphas**; mentioned in Homer as the bravest of the Aetolians. — 477. **Armiger**. It is not necessary to suppose with Serv. that Automedon had changed his function and become the armor-bearer of Pyrrhus. He may have been both. See on VI. 485. **Scyria pubes** = the young men of Scyros. Pyrrhus had come from Scyros (now Skyro), one of the Cyclades islands, and the kingdom of his maternal grandfather Lycomedes. — 478. **Tecto** = the roof. Pyrrhus's comrades were attempting to scale the walls, while Pyrrhus himself is battering down the door. — 480. **Limina** are the doors, as *dura* shows. The presents, *perrumpit* and *vellit*, describing the general effect of the blows, a process still going on, contrast with *cavavit* and *dedit*, which express a single completed act. — 481. **Aeratos . . . robora**. Observe the effect of these words, placed each in the emphatic position at the commencement of the verse, and separated from the sequel by a pause: tears them down although plated with bronze; scooped out an opening in the door although made of the hardest wood. — 482. **Ora**. Gr. 428. A. & S. 211, R. 6. — 484. **Veterum . . . regum** adds to the pathos. The august privacy which had been preserved inviolate for generations is broken all at once. **Armatos**; those already mentioned, vv. 449, 450. — 487. **Cavae**; referring doubtless to the sound (see on v. 53), and also to the *cavaedium*, or *atrium*, which was a covered court surrounding the *impluvium*, or uncovered court in the centre of a Roman house. — 490. **Oscula figunt**. The kisses are farewell kisses. Cf. IV. 659. — 491. **Vi patria** = with his father's violence. — 492. **Custodes** are the *armati* of v. 485. **Bufierre**; sc. *vim* from the preceding *vi*. **Ariete**. See on *abiete*, v. 16. **Crebro**; i. e. with frequent strokes of the ram. — 494. **Rumpunt aditus**. The acc. after *rumpere* often expresses not

what is burst, but what is produced by bursting. So *rumpere vocem*, v. 129. — 495. *Mille complent*. See on v. 20. I. 564. — 496. *Non sio* indicates that the illustration is an inadequate one. — 497. *Exiit*. See on G. I. 116. — 498. *Cumulo*. See on I. 105. *Campos — trahit*. Cf. G. I. 482. — 500. *In limine* goes with *Neoptoleum*, as well as with *Atridas*, but *furentem caede* had better be confined to the former. — 501. *Centum nurus*; meaning, probably, both the daughters-in-law and the daughters of Hecuba, of whom she had fifty each. Cf. v. 503. *Per* = among. — 504. *Postea*. For apposition of a part to the whole, see on E. IX. 9. *Auro spoliisque*. Gr. 414 and 2. A. & S. 247 and 1. — 505. *Procubuere* probably applies only to *postes*. *Tenent* seems to refer to *thalamos*. It is commonly rendered, however, occupy the places. Cf. v. 757.

506. *Requiras*. See on v. 390. Cf. G. II. 288. Gr. 485. A. & S. 260, R. 4. — 507. *Casum*. See on I. 623. — 508. *Medium in penetralibus*; like *mediis in penetralibus*, v. 665. Cf. I. 348. — 510. *Humeris*. Gr. 384. 1. A. & S. 249, R. 3. *Ferrum*. Gr. 374. 7. A. & S. 234, R. 1. — 511. See on *periturus*, v. 408. — 512. *Aedibus in mediis*; i. e. in the *impluvium*. See on *cavae*, v. 487. *Are* = vault. — 514. *Complexa* = embracing; i. e. having embraced and still continuing to do so. — 516. *Præcipites* = driven headlong from the sky. — 517. *Amplexæ*; like *complexa*, v. 514. — 519. *Mens tam dira* = purpose so monstrous, desperate. — 520. *Cingi*. Gr. 545. 2. 2). A. & S. 239, R. 1. For the middle sense of *cingi* see on v. 383. — 521. *Tali — istis*; referring not to Priam (such defenders as you are), but to *telis* (we have not now to look to arms, but to altars and prayers), as the words which follow (*non — Hector*, with which compare vv. 291, 292) are sufficient to show. For *defensoribus* applied to an inanimate object see *Caes. B. G. IV. 17*. — 522. *Non; sc. egeret* from preceding *eget* for *afforet*. — 523. *Tandem*. If you have taken the false step of arming yourself, be persuaded at last, while there is yet time. *Concede* = yield and come. — 526. *Pyrrhi de caede* = from death by Pyrrhus; like *vulnere Ulixi*, v. 436. He had escaped being killed on the spot, though with a mortal wound. — 427. *Per — hostes*; with *elapsus*. — 528. *Porticibus — lustrat*. *Polites* runs through different parts of the house, now winding through the cloisters (*porticibus*), now traversing the *atrium*, round which the cloisters ran. — 529. *Infesto vulnere* = with a deadly aim. — 530. *Jam jamque* = now, even now, adds greatly to the vividness of the description. — 533. *Quamquam — tenetur*; i. e. though death was all about him. — 534. *Peperoit*. See on G. II. 339. — 535. *At* is the regular particle in imprecations, ejaculations, etc. — 336. *Pietas* = commiseration, justice. This is the reciprocal of its ordinary sense. See on I. 10. So V. 688; IV. 382.

Curet. Gr. 501, I. A. & S. 264. 6. — 537. **Grates** = requital. — 538. **Me cernere.** *Facio* with an acc. with the infin. in the signification *to cause*, is poetical. — 540. **Satum** — **mentiria.** Priam means no more than that his nature belies his lineage, as Dido of Aeneas, IV. 365. **Quo.** Gr. 425. 3. 1). A. & S. 246. — 541. **In** = in the case of. Cf. v. 390. **Jura** — **erubuit** = he respected the rights and confidence of a suppliant. *Fidem supplicis* seems to include the confidence reposed by a suppliant and the return which it claims. — 543. **Hectoreum**; for *Hectoris*. Gr. 541. 5. A. & S. 211, R. 4 (a). — 544. **Sine ictu** = without inflicting a wound. — 545. **Repulsum**; sc. *est*. — 546. **Summo** . . . **umbone** = from the top of the boss. — 547. **Referes** — **ibis.** Gr. 535. 3. 2). A. & S. 267, R. 2. **Nuntius.** Gr. 363. A. & S. 204. — 549. **Degenerem** — **narrare**, like *reduces socios nuntio*, I. 390. There is in *degenerem* a sarcastic allusion to v. 540. **Memento** (= don't forget) serves to point the sarcasm. — 550. **Trementem**; i. e. not with fear, but with age. Cf. v. 509. — 553. **Lateri**; for *in latus*. Gr. 379. 5. A. & S. 225. IV. R. 2. — 554. **Finis.** Gr. 106. 1. A. & S. 63. 1 (2). — 555. **Sorte** = according to his destiny. Gr. 414 and 2. A. & S. 247 and 1. **Tulit**; of fate. See on E. V. 34. — 556. **Populis terrisque**; with *superbum*. Gr. 414 and 2. A. & S. 247 and 1. — 557. **Asiae**; i. e. the countries in the western part of Asia Minor. Cf. III. 1. **Jaet.** The body was exposed unburied, and so Aeneas speaks of it as if it were still lying there. See on VI. 149. **Transous** . . . **caput** . . . **corpus**; partitive apposition. See on E. IX. 9. — 559. **Ma.** Gr. 371. 4. 2). A. & S. 233. — 560. **Subit**; sc. *animus*. — 562. **Creusa**; the daughter of Priam and wife of Aeneas. — 563. **Direpta**; not as a fact, like the desolation of Creusa, but as a probability. **Casus Iuli**; i. e. *quid Iulo accidere posset*. — 564. **Respicio.** Let it be borne in mind that Aeneas is on the roof, and that he has been looking down into the *impluvium* of Priam's palace, completely absorbed in the scene transacting there. He now withdraws his eyes (*respicio*) from this scene, and looking about finds himself alone. **Copia** = force. In this sense, commonly plural. — 565. **Ignibus** — **dedere**; i. e. they had dropped in mere weariness into the flames from the palace roof, where they were standing with Aeneas. — 567–588. These verses are enclosed in brackets because, like the four lines prefixed to the Aeneid, their genuineness is questioned, and because they seem to be inconsistent with VI. 510 foll. — 567. **Jamque adeo** is Virgilian, V. 268, 864, etc., *adeo* strengthening *jam* (see on E. IV. 11). **Super unus eram**; tmesis. **Lamina Vestae.** The temple of Vesta, like that of Pallas, appears to have been in the *arx*. — 569. **Tyndarida** = the daughter of Tyndareus; i. e. Helen. She was really the step-daughter of Tyndareus, being the

daughter of Leda, the wife of Tyndareus, by Jupiter. See on I. 650. — 570. *Erranti*. Heyne supposes that Aeneas has let himself down to the ground and is ranging over the palace; but it may be questioned whether he really descends till v. 632. — 571. *Eversa*. Gr. 580. A. & S. 274, R. 5 (a). — 573. *Erinya*. See on G. I. 278. — 574. *Invisa* — hated. This seems better (Cf. v. 601) than *tenues*, as some take it. It is however to be joined as predicate with *sedebat*: sat crouching, like a hated thing. — 575. *Exarsere* — *animus*; i. e. *animus ira exarsit*. *Subit*. See on v. 360. *Ira* = the angry impulse, resolve. — 576. *Uloisci* . . . *sumere*. See on *amor*, v. 10. *Sceleratas* . . . *poenas* = the penalty of her guilt. — *Conjugium*; for *conjugem*. *Patres*; for *parentes*. See on v. 457. — 580. *Phrygia*. See on I. 182. *Comitata*. See on I. 312. *Ministria*; doubtless male attendants. — 581. *Oociderit* . . . *arsurit* . . . *sudarit*. These fut. perf. are meant to indicate those circumstances in the past which make it monstrous that the event spoken of as future, *adspiciet*, *ibit*, *videbit*, should ever be realized. The sense is: shall she return, now that Priam has been murdered, etc. So *ibit* . . . *illuserit*, IV. 590. — 584. *Feminea*. See on *Hectoreum*, v. 543. — 585. *Exstinxisse* . . . *sumpalsae*. The ordinary construction would be *laudabor quod exstinxi*, or *qui exstinxerim*. *Nefas*; contemptuously of a person. *Merentes* . . . *poenas*, like *sceleratas poenas*, v. 576. — 587. *Ultricis flammae*; for *ultionis*. Gr. 410. 7. 2). A. & S. 220. 3. Cf. I. 215. With *cineres meorum* cf. *flamma extrema meorum*, v. 431. — 588. *Talia jactabam*. Cf. I. 102. *Furlata mente*. Cf. V. 407. — 589. *Videndam* = *ut viderem*. — 591. *Confessa*. See on v. 514. *Que* couples the clause to which it belongs with *confessa deam*. *Videri*. See on E. IV. 16. — 592. *Quanta*. The stature of the gods was greater than that of men. *Prehensum continuit*. See on I. 69. Venus seizes the hand with which Aeneas was laying hold of his sword. — 593. *Roseo* . . . *ore*. Cf. I. 402. — 595. *Nostri* . . . *oura*. Venus identifies herself with the family of which she formed a part, and to which Aeneas owed protection. Gr. 396. II. A. & S. 211, R. 3 (a). *Tibi*. Gr. 398. 5. A. & S. 211, R. 5 (1). — 596. *Prius*; i. e. before doing anything else. — 597. *Liqueria*. Gr. 525. A. & S. 265. The real meaning is: where he, whom you left at home, may be now. — 598. *Omnes* may go with *quas* or *acies*. The editors generally prefer the former. — 599. *Resistat*. The present expresses that the danger, and consequently the guardianship, are not over. Gr. 504. 1. A. & S. 261, R. 3. *Tulerint* and *hauserit*, on the other hand, for the sake of liveliness, speak of the destruction as already a thing of the past. — 600. *Tulerint*. See on E. V. 34. *Haurire*; of a weapon or other offensive agent, prob-

ably as devouring flesh or drinking blood. — 601. *Tibi* refers to the whole sentence, as in I. 261. It is not, *as you think*; or this overthrow *that you mourn* is not caused by, &c. — 602. *Culpatus*; i. e. whom you and others blame; used as an adj. *Divum*. In translating supply *but*. — 603. *A culmine* = from its summit; i. e. from top to bottom. See on v. 290. — 605. *Et* — *caligat* = and humid spreads a veil of mist around you. — 608. *Moles*; the walls and buildings. — 609. *Pulvere*. Gr. 430. A. & S. 257. — 610. *Magno* — *tridentis* belongs really to *muros* as well as to *fundamenta*, though grammatically only to the latter. — 612. *Scaeanas . . . portas*. The Scaean gate, being the western gate, looked toward the shore, and the battle naturally thickened round it. — 613. *Prima*; because at the entrance of the city. See on v. 334. — 615. *Summas aroes*; referring to the citadel. *Tritonia*. See on v. 171. — 616. *Nimbo* — *saeva* = refulgent with a storm-cloud and the fierce Gorgon. *Nimbo* is the furious storm-cloud, indicative of her wrath, with which she is enveloped; *Gorgone* is the frightful Gorgon Medusa, whose head Minerva had placed upon her shield; and both are lighted up either by the lurid glare of the conflagration or by the lightnings from the cloud. — 617. *Pater*. See on G. I. 121. *Secundas* = auspicious. — 618. *In* — *arma*; i. e. against the Trojans who continue to offer resistance. — 619. *Eripe . . . fugam*; i. e. flight is the only thing now within your grasp, and you may by delay lose the opportunity for this. *Labori* = to the struggle. — 621. *Dixerat*. A. & S. 259, R. 1 (3). — 623. *Numina* = powers. — 624. *Tum vero*; i. e. after his eyes have been opened to see Heaven fighting against Troy. *Omne*; emphatic. — 625. *Neptunda*. See on G. I. 502. — 626. *Ac veluti* = even as. — 627. *Quum*; with *ac veluti*. *Ac-cisam* = which they have begun to fell. *Crebris*. See on *crebro*, v. 492. *Instant* = are pressing on, striving. — 628. *Certatim*; with *instant*. *Minatur*; i. e. to fall. — 629. *Vertice*. Gr. 414 and 3. A. & S. 247 and 2. — 630. *Eviota*; stronger than *victa*. *Supremum*. Gr. 371, 1. 3) (2). A. & S. 232 (3). — 631. *Congemuit* = has groaned loudly. *Traxitque* — *ruinam* = and having been torn off (i. e. from the stump), has fallen heavily along the mountain. — 632. *Descendo*. See on v. 570. *Ducente deo* = under divine guidance; the masc. being used in a general sense, though a goddess is meant. — 633. *Expedior* = I make my way in safety: lit. I am extricated. — 634. *Perventum* (sc. *est*) = I arrived. Gr. 301. 3. A. & S. 184. 2. — 636. *Primum*; with *quem*. *Montes*; i. e. Ida, vv. 801 foll. — 638. *Integer* — *aevi* = unimpaired by age. Gr. 399. 3. 4). A. & S. 213. — 639. *Suo*; emphatic. *Robore*. For abl. see on *regno*, I. 268. — 640. *Agitate* = hasten forward: involving the notion both of preparation and execution. — 642. *Satis*,

etc. In prose we might have had *satis superque est quod vidimus*, etc. The allusion is to the destruction of Troy by Hercules in the reign of Laomedon. — 643. *Superavimus*. Cf. v. 597. *Urbi*. Gr. 384. A. & S. 223. *Una* in the form of *semel* must be supplied to *capite urbi*. — 644. *Bio* is probably to be taken with *positum*: just as I am. *Affati* seems to refer to the *conclamatio* rather than to the *inclamatio*. See on I. 219. They are to treat him as if he were already dead, and leave him. — 645. *Ipsæ manu* are so frequently connected together by Virg. in the sense of doing a thing with one's own hand (see on v. 321), that it seems impossible to give them any other sense here. *Misereretur hostis* on the other hand is more naturally understood of death from an enemy than of an enemy's abstaining from maltreating the dead; and the words of Aeneas, v. 661, rather favor the same view. Forb. therefore seems right in supposing that Anchises means to follow Priam's example, mingling in battle and provoking his death. Cf. *Mervisse manu*, v. 434. *Exuviasque petet* indicates that the enemy might kill him for other reasons than pity. — 647. *Annos demoror* = have I been delaying the years. Gr. 467. 2. A. & S. 145. 2. — 649. *Pulminis . . . ventia*. Virg. may have thought of the wind of the thunderbolt's motion. See on I. 45. *Afflavit* = blasted. The story was that Anchises was struck with lightning for divulging his intercourse with Venus. — 650. *Memorans* = *dicens*. Cf. v. 73. I. 327. — 651. *Noa*. Gr. 446. 2. A. & S. 209, R. 7 (b). *Effusi* (sc. *sumus*) *lacrimis* = in tears (began to entreat). Gr. 429. A. & S. 250. 1. — 652. *Vertere*. See on I. 20. 653. *Fato* = *incumbere* = to lend his weight to the destiny that was bearing us down. *Vallet* depends on *effusi lacrimis*, which contains the notion of *orabamur*. — 655. *Feror*. See on v. 383. — 656. *Consilium . . . fortuna* = expedient . . . way of safety. — 658. *Nefas* = impiety. — 660. *Sedet*; of a fixed resolution, IV. 15; V. 418 etc., sometimes with *animo*, sometimes with a dat. of the person, sometimes without a case. *Animo*. Gr. 414 and 3. A. & S. 247 and 2. — 661. *Isti*; i. e. to that death you covet so. — 662. *Jam* = in a moment. — 664. *Hoc erat . . . quod eripis* = was it for this . . . that thou dost rescue. *Quod eripis* is the subject, *hoc* the predicate, and *ut cernam* explains *hoc*. *Hoc* and *quod* are adverbial or cognate accusatives. Gr. 380. 2. A. & S. 232 (3). See on v. 141. The tenses are confused, *ut cernam* depending on *hoc erat*. — 665. *Mediis*, etc. See on v. 508. — 668. *Ferte arma*. We are to suppose that he had taken off his armor on returning home. So *Rursus in arma feror*, v. 655. *Lux ultima*; like *summa dies*, v. 324. — 669. *Revisam*. Gr. 493. 2. A. & S. 262, R. 4. — 671. *Aocingor*. See on v. 383. — 672. *Insertabam*. The strap or handle of the shield, through which the arm was passed, was technically denominated *in-*

seriorum. — 675. *Et* = also. — 676. *Expertus*; i. e. as having been already in the battle. — 678. *Quondam . . . diota* = once called. — 681. *Manus inter*, etc. Creusa had Ascanius in her arms and was pressing him upon Aeneas. This explains *tendebat*, v. 674. — 682. *Levis . . . apex* = a light tapering flame. — 683. *Tactu*. Gr. 429. A. & S. 250. 1. — 684. *Flamma* is the same as the *levis apex*. — 685. *Trepidare* = began to bustle about. Gr. 545. 1. A. & S. 209, R. 5. — 686. *Fontibus* = with spring water. — 688. *Coelo*; for *ad coelum*. Cf. v. 405. Gr. 379. 5. A. & S. 225. IV. R. 2. — 689. *Si*. See on G. I. 7. Cf. V. 687 foll. — 690. *Hoc tantum*; sc. *rogo*. See on v. 79. — 691. *Firma*. Serv. says that it was usual for the Romans to ask for a second omen confirming the first. — 692. *Vix . . . que*. See on v. 172. — 693. *Laevum* = on the left. Thunder on the left was a good omen in Roman augury. — 694. *Stella* = a meteor. *Facem* = a fiery train. *Multa cum luce*; with *facem ducens*. *Idaea . . . silva*; the woods on Mt. Ida. — 697. *Signantemque vias*. The sense seems to be fixed by the parallel, V. 526, to the imprinting of the meteor's path along the sky. *Que* couples *signantem* with *labentem*. *Tum*. After the disappearance of the meteor any trail that it left would be more perceptible. *Longo limite* = in a long path. Gr. 414 and 3. A. & S. 247 and 2. — 699. *Se — auras*; i. e. rises. We may presume from v. 644 and the context generally that Anchises was stretched on his bed. — 701. *Jam*, as elsewhere, = already; and the repetition strengthens it. We may render: "No more, no more delay from me." *Adsum* is stronger than *ibo*. Lead me by what way you will, I am there already. — 703. *Vestro — est* = Troy (i. e. the Trojan race) is in your keeping, under your protection. — 704. *Tibi comes ire = tecum ire*. Gr. 390 and 2. A. & S. 227, R. 4. Cf. VI. 158. — 706. *Aestus*; acc. — 707. *Imponere*. See on v. 383. — 708. *Humeris*. Gr. 414 and 3. A. & S. 247 and 2. Cf. IV. 599. *Iste* very beautifully suggests the reason why the burden will not be oppressive: it consists of thee. — 709. *Quo . . . cumque*; tmesis. — 710. *Mihi*. See on *tibi*, v. 704. — 712. *Dicam*; fut. indic. *Animis advertite*; a variety for the common *animos advertite ad ea*. — 713. *Urbe egressis* = as you go out of the city. For the dat. see on I. 102. — 714. *Desertae* = solitary; because she, i. e. her temple, stood in an unfrequented spot. — 715. *Religione* = by the religious observance. — 716. *Ex diverso* = from different parts. — 718. *Me . . . attrectare*. Gr. 549 and 1. A. & S. 269 and R. 2. *Caede recenti*. We have seen, v. 167, that part of the crime of Diomedes and Ulysses was that they touched the Palladium with their blood-stained hands. — 719. *Vivo*. Only running water could be used for the purification.

721. Humeros. Gr. 380. A. & S. 234. II. — **722. Super;** adverb. **725. Ferimur.** See on v. 383. **Opaca locorum.** See on I. 422. — **727. Adverso** — **Grati** = Greeks gathered thickly together in hostile array. — **729. Comiti;** **Ascanius.** — **731. Evasisse** = to have passed over in safety. See on v. 458. Cf. III. 282. **Ad aures;** with *adesse*, as in V. 55. — **735. Mihi.** Gr. 386. 2. A. & S. 224. R. 2. **Nescio quod** = some; lit. I know not what. Gr. 525. 4. A. & S. 265. R. 4. **Male amicum.** See on v. 23. — **736. Confusam eripuit.** See on I. 29, 69. **Cursu.** See on I. 157. — **737. Regione** = line, direction. — **738. Misero** — **inoertum** = whether my wife Creusa, torn from me unhappy (one) by fate, stopped, or wandered from the way, or weary sat down, (is) uncertain. *Misero* belongs to *mihi* understood. *Erepta fato* applies really to all three verbs, the meaning being that she was separated finally from Aeneas, whatever was the cause. The indicatives are used instead of subjunctives, which we should have naturally expected, like *lactantur*, E. IV. 52, *sparsit*, E. V. 7, *mittit*, G. I. 57, being regarded as the principal verbs in the sentence, and *incertum* merely as a sort of qualifying adverb. Gr. 525. 6. A. & S. 265. R. 1. — **739. Seu** is used co-ordinately with *ne*, as Tacitus uses *sive* co-ordinately with *an*. We have already had *seu* . . . *sive* after *dubii*, I. 218. — **741. Nec — quam** = nor did I observe that she was lost or turn my mind (towards her) before that. — **742. Tumulum . . . sedem.** Gr. 379. 4. A. & S. 237. R. 5 (c). *Antiquas* refers rather to the temple than to the goddess. — **744. Comites** = as her companions. *Comites* simply expresses in what respect she played them false, or escaped their notice. — **745. Deorumque.** Gr. 663. III. 1. 4). A. & S. 304 (4); 307. 3. — **749. Cingor.** See on v. 383. — **750. Stat** with an infin., of a fixed resolution, like *sedet*. Cf. v. 660. — **753. Retro — sequor** = I observe and trace backward. See on I. 29, 69. — **754. Lumine** = with the eye. — **755. Si forte** = on the chance that. See on v. 136. — **761. Porticibus** — *asylo* = in the desolate cloisters, Juno's sanctuary; i. e. temple. — **765. Auro solidi** = of solid gold: lit. solid with gold. Gr. 414 and 2. A. & S. 247 and 1. — **772. Infelix;** with reference to Aeneas's feeling, not to Creusa's actual condition. — **773. Nota** = *solita*. The forms of the shades, like those of the gods (see on v. 592), were supposed to be larger than human, apparently as being no longer "cabined, cribbed, confined" by the body. — **774. Steterunt;** like *tultrunt*, E. IV. 61. — **775. Affari . . . demere.** Gr. 545. 1. A. and S. 209. R. 5. — **777. Numine** = will, purpose. See on v. 123; I. 133. Cf. V. 56. — **779. Aut** (= nor) connects *fas* (= destiny) with *regnator*, as one of the subjects of *sinit*. *Ille* is peculiarly used of Jupiter, as a title of reverence. — **780. Tibi.** Gr. 388. I. A. & S. 225. III. **Exsilia.** The

plural has here (as indeed frequently in poetry), a rhetorical force, as multiplying the troubles of Aeneas. *Arandum* is used strictly with *aquor*, loosely with *exsilia* (zeugma), = to be undergone . . . to be traversed. — 781. *Et* = and then. *Terram*. See on v. 742. *Hesperiam*. See on I. 569. *Lydius* refers to the traditional origin of the Etruscans from Lydia, a country in the western part of Asia Minor. *Arva* — *virum* = through the rich cultivated lands of heroes. — 784. *Parta* is peculiarly used of things that are virtually, though not actually realized. Cf. III. 495; VI. 89; E. III. 68. *Creusae*. See on I. 462. — 785. *Myrmidonum* — *Dolopum*. See on v. 7. — 786. *Aut*. See on v. 779. *Servitum*. Gr. 569. A. & S. 276. I. and II. — 787. *Dardania*. Gr. 316. A. & S. 100. 1 (b). — 788. *Genetrix*; Cybele. She was one of the patronesses of Troy, being a Phrygian goddess, and worshipped on Ida. *Virg.* means evidently that Creusa is to become one of her attendants, passing from ordinary humanity into a half-deified state, which agrees with v. 773. — 789. *Serva* . . . *amorem*; i. e. continue to love. — 792. *Ibi* = *tum*. *Collo*. Gr. 384. 1. A. & S. 249. I. R. 3. — 795. *Sio*. Cf. I. 225. — 798. *Pubem* = a band, company. Gr. 363. A. & S. 204. It is meant to include vaguely the whole body. — 799. *Parati*; sc. *deduci* or some similar word. — 800. *Velim*. Gr. 486. III. A. & S. 260. II. *Pelago*. Gr. 414 and 4. A. & S. 247. 3 or 255. 2. — 801. *Jugis summae Idae*; i. e. from the summit of Ida. *Lucifer*. The story was that Lucifer, the star of Venus, guided Aeneas to Italy. — 803. *Spes opis* may either be hope of giving aid, or, more probably, hope of receiving it, Aeneas identifying himself with the city.

THE AENEID. BOOK III.

IN the Third Book Virgil treads yet more closely in the steps of Homer, the subject being the wanderings of Aeneas, as that of the Ninth and three following books of the *Odyssey* is the wanderings of Ulysses. Yet the only place in which the two lines of adventure actually touch is when they enter the country of the Cyclops; and there Virgil has skilfully contrived not to rival Homer's story, but to appropriate it, and to make Aeneas reap the fruit of Ulysses's experience without being obliged to repeat it in his own person. For his other incidents he is indebted partly to other portions of the body of heroic legend, partly to his own invention. Polydorus is from the

Greek drama; the bleeding myrtle, however, may be Virgil's own, though Heyne gives the credit of it to the Cyclic poets: the adventure with the Harpies was suggested by Apollonius, who also gave hints for the predictions of Helenus and the deliverance of Ache-menides: other legends seem to have given the outline of the voyage, indicating the several places touched at. The mistakes made in searching for the new kingdom, the scene at Delos, the appearance of the Penates, the meeting with Andromache, seem all to be more or less original.

ARGUMENT.

Troy, according to the almost universal tradition, was taken in the summer. The winter of this year, which counts as the first of the seven, is spent by Aeneas in making preparations (1-7). He sails in the spring or summer of the second year (8-12), and spends the winter in Thrace, where he builds a city (13-18). The tragedy of Polydorus drives him away in the spring of the third year (19-69). He goes to Delos, and thence to Crete. Two years are supposed to be consumed in his unfortunate attempt at colonization. His stay at Actium brings him to the end of the fifth year (70-284). The sixth year is spent partly in Epirus, partly in Sicily. In the summer of the seventh he arrives at Carthage (I. 755). The remainder of the Book (285-715) embraces the incidents of the sixth year, and of the seventh up to the time of the arrival.

1. *Asiae*. See on II. 557. — 2. *Immeritam*; i. e. undeserving such a fate. The crimes of Laomedon and Paris were the cause, not the nation in general. *Visum*; the same as in II. 428. — 3. *Humo* = from the ground: expressing total overthrow. *Fumat*. Mark the pres. as expressing continuance. *Neptunia*. See on II. 625. — 4. *Diversa exsilia* = a remote place of exile; i. e. widely removed from Troy. *Desertas* = unoccupied; and so fit for settlement. Cf. vv. 122, 123. — 5. *Sub ipsa* = close beneath. — 6. *Antandro*; a city at the foot of Ida. *Molimus*; as in I. 424. — 7. *Sistere*. Gr. 549. A. & S. 269. — 8. *Prima*. Gr. 441. 6. A. & S. 205, R. 17. A winter has passed since the fall of Troy. — 9. *Et*. See on II. 172. *Fatis*. Gr. 384. A. & S. 223. — 10. *Quum* = *et tum*. — 12. *Penatibus et magnis dis*. What the Penates were was an unsolved problem among the ancients themselves. Virg. classes them here with the *magni Di*, and elsewhere, II. 293, 296, and IX. 258 foll. with Vesta; but it is not clear in either case whether the association implies distinction or identification. All that can be said is that they were supposed to be in a peculiar sense the national gods of Troy.

(cf. v. 63, where Acestes has other Penates of his own), and that, as their name imports, they were connected with the home and the hearth. Their images were easily carried, as appears from II. 717. — 13. *Procul*. Thrace was separated from the Troad only by the Hellespont, so that *procul* is used, as it sometimes is, without any notion of great distance, expressing local separation, and no more. *Mavortia*. Mars was the tutelary divinity of Thrace. See on I. 276. *Campia*. Gr. 414 and 3. A. & S. 247 and 2. — 14. *Thraoes arant* is interposed like *Tyrri tenere coloni*, I. 12. *Regnata* is used passively here and in VI. 793 (where, as here, it is followed by the dat.), though *regno* is not properly a transitive verb. *Lyouργο*; a king of Thrace, who, it is said, boldly opposed Bacchus and drove him out of his kingdom: hence *acri*. — 15. *Hospitium* — *Penates* = (which was) an ancient guest-land of Troy and (whose) Penates (were) allied (to ours); i. e. between which and Troy there was a friendly alliance. *Hospitium* and *Penates* may be regarded grammatically as in apposition with *Terra*. — 16. *Dum fuit*. For the perfect with *dum* in the sense of *while*, cf. I. 268. — 17. *Moenia*. It is supposed that Virg. refers to Aenos, a town of Thrace, at the mouth of the Hebrus. *Prima* may either mean that this was his first attempt at building the promised city, or that he began to lay the foundation of a city. *Ingressus*; sc. *terram*. *Iniquis* = *volentibus*, *non fœventibus*. — 18. *Aeneadae*. Gr. 363. A. & S. 204. *Nomen*; i. e. for the inhabitants, not for the place. — 19. *Dionaeae*. See on E. IX. 47. *Divisque*; i. e. and the rest of the gods. It was customary to add a general to a special invocation. For an example see G. I. 21. — 20. *Nitentem* = shining, sleek. Cf. VI. 654. — 22. *Tumulus*. The mound is apparently of sand, which had accumulated over the unburied body of Polydorus, if we suppose Virg. to follow the same story as Euripides, who makes Polymestor throw his victim's corpse into the sea. — 23. *Hastilibus*; i. e. spear-like wands, or shafts. Cf. G. II. 447. Gr. 414 and 2. A. & S. 247 and 1. — 24. *Silvam*. Cf. G. II. 15, 26. — 25. *Tegerem*; i. e. to wreath or shadow the altars. See on II. 249. — 27. *Quae*. Gr. 445. 8. A. & S. 206 (3) and (a). — 28. *Huio*; for *ex hac*. *Sanguine*. Gr. 428. A. & S. 211, R. 6. It may be treated as an abl. of manner, being regarded as a variety for *ater liquitur sanguis guttis*. — 29. *Mihî*. See on *Aeneae*, I. 92. — 30. *Gelidus*; proleptic. — 32. *Insequor* = I proceed. *Tantare*. See on II. 38. — 33. *Cortice* seems to be the skin of the root. — 34. *Nymphas*; i. e. the Hamadryads. See on E. V. 75. — 35. *Gradivum*; an epithet of Mars. *Patrem*; merely a title of honor. See on G. II. 4. *Geticis* = Thracian; lit. Getic. See on Ov. Trist. IV. 10. 110. — 36. *Rite* = duly. It is used not of formal applications to the gods, but of the regular, and, as it were, due

blessings which the gods confer. **Secundarent visus** = to render the portent propitious. Gr. 493. 2. A. & S. 262, R. 4. **Omen levarent**: a parallel expression. The omen was apparently *gravis*; Aeneas asks to have it made *levis*. — 39. **Lacrimabilis** = piteous. 40. **Reddita** = sent forth. — 41. **Jam** = at last; i. e. after this third effort. — 42. **Parco**. See on E. III. 94. — 42. **Scelerare**; i. e. by disturbing the grave of a fellow-countryman and relative. **Non — tulit** = Troy produced me not a stranger to thee; i. e. I am a Trojan, not an alien. — 43. **Aut**; for *neque*, *non* being taken with both clauses. Cf. II. 779. — 44. **Crudeles terras**; like *crudeles aras*, I. 355. **Litus avarum** is an expression of the same kind. — 45. **Ferreæ**; because the points were iron. — 46. **Jaculis — acutis** = has shot up into sharp javelins. Gr. 414 and 3. A. & S. 247 and 2. — 47. **Tum vero** denotes a further stage of horror than that described in vv. 29, 30. **Ancipiti** expresses the doubt of Aeneas whether he ought to remain in the country or leave it. **Alendum**. Gr. 578. V. A. & S. 274, R. 7. — 51. **Regi**; Polymestor. **Armia**. Gr. 385. A. & S. 223, R. 2. — 52. **Cingi — obsidione**. Virgil's meaning evidently is that as the Greeks grew stronger the siege was converted into a blockade. — 53. **Fortuna recessit**. Fortune is said to retire, as in v. 615, to remain. — 54. **Res Agamemnonias** = the interest, fortunes of Agamemnon; i. e. the Grecian cause. — 55. **Fas omne** (V. 800) seems here to stand for all laws, human and divine. — 56. **Potitur**. Gr. 286. I. A. & S. 177. **Quid**. Gr. 374. 5. A. & S. 231, R. 5 (a) and (b). — 57. **Sacra** = accursed; because *sacra* is used of what is consecrated, i. e. devoted to the infernal gods. — 60, 61. **Excedere . . . linqui . . . dare**. Gr. 363; 553. II. A. & S. 204; 270, R. 1 (c). For the mixture of the passive with the active infinitive cf. V. 773. — 61. **Pollutum hospitium**; like *polluto amore*, V. 6, the notion in each case apparently being the breach of a sacred tie. — 62. **Instauramus** = we perform. It is a term for sacrificial and other solemnities, so that we need not bring in the notion of a new interment. — 63. **Aggeritur tumulo** = is added to the mound; i. e. the casual mound already existing (v. 22). Gr. 386. A. & S. 224. **Stant** = are erected. Cf. v. 305; E. V. 66. — 64. **Caeruleis**; of a sad color. **Vittis**. The altars are wreathed with fillets, as elsewhere with boughs. **Atra**; referring rather to the associations (the cypress being used in funerals) than to the actual color of the leaves. — 66. **Inferimus** = we bring; i. e. as libations: a sacrificial term. **Tepido**; because newly milked. **Lacte**; with *spumantia*. Gr. 414 and 2. A. & S. 247 and 1. — 67. **Sacri**; i. e. of the blood of victims. Cf. V. 78. — 68. **Condimus** = we lay to rest: just as we talk of laying a spirit, as the soul would wander so long as the body was unburied. Cf. VI. 326 foll. **Magna — cle-**

munus. The reference is to the *inclamatio* already mentioned on I. 219. **Supremum**; not the acc. of the object, but the adverbial acc., the object being *animam*; we call upon his spirit with the last call, or for the last time. The last thing done at an interment was to bid farewell to the deceased by pronouncing the word *vale*. Gr. 380. 2. A. & S. 232 (3). — **69. Fides pelago.** Cf. *meis te fidere regnis*, V. 800. Gr. 392. I. and I. A. & S. 222, R. 8. — **70. Auster**; for *ventus*. — **71. Deducunt.** See on I. 551. — **73. Sacra . . . tellus** = a sacred land; i. e. Delos, the birthplace of Apollo and Diana. See on Ov. M. VI. 187, 190. — **74. Matri**; Doris. See on II. 419. The dative limits *gratissima*. **Aegaeo**; applied to Neptune because he was supposed to delight especially in the Aegean sea. — **75. Pius** = grateful; i. e. to his own birthplace and to the island which had sheltered his mother. **Arcitenens**; Apollo; i. e. as the bearer of the bow, the archer. — **Oras et litora.** See on G. II. 44. — **76. E** = to; lit. from; suggesting the notion of distance. — **Mycono Gyaroque**; two of the Cyclades, the former quite near, the latter at a considerable distance from Delos. — **77. Immotam — dedit** = and rendered it fixed (so as) to be inhabited. — **79. Apollinis urbem**; Delos. — **83. Hospitio**; i. e. in consequence of the guest-friendship or tie of hospitality which had been already formed between Anius and Anchises. — **84. Saxo . . . structa vetusto** = *vetusta*; lit. built of old rock. The material is here conceived of as a means, and hence in the abl. without a preposition. — **Venerabar** = I began to venerate (the temple) and to pray. — **85. Propriam.** See on E. VII. 31. **Thymbrae**; an epithet of Apollo derived from Thymbra, a plain and city of Troas, where he had a temple. — **86. Mansuram** = that will remain, be permanent. **Altera — Pergama.** The city is regarded as already existing in the persons of those who are to inhabit it. See on II. 703. — **87. Reliquias — Achilli.** See on I. 30. — **88. Quem sequimur**; i. e. who is to be our guide? like *quae — vito?* v. 367. In both cases, the present shows the urgency of the request. They had started without any clear notion of their destination, v. 7. — **89. Pater.** See on G. II. 4. **Augurium** is loosely used for an oracular response. See on v. 5. **Animis — nostris** is expressed as if the inspiration which Apollo gives to the seer (VI. 11) were imparted to the ordinary applicant at the temple. — **90. Vix.** See on II. 172. **Omnia** is explained by what follows. — **91. Liminaque.** The lengthening of a short syllable is very rare when it ends in a vowel. Gr. 669. V. A. & S. 309 (1). — **92. Adytis . . . reclusa.** So the temple flies open to give the response, VI. 81. **Cortina**; the tripod. — **93. Submissi — terram** = we prostrate ourselves reverently upon the ground. — **94. Duri** = inured to hardships, hardy. **Quae.** See on *quae*, v. 27. **A**

stirps — *tulit*; i. e. the land where your ancestral stock first grew. — 95. *Ubere laeto* = with joyous fruitfulness, into her fertile bosom; perhaps with a reference to the image of a mother following. Gr. 414 and 3. A. & S. 247 and 2. — 96. *Matrem*. Cf. G. II. 268. — 99. *Mixto . . . tumultu*; i. e. on account of the doubtful interpretation. Gr. 430. A. & S. 257. — 100. *Moenia*; i. e. the city which Apollo had promised by implication. — 101. *Quo*; not referring to *moenia*, but introducing a separate question. — 102. *Monumenta* = traditions. — 103. *Spes*; i. e. the object of your hopes. Cf. V. 672. — 104. *Jovis . . . insula*; as the birthplace of Jove. — 106. *Habitant*; i. e. men inhabit; another way of saying *centum urbes habitantur*. *Regna*; each being an independent sovereignty. — 107. *Maximus . . . pater* (sc. *natus*) = our eldest ancestor; i. e. the founder of our race. There were two legends. According to one Teucer was a native of Troas, and the first king of Troy. Dardanus came to Teucer, received his daughter in marriage, and afterwards became his successor in the kingdom. According to the other Dardanus was a native prince of Troy, and Teucer immigrated into Troas from Crete, married the daughter of Dardanus, and succeeded to his throne. This double origin of the Trojan race is the cause of Anchises's mistake; but it seems from II. 781 that Aeneas should have set him right. — 108. *Rhoetea*. Troas is so called from the promontory of Rhoeteum on the Hellespont. — 109. *Optavit*. See on I. 425. — 110. *Steterant*. See on *stant*, v. 63. *Habitabant*. See on v. 106. — 111. *Hino*; i. e. from Crete. *Mater*; i. e. of the gods. *Cultrix Cybelae* = the inhabitant of Cybele: a mountain in Phrygia, from which she derived her name. *Corybantia aera* = the brazen cymbals of the Corybantes; i. e. the priests of Cybele, who worshipped her in the forests and on the mountains of Phrygia with drums, cymbals, horns, and dances. — 112. *Idaeum nemus*; i. e. where the rights of Cybele were celebrated. *Fida* — *sacris* refers to the mysteries of Cybele. Gr. 387. A. & S. 226. — 113. Cybele was represented as drawn by lions. All these are mentioned as derived by Phrygia from Crete. — 115. *Placemus ventos*; of sacrificing to the gods of the sea, as vv. 119, 120 show. *Gnosia*. See on G. I. 222. — 116. *Neo* — *oursu*; about one hundred and fifty miles. Gr. 418 and 2. A. & S. 236. *Juppiter* may be mentioned as the god of the weather. See on E. VII. 60. *Adsit*. Gr. 503. L.; 505. A. & S. 263. 2 (1). — 118. *Aris*. Gr. 422 and 1. A. & S. 254. R. 3. — 119. *Neptuno . . . Apollo*. Neptune and Apollo are the tutelary deities of Troy; and there is a further reason for invoking them here, the one as the god of the sea, the other as having given the oracle. *Pulcher Apollo*. Cf. E. IV. 57. — 120. *Pecudem*; probably a lamb, which, V. 772, is offered under similar circum-

stances to the *Tempestates*. — 122. *Idomeneea*. Gr. 46. 3. 5). A. & S. 54. 5; 86. Idomeneus, a distinguished Grecian chief, led a band of Cretans to the Trojan war. The story is that on his voyage homeward he was overtaken by a storm and vowed to the gods of the sea that he would sacrifice the first thing that met him on landing, that this proved to be his son, that he fulfilled his vow, that a plague visited Crete, and that the inhabitants consequently expelled him, when he settled in Calabria, as mentioned in v. 400. — 123. *Hoste*. Gr. 419. III. A. & S. 250. 2 (2). *Vacare* = are without. *Ad-stare* = stand ready to (our hand). Virg. expresses himself as if the Cretans had vacated the country as well as Idomeneus; but he may only mean that now that their chief was gone, the people would not be unwilling to receive the Trojans. — 124. *Ortygiae*; the ancient name of Delos: lit. quail-island. — 125. *Bacchatam*. See on G. II. 487. *Jugla*. Gr. 422 and 1. A. & S. 254. R. 3. *Naxon*. See on Ov. M. III. 636. *Donyssam*; a small island east of Naxos. *Viridem* refers probably to its vegetation. — 126. *Olearon*; a small island west of Paros, belonging, like Donyssa, to the group called Sporades. *Niveam Paron*; one of the Cyclades, famed for its white marble: hence *niveam*. — 127. *Cycladas*. Virg. first specifies some of the individuals of the group, and then sums them all up in the general clause, *sparsas* — *Cycladas*. So the Sporades, referred to in the words *crebris freta consita terris* = thickly sown with numerous lands. *Legimus* = we coast along . . . we traverse, pass through: zeugma. — 128. *Vario certamine* = with various emulation; i. e. striving to outdo each other. Cf. v. 290. — 129. *Hortantur* = encourage each other. *Cretam* — *petamus*; giving a notion of sail-or language: For Crete and our forefathers, ho! Gr. 487. A. & S. 260. R. 6. — 130. *Prosequitur* has here its proper sense of acting as an escort or convoy. *A puppi* = astern. *Euntes* = as we go. — 131. *Curetum*; the most ancient inhabitants of Crete, who worshipped Jupiter with noisy music and armed dances. They are sometimes identified with the Corybantes. — 132. *Optatae molior*. See on I. 424, 425. — 133. *Pergameam*; sc. *urbem*. *Cognomina*. Gr. 414 and 2. A. & S. 247 and 1. — 134. *Amare*. Gr. 558. VI. 3. A. & S. 273. 2 and (b). *Arceem* — *tectis* = to build the citadel high with roofs. Gr. 414 and 3. A. & S. 247 and 2. — 135. *Jamque*. See on I. 223. *Fere* = just; referring to the two next clauses as well as to the one in which it stands. *Subduotae*. See on I. 551. — 136. *Connubils arvisque*. Gr. 669. II. and 3; 384. A. & S. 306. 1 and (3); 223. *Operata* (sc. *est*) = were occupied with. — 137. *Jura* — *dabam*; i. e. a settled government is established (cf. I. 426; V. 758), and houses (either sites, or buildings vacated by the Cretans, v. 123) apportioned. — 137-139. *Membris*; with *venit*,

like *arboribus satisque*. *Traotu*. Gr. 430. A. & S. 257. The passage may be freely rendered thus: Suddenly there came on the human frame a wasting sickness, shed from the whole tainted expanse of the sky, a piteous blight on trees and crops, a year charged with death. — 140. *Linquebant — animas*. The life is generally said to leave the man, not the man the life. Cf. V. 517. — 141. *Steriles*; proleptic. *Exurere*. Gr. 545. 1. A. & S. 209, R. 5. *Sirius*. See on G. I. 218. — 142. *Victum . . . negabat*. Cf. G. I. 149. — 143. *Remenso*. Cf. II. 181. — 144. *Hortatur . . . ire*. See on v. 134. *Marl*. See on *tractu*, v. 138. *Veniam*; i. e. a gracious answer to the questions which follow. See on I. 519. — 145. *Ferat . . . jubeat*. Gr. 525. A. & S. 265. *Ferat* may be either *tell* or *give*. See on *da*, v. 85. — 148. *Effigies divum* are the statues, not the appearances in vision. Cf. VII. 443. *Penates*. See on v. 12. — 150. *Jacentis* = as I lay. — 150. *In somnis*, etc. We have here apparently a mixture of dream and vision, as in I. 355; II. 296, the moonlight belonging to the latter, the other circumstances to the former. — 153. *Affari . . . demere*. See on *exurere*, v. 141. — 154. *Dioturus . . . est*; said rhetorically, as if Aeneas were certainly going to arrive there. — 155. *Utro*; i. e. without waiting to be asked. See on II. 279. — 156. *Dardania = Troja*. *Armas secuti*; sc. *sunt*. Cf. v. 54. — 158. *Idem*; emphatic. Gr. 451. 3. A. & S. 207, R. 27 (a). — 159. *Tollemus in astra*; referring generally to the superhuman glory of Aeneas's descendants, rather than specially to the actual apotheosis of Caesar or Augustus. — 159. *Magnis* = for your great gods: not, as is generally understood, the *nepotes*, but the *magni Penates* (IX. 258) or *magni di* who are speaking, the authors and impersonations of this national greatness. Cf. II. 295. — 160. *Fugae*; as Aeneas is said, I. 2, to be *fato profugus*. — 162. *Delius*; an epithet of Apollo, from Delos, the place of his birth. *Aut*. See on v. 43. *Cretae*. Gr. 424 and 1. A. & S. 221, R. 1. — 163-166. Repeated from I. 530-533, where see notes. — 167. *Nobis illustrates magnis*, v. 159. They identify themselves with the Trojans, or rather the Trojans with themselves. *Propriae*. Cf. v. 85. — 167. *Dardanus . . . Iasius*. It is difficult to reconcile the text with the legend; which was that Dardanus and Iasius were brothers, the sons of Corythus, an Etruscan prince of Corythus (Cortona), or of Jupiter by the wife of Corythus, that they emigrated from Etruria and settled, Dardanus in Phrygia, where he married the daughter of Teucer, and became his successor in the kingdom of Troy, and Iasius in Samothrace. In order to make Virg. consistent with himself, and with the line of tradition which he seems to have followed, we must suppose him to use *pater* vaguely, as a mere term of respect, like *pater Aeneas*, and to intend a *quo* to refer to Dardanus. The lan-

guage is certainly against this, but by taking *Iasiusque pater* as parenthetical, the difficulty will be in a measure removed. Heyne and Wr. explain it thus: *Dardanus cum Iasio, a quo Dardania*. — 168. *A quo princoipe* = from which prince. — 169. *Surge age*. See on v. 462. — 170. *Corythum*; the place Corythus. *Requirat*. Gr. 488 and II. A. & S. 260, R. 6. — 171. *Ansonias* = Ausonian, Italian; from *Ausones*, a very ancient name of the primitive inhabitants of lower and middle Italy. *Dictaea* = Cretan. See on G. II. 536. — 173. *Sopor* = a deep sleep; i. e. favorable for a vivid dream. *Illud*; instead of *ille*, the usual attraction being neglected. — 174. *Velatas*; i. e. crowned with fillets. — 175. *Tum*. The sentence is interrupted at *deorum* by the parenthesis, which produces an anacoluthon (see on I. 237), v. 175 introducing another sentence. *Corpore*. Gr. 425. 3. 4). A. & S. 251. — 177. *Munera . . . intemerata* = offerings of unmixed and choice wine. — 178. *Focis*. The hearth was the altar of the Penates. *Honore* = the libation. Gr. 430. A. & S. 257. — 180. *Prolem ambignam* = the ambiguous (because capable of being referred to either source) lineage. *Geminos parentes*; Dardanus and Teucer. — 181. *Se — looorum* = that he had been misled by a mistake of a late day (*novo*) relative to ancient localities. — 182. *Exercite* = harassed. — 183. *Casus* = fortunes: explained by what follows. — 184. *Portendere*; sc. *eam*. *Debita*; sc. *fata*. — 185. *Vocare* = named. — 187. *Crederet*. Gr. 486. 4. A. & S. 260, R. 2. Who would have thought so in those days? *Cassandra*. See on II. 246. — 190. *Quoque*; i. e. as well as the one in Thrace. *Paucis reliotis*; apparently introduced to account for the Pergamum or Pergamia, of a later day, as one of the cities of Crete. See v. 133. — 191. *Trabe* = ship, as often. *Aequor*. Gr. 371. 3. A. & S. 232 (2). Cf. V. 235. — 192. *Neo jam amplius* = and no longer. — 193. *Apparent* belongs to *coelum et pontus* as well as to *terrae*. — 194. *Imber* = a rain-cloud. — 195. *Inhorruit — tenebris* = the wave became ruffled amid the darkness. Gr. 414 and 2. A. & S. 247 and 1. The picture seems to be of the surface of the water roughened or curled, partly by the wind, partly by the darkness, which would change its outline to the eye. — 196. *Venti — mare*. Cf. I. 86. *Magna*; with *surgunt*. — 198. *Involvere — abstulit*. Cf. I. 88. — 199. *Ingeminant* = repeatedly flash. — 200. *Caecis* = dark and unknown. — 201. *Negat discernere* = *dicit se non discernere*; i. e. he cannot tell whether it is day or night. Gr. 545. 2. 1). A. & S. 239, R. 2. — 202. *Neo* is used as if *non dicit* had preceded instead of *negat*. *Meminiisse* = *scire*. *Palinurus*; Aeneas's pilot. — 203. *Tres adeo . . . soles* = three long days. *Adeo* strengthens *tres*. — *Caeca caligine* = by blinding darkness: join with *incertos*. — 206. *Aperire* = to disclose. *Volvere fu-*

mundi = to roll up the smoke; a sign of an inhabited country. — 208. *Caerulea* = the azure deep. Gr. 441. A. & S. 205, R. 7 (2). — 210. *Strophades* . . . *insulae*, two small islands in the Ionian sea, west of the Peloponnesus and due south from the eastern extremity of Zacynthus. — 211. *Ionio*; sc. *mari*. For the rhythm of this verse cf. G. I. 437. — 212. *Harpyiae* (lit. Plunderers); fabulous winged monsters, three in number, Celaeno, Aello, and Ocypete, daughters of Neptune and Terra. They were sent by Juno to plunder the tables of Phineus, king of Thrace, whence they were driven by Zetes and Calais, the sons of Boreas, to the Strophades, where Aeneas found them. The word is a trisyllable. — 213. *Moenas metu* . . . *priores* = their former tables through fear; i. e. of the sons of Boreas. — 215. *Pestis et ira* = plague and scourge. — 220. *Laeta* = fat. — 221. *Custode*. Gr. 430. A. & S. 257, R. 7 (a). See on II. 409. That these animals were sacred to the Harpies is clear from v. 247; hence, as was usual with animals consecrated to the gods, they were left to feed at large without a keeper. — 222. *Ferro*. See on II. 409. *Vocamus*; i. e. we promise to offer up to them, if successful, a portion of the booty which we take. — 223. *Partem praedamque*; for *partem praedae*. See on I. 61. — 224. *Exstruimus toros*; i. e. they pile up turf to recline on while eating. *Dapibus*. Gr. 414 and 4. A. & S. 245. II. 4. — 225. *Lapsu*. Gr. 414 and 3. A. & S. 247 and 2. — 226. *Clangoribus* may refer to the flapping of their wings or to their discordant cries. — 229, 230. Cf. I. 310, 311. — 231. *Reponimus* is to be understood of a second sacrifice, the first being implied, if not actually expressed, in v. 222. — 232. *Diverso* = *diversa parte*. Gr. 441. A. & S. 205, R. 9. — 234. *Capessant*. Gr. 530. II. 3. 2). A. & S. 266, 2, R. 1 (b). — 235. *Gerendum*. Gr. 530. I. A. & S. 266, 2. — 236, 237. *Tectos* . . . *latentia*; proleptic; i. e. *disponunt* (= place here and there), *ut tegantur* . . . *ita condunt, ut lateant*. *Ergo* . . . *delapsae*; referring to a third visitation: the second came to an end, v. 234. — 239. *Misenus*. See on VI. 164, 165. — 240. *Aera*. Gr. 705. III. A. & S. 324, 3. — 241. *Obsoenae*. See on G. I. 470. *Foodare*. Gr. 553. II. A. & S. 204. *Palagi* . . . *volucres*; referring to the mythological origin of the Harpies from Neptune, or Electra, daughter of Oceanus. — 242. *Vim* = mark of violence. *Tergo* = *corpore*. — 243. *Sub sidera* = up to the stars; i. e. high in air. — 246. *Infelix*. See on II. 245. *Rumpit* = utters, gives vent to. Cf. II. 229. — 247. *Etiam*; i. e. in addition to the slaughter of the cattle. Celaeno asks whether they are going so far as to wage war in defence of their right to the cattle which they have so unjustly slaughtered. — 248. *Laomedontiadae*; a term of reproach, like *Laomedontae Trojae*, G. I. 502, on which see note. — 249. *Patrio*

accents used loosely for *propria*, as in G. I. 52, and = their own; i. e. as having been assigned to them by the gods. — 250. *Animis* gets with *accipite*, as in V. 304, not with *figite*, though the word may be supplied in the second clause. Gr. 386. A. & S. 224. — 252. *Furiarum . . . maxima*; sc. *noxi*. Cf. VI. 605. Virg. identifies or confuses the Harpies with the Furies. See on G. I. 278. — 253. *Genua petitis*. See on I. 157; II. 399. Celaeno shows them that she knows the present, that they may believe her prophecy of the future. *Ventis vocatis*. Wr. makes it = duly invoked, and therefore favorable; but it need mean nothing more than "the winds shall come at your call"; as, if any stress were laid on due invocation, Celaeno would be inadvertently giving profitable advice where she intends only to terrify. Cf. IV. 223; V. 211. — 255. *Datam* = assigned; i. e. by destiny. Cf. v. 501; IV. 225. — 256. *Dira* = monstrous, intense. See on G. I. 37. *Injuria*; the wrong being regarded as having the power of avenging itself. *Caedis*; since the Trojans were murderers in will if not in deed. — 257. *Ambosas . . . absumere*. See on *factatos . . . arcebat*, I. 29. So v. 267. *Subigat*. The subj. is used as if the Trojans would be anxious to anticipate the visitation by establishing themselves in their city. Gr. 523. II. A. & S. 263. 3. *Mallis*; with *absumere*. — 260. *Deriguit* = froze. *Nec jam amplius*. See on v. 192. — 261. *Jubent* = wish. *Pacem*. The peace which they sought by arms was liberty to feed unmolested; that which they seek by prayer is freedom from further annoyance, if the Harpies are merely monsters, deliverance from divine vengeance, such as that just denounced, if they are goddesses. 262. *Sint*. Gr. 486. III. A. & S. 259, R. 4 (3); 260. II. — 264. *Numina magna*; i. e. such as those from whom Celaeno derived her knowledge. *Honores* = sacrifices. — 265. *Prohibete minas* = ward off the threatened curses. — 266. *Placidi* = appeased. — 267. *Erussos . . . laxare rudentes* = to uncoil and let out the ropes. The *rudentes* here are the ropes fastened to the bottom of the sail at its two corners (*pedes*). Before setting sail, these ropes, which our seamen call the "sheets," would lie in a coil or bundle. In order, therefore, to depart, the first thing was to unroll or untie them, the next to adjust them according to the direction of the wind and the course of the ship. *Laxare rudentes* was equivalent to "ease the sheets." — 269. *Vocabat*. Gr. 463. 3. A. & S. 209, N. 9. — 270. *Æacynthos* and the other localities here mentioned are the Ionian islands, which lie off the west coast of Greece. *Saxia*. Gr. 414 and s. A. & S. 247 and i. — 272. *Laertia regna*. Laertes was the father of Ulysses. — 273. *Terram altricem* = the land that nursed. — 274. *Leucatae*; a promontory at the southern extremity of the island Leucadia. — 275. *Et — Apollo* = and (having passed Leuca-

dia) Apollo, dreaded by sailors, comes into sight. See on Hor. C. S. 33. — 276. *Urbī*; the town of Actium, off which Augustus gained his famous naval victory over Antonius.

278. *Insuperata* is explained by vv. 282, 283. — 279. *Lustramus*. See on II. 383. The purification was doubtless required by their recent adventure with the Harpies. *Jovī* = in honor of Jupiter. *Votis* = with votive offerings. — 280. *Celebramus litora ludis*; a variety for *celebramus ludas in litore*, *celebrare* having its strict sense of "to make populous." — 281. *Patrias . . . palaestras* = the gymnastic exercises of their country. *Palaestra*, properly the game of wrestling, is given as a specimen of the whole, which is perhaps the force of the plural. *Oleo labente*; i. e. the oil with which they were anointed trickled down their bodies as they performed their exercises. Gr. 430. A. & S. 257. — 282. *Evasiase*. See on II. 731. — 284. *Circumvolvitur*. See on II. 383. *Annum*. Gr. 371. 4. A. & S. 233 (2). — 286. *Abantis*. Of this *Abas* nothing is certainly known. — 287. *Postibus adversis*; i. e. that face one as he approaches the temple. Shields and other armor were often hung up in temples as votive offerings. *Rem* = the act. — 288. *Aeneas*; sc. *dicavit* or *fixit* from preceding verse. See on E. VII. 30. *De* (sc. *de tracta*) = (taken) from. — 291. *Aerias Phaeacum . . . aroes* are the mountains of Corcyra, whose inhabitants were called *Phaeaces* from its early name Phaeacia. — 292. *Portu*. Gr. 386. A. & S. 224. — 293. *Chaonio*. See on E. IX. 13. *Buthroti*; a seaport town of Epirus. Gr. 396. V. A. & S. 211, R. 2, N. — 295. *Helenum*. Helenus, a son of Priam, had been taken prisoner by Ulysses, and conveyed to Epirus by Pyrrhus, son of Achilles, the king of Epirus, who had married Andromache, Hector's widow. Helenus succeeded him both in marriage and in his kingdom. — 296. *Conjugio*. See on II. 579. *Aeacidae*. See on E. IV. 36. — 297. *Patrio*; as being an Asiatic, Andromache being the daughter of Ection, king of the Cilician Thebe. *Cessasse* = had passed to. — 298. *Amore compellare*. See on II. 10. — 301. *Sollemnes dapes* = the annual sacrificial feast. *Quum* = at the time when. — 302. *Falae*. See on I. 716. Love of country had prompted them to give Trojan names to the various objects about them. The early settlers of America furnish a fine illustration of the same feeling. — 304. *Hectoreum*. See on II. 543. *Viridi — inanem* = which of green turf, an empty (one); i. e. a cenotaph. *Viridi caespite* describes *quem*. Gr. 422. A. & S. 211, R. 6. *Geminas*. See on v. 63. *Causam lacrimis* = an occasion for tears. *Causa* is generally found in Virg. with a gen.; but IV. 290 will help us to understand the construction, showing that *causam lacrimis* is only an abbreviated form for *quae causas lacrimis esset*; so that the *dat.* will really come under Gr. 390 and

2. A. & S. 227 and R. 4. — 309. *Labitur*; i. e. faints. *Longo . . . tempore*. Cf. E. I. 30. — 311. *Alma* = genial. — 314. *Subjuncto* = I reply. *Turbatus* = agitated. *Raris . . . vobis hisco* = I open my mouth in broken accents. *Hisco* is used of opening the mouth without full articulation. — 318. *Excipit*. See on G. II. 345; A. I. 276. Here there seems to be an actual reference to the metaphor in *dejectam*. — 318. *Digna satis* is illustrated by what goes before, and explained by what follows. — 319. *Hectoris Andromachen* = Hector's Andromache. Gr. 395; 397, 1 and (1). A. & S. 211 and R. 7 (1). There is no need of supposing an ellipsis. *Pyrrhin'* — *servas*; i. e. art thou still the wife (concubine) of Pyrrhus? He wishes to know whether the report he has heard (vv. 294–297) is false. Gr. 669, l. 3; 703. 3. A. & S. 322. 7. — 321. *Felix* — *alias*; doubly happy, because she died a virgin and in her native land. The allusion is to Polyxena, a daughter of Priam, who was sacrificed by Pyrrhus at the tomb of Achilles (*hostilem ad tumulum*), who had sought her in marriage. — 323. *Sortitus*. It was customary to divide the captives by lot. *Pertulit*. For the indic. where we might have expected the subj. see on G. II. 460. — 324. *Captiva*. Gr. 363. A. & S. 204. — 325. *Noa*. Gr. 446 and 2. A. & S. 209, R. 1 (b) and R. 7 (b). *Patria*; of Troy. Cf. V. 624. It may be the abl. of place, or, more naturally, the abl. abs. *Diversa*. See on v. 4. — 326. *Stirpis Achilleae*; Pyrrhus. — 327. *Servitio enixae* = having borne children in slavery. Gr. 414 and 3. A. & S. 247 and 2. The phrase defines *tulimus*. — 328. *Hermionen*; the daughter of Menelaus and Helena, and the granddaughter of Leda. — 329. *Me* — *habendam* = made over to Helenus, his slave, me, a slave too (*que*), to be possessed (by him). — 330. *Ereptae . . . conjugis* = for his wife who had been torn from (him); i. e. by Pyrrhus, to whom Hermione had been betrothed by her father during the siege of Troy, and who on his return had claimed and married her. — 331. *Scelerum* — *agitatus* = driven mad by the Furies (i. e. the avengers) of his crimes. He had murdered his mother Clytemnestra. *Orestes*; the son of Agamemnon. — 332. *Excipit*. See on E. III. 18. *Patrias . . . aras*; i. e. at Delphi, where an altar had been raised in honor of Achilles. — 333. *Morte*. Gr. 426 and 1. A. & S. 253 and N. 1. *Reddita* = having been given up. Serv. says that Helenus had won the gratitude of his master by giving him profitable advice in respect to the voyage on his way home from Troy. *Cessit*. See on v. 297. — 334. *Cognomine*. Gr. 429. A. & S. 250. 1. — 335. *Chaone*; a brother of Helenus. — 336. *Iliacam . . . hano . . . aroem*; epexegetical of *Pergama*. See on *Laviniae litora*, l. 2. *Jugis* = to the mountain-tops. Gr. 386. A. & S. 224. — 337, 338. How did you come? by stress of weather (*venti*)? or by destiny

(*fata*)? or by divine intervention (*dei*)? *que* having virtually the force of *quomodo*. See on E. I. 54. — 339. *Quid* (sc. *agit*) = how fares? *Venottur*. See on I. 546. — 340. *Quem* — Troja. A solitary instance in Virg. of a hemistich where the sense is incomplete. Copyists and commentators have exercised their wits in endeavoring to supply the deficiency; but it seems hardly wise to attempt to do what Virg. either did not or could not do. For the sake of giving a complete sense to the verse we may translate: "whom (Creusa bore) to thee when Troy (was) already (besieged)." — 341. *Tamen* = still; i. e. in spite of her death: referring to *antient*. *Gura* = concern, longing. — 342. *Et quid* = at all. Gr. 380. 2. A. & S. 232 (3). It is used in impassioned interrogations. — 343. *Avunculus*. Creusa was according to one account Hector's sister. — 349. *Trojam*, etc. See on v. 302. *Simulata* = made like, copied after. *Magnis*; sc. *Pergamis*. — 350. *Arentem* = scanty. *Cognomina*. Gr. 428 and 2. A. & S. 211, R. 6 (1). — 351. *Amplector*; i. e. in token of recognition, as the women in II. 490 embrace the doors in token of farewell. — 353. *Porticibus*. The *porticus* seems to have surrounded the *aula*, which appears to be used in Virg. in the case of a palace as equivalent to *atrium*. See on II. 528. *Accipiebat* = entertained. — 354. *Aulai*. Gr. 42. 3. 4. A. & S. 43. 1. *Bacchi*. Gr. 705. II. A. & S. 324. 2. — 355. *Auro*. Gr. 705. III. A. & S. 324. 3. *Dapibus*; i. e. for the gods; as in v. 301. — 357. *Tumido*; because of the effect. — 358. *Vatem*. Helenus. — 359. *Qui . . . sentis* = who understandest, whose senses are alive to. These supernatural facts were as open to Helenus as the common facts of sense to ordinary men. — 360. *Tripodas . . . laurus*; i. e. the indications of the tripods, laurels, etc. *Clarū*. Apollo is so called from his temple at Claros, near Colophon, in Ionia. — 361. *Volucrum linguas* and *praepetis omina pennae* refer to the two modes of divination; from the note and from the flight of birds. — 362. *Omnem otursum*; i. e. all my future course. *Prospera . . . religio* = favorable prognostics. — 363. *Numine* = by the expression of their will. See on II. 123. — 364. *Petere . . . tentare*. See on v. 134. *Repostas* = remote. Gr. 703. 2. A. & S. 322. 4. — 365. *Nefas* = *nefundum*. Gr. 570 and 1. A. & S. 276. III. R. 2. — 367. *Obscenam* = revolting; because it compels to eat loathsome and repulsive food. *Quae . . . vito*. See on v. 88. The intervening parenthesis accounts for the direct form of the question. — 368. *Possim*. The subj. may be explained as depending on *sequens* (= *si sequar*). Gr. 503. 2. 1). A. & S. 261, R. 4. — 369. *Hic*. See on I. 728. *Primum*; the correlative of *deinde*, v. 373. — 370. *Favorem* = favor. Cf. VI. 48. — 372. *Multo* — *numine* = bewildered by thy abounding presence. — 373. *Sacerdotā*. See on *dea*, I. 412.

374. *Nam* refers to the words *paucis tibi . . . expeditum*, v. 377, introducing the ground on which Helenus proceeds to make a partial revelation of the future, that ground being the manifest truth (*manifesta fides*) that Aeneas has undertaken this voyage with the highest supernatural sanction (*majoribus auspiciis*). This accords with what Aeneas says in vv. 362 foll. *Ira*. Gr. 549. A. & S. 269 — 375. *Auspicia*. Gr. 414 and 3. A. & S. 247 and 2. *Fides*. See on II. 309. *Sic . . . ordo* gives a reason for the preceding clause, *sic* and *is* being the emphatic words. — 376. *Sortitur*. Jupiter is supposed to draw the decrees of fate like lots out of the urn. So, IV, 614, we have *fata Jovis*. *Volvit vires*. The notion seems to be that of ordaining the succession of events, being further explained by *sortitur ordo*. See on I. 22. *Is* — *ordo* = such a series (of events) is moving round, is in process of accomplishment. — 377. *Hospita* = strange. — 378. *Ansonio*. See on v. 173. — 379. *Parcae*. See on E. IV. 47. — 381. *Italiam* = the Italy; i. e. that part of Italy. — 382. *Vicinis . . . portus*; sc. *cujus*. — 383. *Longa* — *terris* = a long impassable way separates far (from thee) by a long extent of country (lit. long lands) the Italy, etc. *Terris*; abl. of cause: it may be the abl. of quality. — 384. *Ante*; with *quam*, v. 387. *Trinaëria*. See on I. 196. — 385. *Salis*. See on I. 35. *Sal Ausonius* is the same as *mare Tyrrhenum*. See on I. 67. — 386. *Inferni lacus*; Avernus, between Cumae and Puteoli. See v. 442. *Insula*; supposed to lie near the promontory of Circaeum in Latium, a notion which the poet adopts. *Circae*; a mythical sorceress said to have had an earlier residence in Aea, a city or peninsula of Colchis; whence the epithet *Acaëae*. — 387. *Passa*. Gr. 523. II. A. & S. 263. 3. *Componere* includes both the sense of building and settling. — 388. *Signa*; i. e. the tokens that you have reached your destined home. Cf. I. 443. — 389. *Tibi*; with *inventis*. Gr. 388. II. A. & S. 225. II. *Secreti* = retired, sequestered; i. e. in a sequestered part of its course. — 391. *Capitum*. Gr. 396. IV. and I. A. & S. 211, R. 6. — 396. *Hæc*; as if he were pointing to the east coast of Italy in the direction from Epirus. *Litoris oram*. See on G. II. 44. — 398. *Moenia* = *urbes*. *Græcia*. Gr. 388. 3. A. & S. 225. II. — 399. *Narycii . . . Locri*. See on G. II. 438. — 400. *Sallentinos . . . campos*; the country occupied by the Sallentini, in Calabria, the southeastern part of Italy. See on v. 122. *Milite*. See on I. 564. — 401. *Lyotina*. See on E. V. 72. *Meliboëæ*; from Meliboëa, a town in Thessaly, which had been part of the dominions of Philoctetes. — 402. *Philoctetæ*; with *Petelia*. Philoctetes, like Idomeneus, was forced to leave his kingdom and settle in Italy, where he built Petelia, a small town in Bruttium. *Muxo*. See on I. 506. — 403. *Quin* = moreover. — 405. *Velare*. See on

II. 707. **Comas**. Gr. 380. A. & S. 234. II. The covering of the head during sacrifice was a distinctively Roman custom, the Greeks sacrificing with the head uncovered.—406. **Ne**—*occurrat*. The reason given for the precept seems to be that the appearance of an enemy, if seen by the worshipper, would be an evil omen, or would cause him to break off the sacrifice.—407. **Omina turbet**. The omens would have been taken before the sacrifice, and anything occurring during the sacrifice might spoil them.—409. **Casti** = *pii*.—411. **Rarescent**; of the gradual opening of a passage which at a distance appears closed. **Claustra** = the strait. **Pelori**; a promontory of Sicily, at its northeastern point, where the strait (now Messina) is the narrowest, and where were situated Scylla and Charybdis.—412. **Laeva** . . . *tellus*; the left or southern side of Sicily, round which Aeneas was to sail *longo circuitu*, so as to avoid the passage between Scylla and Charybdis.—415. **Aevi** = *temporis*.—416. **Dissiluisse** = leaped asunder.—**Protinus** . . . *una* = continuously one.—417. **Medio**. Gr. 422 and 1. A. & S. 254, R. 3.—419. **Litore diductas** = separated in respect of coast; i. e. the ground on which they stood being no longer continuous, but disconnected. Gr. 429. A. & S. 250. 1. **Aestu**. Gr. 414 and 3. A. & S. 247 and 2.—420. **Dextrum** . . . *laevum*; i. e. to those sailing north. **Scylla** . . . *Charybdis*. See on I. 200. **Implacata** = insatiate.—421. **Imo** . . . *gurgite* = with the lowest whirlpool. Gr. 414 and 2. A. & S. 247 and 1. **Ter**; three times a day, as appears from Hom.—422. **In abruptum** = down to the bottom. **Sub auras** = upwards to the air.—426. **Prima**—*facies* = the uppermost part of her form (is that) of a human being. Gr. 401. A. & S. 211, R. 8 (1). **Pectore**. Gr. 428. A. & S. 211, R. 6.—427. **Pube tenus** = as far as the middle; explaining *prima*. **Postrema**; *sc. facies*.—428. **Commissa** = joined.—429. **Metas lustrare** = to double the extreme point; *Pachynum* being the southern promontory of Sicily, which they were to sail round as they would go round a goal, of which *longos circumflectere cursus* is actually used, V. 131.—432. **Canibus**. *Canes* and *lupi* are here used indifferently.—435. **Pro omnibus** = for all; i. e. as an equivalent for all others.—436. **Iterumque iterumque**; better with *monedo*.—437. **Primum**; i. e. as the first thing to do.—438. **Dominam**; of a goddess, v. 113.—439. **Victor** is explained by *supera*.—441. **Cumaeam** . . . *urbem*; a city on the coast of Campania, said to have been settled by a colony from Chalcis in the island of Euboea.—442. **Divinos**; either because of the residence of the Sibyl in its vicinity or of its supposed connection with the infernal regions and their deities. **Laos et Averno**; a hendiadys. See on v. 386. **Silvia**. Gr. 414 and 2. A. & S. 247 and 1.—443. **Insanam**; of the prophetic afflatus, like

furens, II. 345. *Vatem*; *Sibylla*. *Rupe sub ima*; the *antrum* *immense* of VI. 11. — 444. *Polis* . . . *mandat*. Cf. VI. 74. Leaves would be among the earliest materials for writing. *Notas et nomina* = marks and words: a poetical expression for written characters. — 445. *Carmina*. See on E. IV. 4. — 446. *Digerit in numerum* = arranges in order. See on II. 182. Here the notion is that of regular succession in order of time. — 447. *Locus*; with *manent*. — 448. *Eadem* = yet; i. e. though she has written them out and left them, she takes no further care of them. Gr. 451. 3. A. & S. 207, R. 27 (a). *Tenuis* . . . *ventus*; i. e. even so light a breath of wind as is caused by the opening of the door. — 452. *Inconsulti*; i. e. the prophecies being rendered unintelligible by their displacement, those who come for responses get no counsel. Helenus is giving the reason why the oracle is in bad repute. — 453. *Tibi*. Gr. 389. A. & S. 228, N. (a). *Tanti*. Gr. 402, III. and 1. A. & S. 214 and R. 1. — 456. *Quin adeas* = as to prevent you from visiting; depending upon *tanti*, instead of the more usual *ut non*. Gr. 498 and 1. A. & S. 262, R. 10. 2. *Precibus* — *canat*. The order is *precibusque poscas ipsa canat oracula*. — 457. *Canat*. Gr. 493. 2. A. & S. 262, R. 4. *Volens*. Gr. 443. A. & S. 205, R. 15. — 459. *Que . . . que* = either . . . or. See on G. II. 87. — 460. *Dabit*. See on v. 85. *Venerata* = duly besought. — 461. *Idcoat*. Cf. v. 379. Gr. 501. I. A. & S. 264. 1 (b). — 462. *Vade age* = go quickly, haste away. *Ingentem*; proleptic. — 464. *Gravita*. See on v. 91. — 465. *Stipat* — *argentum*. See on I. 195. — 466. *Dodonaeos*. See on E. IX. 13. Dodona belonged to the kingdom of Helenus. *Lebetas*. It is said that these were brazen kettles used by the priests in Dodona for the purpose of predicting future events from the sounds returned by them when struck. — 467. *Loricam* — *trilicem*; i. e. a coat of mail made of metal plates fastened together with small chains, the chains being three-ply and of gold. Join *hamis* with *consertam*, and *auro* with *trilicem*. — 468. *Conum* — *comantes*; for *galeam insignem cono cristisque comantibus*. — 469. *Sua*. See on I. 461. — 470. *Duces* = guides; i. e. for the voyage. — 471. *Remigium* may be equipments for rowing or rowers, either sense suiting the passage equally well. — 472. *Jubebat Anchisæa*. Cf. v. 9. — 473. *Ferenti* = when favoring; lit. bearing (us on our way). — 475. *Dignate*. Gr. 221. 2. A. & S. 162. 17 (a). — 476. *Bia*. See on II. 642. — 477. *Tibi*. Gr. 381. 3. 3). A. & S. 228. 3. Helenus points to the coast of Italy in the direction of Epirus: in this verse, however, he is thinking of Italy generally; in the next *hanc* is specially used of that particular part which lies nearest. — 478. *Tamen*; as if he were correcting himself. For the sense see vv. 396 foll. *Fraeterlabare*. Gr. 496. 1. A. & S. 262,

R. 4. — 480. *Quid* — *provehor*; i. e. why do I say more? — 481. *Demoror*. See on II. 647. — 484. *Ascanio* belongs to the preceding clause as well as to the one in which it stands. *Neo cedit honori*. Scarcely any two commentators have agreed in respect to the meaning of these words. Serv. supposes it to be, that *Andromache* does not yield to the honor of *Ascanius*, does not give him less than his due. Heyne, that *Andromache* does not yield to the liberality of her husband. Wr., that *chlamys* is the subject of *cedit*: the mantle does not yield to the beauty of the other robes. Others have adopted *honore*. Con. suggests another rendering, which, though quite different from all the rest, we have after some hesitation decided to adopt: "nor does she flag in the work of honoring him"; i. e. give way to honor, as if she were contending with it, — a poetical equivalent for the prosaic *nec cessat honorare*. He thinks the interpretation admissible in itself and suited to the context (cf. *onerat* in next line). — 486. *Et hæc* is to be explained with reference to the gifts of *Helenus* to *Anchises*. — 487. *Sint . . . testentur*. Gr. 500. A. & S. 264. 5. *Longum*; an epithet of *amorem*, yet to be closely connected with *testentur*. — 488. *Hectoreaæ*. See on II. 543. *Tuorum* = of thy kinsfolk. — 489. *Mihi* limits *super* which is here = *quæ superes*. *Sola . . . super* = sole surviving. — 490. *Ferebat*; of ordinary movement. — 491. *Pubesceret* = he would have been blooming into youth. *Ævo*. Gr. 414 and 3. A. & S. 247 and 2. — 495. *Parta*. See on II. 784. — 497. *Xanthi*. See on v. 302. — 499. *Auspicilia*. Gr. 430. A. & S. 257, R. 7 (a). *Fuerit* = *obvia* = will have been less exposed. Its finished foundation, it is hoped, will be less in danger than that of ancient Troy. — 500. *Thybridia*. Gr. 399. 3 and 3). A. & S. 222, R. 2 (a). — 501. *Data*. See on v. 255. — 502. *Cognatas* = kindred. *Olim*; with *faciamus*. *Propinquos* = neighboring. — 503. *Epiro, Hesperia*. Gr. 422 and 1. A. & S. 254, R. 3. — 504. *Casus* = fortune. *Utramque*; referring to *cognatas urbes*. Gr. 363. A. & S. 404. — 505. *Trojam . . . urbes*. Gr. 373. A. & S. 230. *Animia*. Gr. 429. A. & S. 250. 1. *Maneat*. Gr. 487. A. & S. 260, R. 6.

506. *Pelago*. See on II. 179. *Vicina*; i. e. to *Buthrotum*. — 507. *Itallam*. Gr. 379. 4. A. & S. 235, R. 5 (c). *Undis*; with both *iter* and *cursus*. The distance is about fifty miles. — 508. *Opact* belongs closely to *umbrantur*. — 509. *Sternimur*. See on II. 383. — 510. *Sortiti remos* = having cast lots for the oars; i. e. to determine who should constitute the rowing crew for the early morning start. — 511. *Corpora ouramus*; referring to the evening refreshment, and including bathing as well as eating. *Irrigat* = bedews; i. e. invigorates. — 512. *Orbem* = circuit. It was not yet midnight. — 514. *Auribus* — *captat* = catches the air with his

ears ; i. e. listens for a gale. — 516. *Arcturum*, etc. See on I. 744. — 517. *Oriona*. See on I. 535. Gr. 612. 5. A. & S. 287. Ex. in *a*, 2. — 518. *Constare* = are uniform, are settled. — 519. *Clarum* . . . *signum* ; i. e. by a blast of the trumpet. *Castra movemus* ; metaphorically, the military image being suggested by the trumpet. — 520. *Tentamus* ; of an unknown sea, as in E. IV. 32. — 525. *Corona*. See on G. II. 528. — 528. *Maria*, etc. ; with *potentes*. — 529. *Vento*. Gr. 414 and 4. A. & S. 247 and 3. — 530. *Crebrescunt* . . . *patescit*. Gr. 332. II. A. & S. 187. II. 2. The harbor was called *portus Veneris*, the place *Castrum Minervae*. — 531. *Arce* = on a height. — 533. *Curvatus in aroam*. The action of the east wind on the water is said to have hollowed out the harbor. — 534. *Objectae* = opposite. — 535. *Ipse* ; sc. *portus*. *Latet* is not inconsistent with *patescit* v. 530. The harbor is retired and in fact concealed between the rocks (*cautes*) on each side of it ; but as the ships approach a way is seen between the barriers. Aeneas is giving a general account of the haven, not describing its features as they broke upon him gradually. *Gemino* . . . *muro*. Gr. 414 and 3. A. & S. 247 and 2. *Brachia* and *muro* are two metaphors to express the same thing, the rocks which form the two sides of the haven. — 536. *Turriti* ; to be understood metaphorically, crowned as with towers. *Refugit*. The eminence on which the temple is placed slopes downwards, so that, as the ships approach, the building appears to recede. — 537. *Omen* ; the first object which meets us, regarded consequently as an omen. Cf. I. 442 foll. — 538. *Candore*. Gr. 428. A. & S. 211, R. 6. — 539. *Hospita*. See on v. 377. *Portas* ; as of a messenger : yours is a message of war. — 540. *Bello*. See on II. 315. — *Armenta*. See on I. 185. — 541. *Olim* is used generally, and = at times. *Curru*. Gr. 386. A. & S. 224. — 542. *Jugo*. Gr. 414 and 4. A. & S. 247 and 3. Horses are yoked together and are thus made jointly amenable to the bit. The concord thus produced is a symbol of peace, besides conducing to peaceful arts, such as ploughing. — 544. *Prima* ; because the temple of Pallas was first seen by them as they approached the Italian coast. — 545. *Vela-mur*. See on v. 405. — 546. *Præceptis*. Gr. 414 and 2. A. & S. 249. II. *Maxima* = as the greatest ; i. e. on which he had insisted most. Cf. 433 foll. — 547. *Argivæ* intimates the reason why Juno is to be propitiated, as the patroness of the enemies of Troy. — 548. *Ordine* = *rile*. — 549. *Obvertimus* = we turn about, direct ; i. e. to adapt the sail to the direction of the wind. — 550. *Grajugenum*. Cf. v. 398. — 551. *Hinc* ; of time, = then. *Si* = *fama* ; i. e. that Hercules founded Tarentum (now *Taranto*). These words may be meant to point to the fact that there were other and opposing legends. — 552. *Diva Lacinia* = the Lacinian goddess ; referring to the

temple of Juno on the Lacinian promontory, some pillars of which are still standing, and give the spot its modern name, *Capo delle Colonne*, or Cape Colonna. The deity for the temple, as in v. 275. **Contra**; i. e. on the opposite shore of the *Sinus Tarentinus* (now Gulf of *Taranto*). — 553. **Caulonis**; a coast town of Bruttium. **Arcees**; whether rocks or towers it is not easy to say. **Scylaceum**; a town on the *Sinus Scylleticus*, about twenty miles north of Caulon. The shore about Scylaceum is said not to be rocky, so that the epithet refers to the gales which blow about that part of Italy. — 554. **Et fluotu** = rising out of the water. — 556. Construe *fractas voces ad litora*, not *voces fractas ad litora*; there were at the shore broken sounds; i. e. caused by the breaking of the waves. — 557. With the former part of the line cf. I. 126, with the latter, I. 107. **Aestu**. Gr. 414 and 4. A. & S. 245. II. 2. — 558. **Haec illa**. Gr. 450 and 1. A. & S. 207, R. 23 (a). **Charybdis**. See on I. 200. — 560. **Eripite**; sc. *vos*. Cf. II. 289. — 561. **Rudentem**; of the sound of the prow in the water. — 563. **Ventis remisque**, or *velis remisque*, is a regular phrase for using every effort. — 565. **Ad Manes imos**; of extreme depth, like in *Tartara*, G. II. 292. See on G. I. 243. **Desedimus** = we have sunk. See on G. I. 330. — 566. **Cava saxa** are the rocks at the bottom of the sea, opposed to *rorantis aestra*. Cf. vv. 421 foll. — 569. **Cyclopum**. See on G. I. 471. — 571. **Ruinis** = eruptions. See on G. II. 308. — 573. **Turbine . . . piceo** = with a pitchy whirl; i. e. with a whirl of pitchy blackness. Gr. 414 and 3. A. & S. 247 and 2. — 574. **Globos flammaram**. Cf. G. I. 473. — 576. **Sub auras . . . glomerat** = rolls up to the air. — 578. **Encheladi**; a hundred-handed giant, son of Tartarus and Terra. In the war between the gods and the giants he was overthrown by Jupiter and buried under Mount Aetna. **Semiustum**. Gr. 669. II. 3. A. & S. 306. I. (3). — 579. **Insuper**. See on I. 61. — 580. **Ruptis . . . caminis** = from (its) broken passages; the flames proceeding from him burst their way through the sides of the mountain. **Flammam**. See on I. 44. — 581. **Mutet**. Gr. 529. A. & S. 266. 2. — 583. **Noctem**. Gr. 378. A. & S. 236. **Monstra** = prodigies, frightful phenomena. — 585. **Neque . . . nec**. The two clauses, in Virgil's usual manner, mean the same thing. **Aethra sidera** = with starry splendor. Gr. 414 and 2. A. & S. 247 and 1. — 586. **Nubila**; sc. *erant*. — 587. **Intempesta** = blackest; because unfit for action; lit. unseasonable. — 588. **Eoo**. See on G. I. 288. Gr. 426. A. & S. 253. — 590. **Maie . . . suprema** = to the last degree of leanness. Gr. 414 and 3. A. & S. 247 and 2. — 591. **Culta** = in dress. — 593. **Respicimus**. The Trojans were apparently turned towards the sea, attending to their ships, at the time the stranger approached. — 594. **Cetera**. Gr. 380. 2. A. & S. 234. II. R. 3.

— 595. *Et* = *et quidem*. — 599. *Testor* = *oro*. — 600. *Lumen*; for *aëra*. Light is identified with air in G. II. 340. — 602. *Solo* = I admit. *E classibus* = *e militibus in classe profectus*. — 604. *Sceleris* . . . *injuria nostri*. Cf. *nostrae injuria caedis*, v. 256. — 605. *Spargite* — *fluotus* is explained by IV. 600. — 607. *Genibus*; with *volutans*. Gr. 422. 1. A. & S. 254, R. 3. — 608. *Qui sit*. See on E. I. 19. *Pari* . . . *fateri*. See on v. 134. — 609. *Deinde*; with *fateri*. *Deinde* is sometimes used by Virgil out of its place. See on I. 195. *Agitet* = is persecuting (him): his *present* condition being the more prominent object of curiosity. — 611. *Praesenti*; i. e. taking effect at once, like *praesens pecunia*, ready money. — 612. Cf. II. 76, though its genuineness there is doubtful. — 613. *Ulixi*. See on I. 30. — 614. *Nomine*. Gr. 429. A. & S. 250. 1. *Genitora*. Gr. 430. A. & S. 257, R. 7(a). — 615. *Paupere*. Poverty, as in the case of Sinon, II. 87, is the reason why the soldier's calling is chosen. *Mansisset* — *fortuna*; i. e. would that I had been content with my lot and stayed at home. — 614. *Hic*; followed by *in antro* epexegetically. See on E. I. 54. — 617. *Cyclopiis*; i. e. Polyphemus. — 618. *Domus* — *oruentis* = (his) abode of gore and of bloody feasts. Gr. 428. A. & S. 211, R. 6. The absence of the adjective with *sanie* is very unusual and harsh. — 620. *Di* — *pestem*. Cf. v. 265. — 621. *Nec* — *ulli* = no one can either look upon or address him in speech without terror. Gr. 388. 3. A. & S. 225. II. — 623. *Vidi ego met*. Cf. II. 499. — 624. *Resupinus* = lying on his back. — 625. *Expersa natarent* = were splashed and swimming with blood. — 629. *Ve*, for *nec*. See on v. 43. *Sui*; i. e. of his craftiness. Gr. 406. II. A. & S. 216. *Ithacus*, when applied by Virg. to Ulysses, implies cunning. See on II. 104. — 630. *Simul*; sc. *ac*. — 631. *Per* = throughout; with reference to his enormous length. — 633. *Mero*. Gr. 414 and 4. A. & S. 245. II. 2. — 634. *Sortiti vices* = having cast lots for our parts; i. e. for the part each was to take. — 635. *Telo*; i. e. a stake. — 637. *Argolici clipei*; which was round and protected the whole body. *Phoebeae lampadis*; i. e. the disc of the sun. *Instar*. Gr. 128. 1); 363. A. & S. 94; 204. The point of comparison lies in the fact that the objects were huge, round, and glaring. — 642. The whole line is a poetical synonyme for *est*. — 643. *Vulgo* = *passim*. — 645. *Tertia* — *complant*; the moon is filling with light, or is increasing, for the third time; i. e. the third month is already passing. — 646. *Quum* = since; of time. *Deserta* = forsaken, unfrequented, i. e. by men. — 647. *Ab rupe* . . . *prospicio* = I descry from a rock. — 649. *Infelice* = miserable. Cf. E. V. 37. *Corna*. See on G. II. 34. — 650. *Vulsis radicibus* = torn up by the roots; lit. the roots having been torn up. — 651. *Primum*; almost = *tandem*. See on E. I. 45. — 652. *Fulset*. See on

II. 94. — **653. Addixi** expresses total surrender, and so prepares us for the language of self-abandonment which follows. — **656. Vasta ... mole** = with his vast bulk. Gr. 414 and 3. A. & S. 247 and 2. Some make it an abl. of quality. — **657. Nota** shows how he made his way in spite of his blindness. — **658 Cui** Gr. 386. A. & S. 224, R. 2. In this verse mark the adaptation of the sound and movement to the idea. Gr. 672. 2. A. & S. 310. 2. — **659. Manu**; with *regit*. Gr. 414 and 4. A. & S. 247 and 3. — **660. Ea**. Gr. 445. 4. A. & S. 206 (8). — **662. Altos — fluctus ... ad — venit**. Gr. 704. IV. 2. A. & S. 323. 4 (2). — **668. Inde**; i. e. *de fluctibus*, with water taken from the sea. — **664. Dentibus**. Gr. 414 and 4. A. & S. 247 and 3. **Gemitu**. Gr. 414 and 3. A. & S. 247 and 2. — **666. Celerare**. Gr. 545. 1. A. & S. 209, R. 5. **Recepto supplice**. Gr. 431. A. & S. 257. — **667. Sic merito** = since he had so deserved; i. e. to be received. *Merito* is a part., not an adj. — **668. Proni**; of the action of rowing. — **670. Affectare** = to seize, grasp. See on *tegere*, G. I. 213. — **671. Potis (est)** = *potest*; sc. *Polyphemus*. **Ionios — sequendo**; i. e. he cannot move as fast as the waves carry the ship along. *Sequenda*. Gr. 429. A. & S. 250. 1. — **673. Penitus** = far within. **Exterrita**; sc. *est*. — **676. Complent**. Gr. 461. A. & S. 209, R. 11 (2). — **677. Adstantes** = standing side by side. **Nequidquam**; *quia nocere non poterant*. **Lumine**. Gr. 428. A. & S. 211, R. 6. — **678. Aetnaeos**; merely a local epithet. **Coelo**. See on II. 186. **Capita — ferentes**. Cf. I. 189. — **679. Quales quum** = as when; lit. (such) as (are) oaks, etc., when (they). **Vertice celso** = on a high mountain-top. — **681. Constituerunt** = stand together; an aoristic present, there being no definite time in comparisons. — **Silva — Jovis** is the *quercus*, as being sacred to Jupiter; *lucus Dianae* the *cyparissi*, as being sacred to Diana, she being regarded as an infernal goddess. — **682. Acor**. See on I. 362. **Quocumque** = for any quarter, any direction whatever. **Rudentes exoutere**. See on v. 267. — **683. Ventis ... secundis** = to following winds; i. e. to sail before the wind, whichever way it blew. It would seem from the context that it must have been blowing at the time from the south, and carrying them directly on to Scylla and Charybdis, from which (vv. 561 foll.) they had turned away in terror. — **684 — 686. Contra — retro** = on the other hand, the injunctions of Helenus warn them (*socios*) not to hold on their course between Scylla and Charybdis — the passage on each side (*utramque*) being a hairbreadth remove from death; (so) it is resolved to sail back again; i. e. toward the south and the *Cyclopes* from which they were fleeing, as being the less of two evils. Just then the north wind sprung up and carried them into safety. On *inter* see on G. II. 345. **Utramque viam**; in apposition with

curvus, or better perhaps a sort of cognate acc. expressing the effect of *teneant curvus*. **Ni**; for *ne*, as it is occasionally found elsewhere. **Discrimine parvo**; an abl. of quality or characteristic after *viam*. The whole passage is difficult, has puzzled all the commentators, and has been rejected by some as an interpolation. — **687. Ab sede Pelori**. See on v. 411. The places off which winds blew were called by the poets their homes. — **688. Missus**; i. e. by the favor of the gods. **Saxo**. See on l. 166, 167. — **689. Pantagiae**; a small river of Sicily, whose mouth is enclosed with rocks, which form a natural harbor. **Megaros** = of Megara: a small gulf a little north of Syracuse. **Thapsum**; a town of Sicily, on a peninsula of the same name, enclosing the gulf of Megara on the south side. — **690. Relegens** — **litora** = coasting backward again the shores passed by in his wanderings; i. e. under Ulysses, with whom he is supposed to have traced the shore in the opposite direction. — **692. Sioanio . . . stau**; which afterwards formed the great harbor of Syracuse. Gr. 386. A. & S. 224. — **693. Plemyrum**; a promontory of Sicily, forming the south side of the great harbor of Syracuse. — **694. Ortygiæ**. See on *Aeneas*, v. 18. It was a small island in the same harbor, in which was the celebrated fountain Arethusa. **Elidia**. See on G. l. 59. — **695. Vias**; for *viam*. — **696. Ora**. Gr. 414 and 4. A. & S. 247 and 3. **Undia**. Gr. 386. A. & S. 224. — **697. Jussu**; probably by Anchises, who throughout the book directs the religious observances of the Trojans. — **698. Exsupero**. Cf. *superare*, l. 244. **Helori**; a small river of Sicily, south of Syracuse, which overflowed its banks at certain seasons; hence the epithet *stagnantis*. — **699. Pachyni**. See on v. 429. — **700. Fatia** = by the oracle; i. e. of Apollo. — **701. Camarina**; a lake in the south of Sicily, near a town of the same name. The story is that the place was surrounded by a marsh, which the inhabitants drained in spite of the oracle, thus making the spot accessible to the enemy, who took it. **Geloi**; so called from *Gela*, a town in the south of Sicily, named from the river *Gelas*. — **702. Immanis** = savage, fierce; referring to the character of the tyrants who ruled it. Some construe it with *fluvii*. — **703. Acragas**; a high mountain on the south shore of Sicily, on which stood the city of Agrigentum. Sometimes the city was called *Acragus*. — **704. Magnanimum**. Gr. 45. 5. 4). A. & S. 53. **Quondam** = in after times. It seems to be Virgil's remark rather than that of Aeneas. — **705. Selinus**; a town on the southwestern shore of Sicily, noted for its palm-trees. Gr. 73. 5. A. & S. 76, Ex. 6. — **706. Saxis**; with *dura*. **Lilybeia**. *Lilybæum* was the western promontory of Sicily. — **707. Drepani**; a town on the western coast of Sicily, near Mount Eryx, where Anchises died. **Iliaetabilis**; on account of the loss of his father. — **714. Labor extremus**. He calls it his last

agony, losing in his sense of it all recollection of the subsequent shipwreck, which is barely glanced at in the next line.

THE AENEID. BOOK IV.

THE subject of the Fourth Book has made it the most attractive, perhaps the most celebrated, part of the poem : it has provoked much controversy, and that of a kind which has an interest, not only for the scholar, but for the general reader ; much of it has been supposed to be borrowed from Apollonius Rhodius, whose work happens to be preserved : it is the most dramatic portion of the Aeneid, and as such may be viewed in relation to the masterpieces of Greek dramatic art.

According to the most detailed accounts, as epitomized in the Dictionary of Biography, Dido's early history up to the time of her landing in Africa coincides substantially with that narrated by Venus to Aeneas in Book I. ; afterwards she is persecuted by her neighbor, King Iarbas, who demands her hand, resolves to avoid him by death, erects a funeral pile under the pretence of a sacrifice to propitiate her former husband, and kills herself there. Virgil turns the loveless queen into a passionate lover, keeping, however, the groundwork of the character, devotion to the memory of her murdered lord, which is only overcome by Venus's express agency, and even then from time to time struggles and resists. Iarbas is naturally made to recede into the distance ; his anger contributes to darken the prospect of Dido's desolation, but is in no sense the motive cause of her death. The mode of her death is borrowed from the traditional story, and the fact of her resorting to a pretext to conceal her purpose ; but as the reason for her death is different, the pretext is different also. In filling up the picture which he has sketched Virgil is indebted partly to Apollonius, partly perhaps to the Ajax of Sophocles.

Virgil's power is nowhere more conspicuously shown than in the lines describing the horrors which drive Dido to her fatal purpose (vv. 450-473).

ARGUMENT.

DIDO having become violently enamored of Aeneas, consults her sister Anna on her circumstances, and by her is advised to consent to marriage with the Trojan prince (1-53). Dido's feelings further described (54-89). Juno consults with Venus : both agree to the union

now so much desired by Dido, Juno devising a plan by which to bring it about (90-128). The queen proposes a hunting excursion, which accordingly takes place; but while all are earnest in the pursuit of the game, a violent thunder-storm is sent down by Juno, causing the hunters to fly in different directions; Aeneas and Dido, however, accidentally take shelter in the same cave (129-172). Soon after this event Jupiter, roused by the remonstrances of Iarbas, sends Mercury to Aeneas with an authoritative command to leave Africa and make for Italy (173-278), which order the son of Venus prepares to obey (279-295). Dido immediately suspects the intentions of Aeneas, and expostulates with him, but in vain (296-449); and, accordingly, being unable to bear up against her grief, she determines to die (450-473). Concealing her purpose from her sister, she erects a huge pyre and pretends that it is intended for the celebration of magic ceremonies, by which she may be enabled to shake off her affection for Aeneas and to forget him altogether (474-521). Her grief now increases to frenzy; but by this time Aeneas has weighed anchor, and stands out to sea in the middle of the night (522-583). In the morning Dido, maddened by the sight of the Trojan ships in the distant offing, breaks out in a paroxysm of lovesick sorrow, and imprecates calamities on her once cherished guest (584-629); and having dismissed all her attendants, she slays herself on the pyre (630-705).

1. At contrasts the restlessness of Dido with the rest of Aeneas and the others, III. 718. *Cura*; of love, as in VI. 444. — 2. *Vulnus alicui*. The wound is said to be nourished, as it is kept alive and unhealed. So *vivit sub pectore vulnus*, v. 67. It does not imply voluntary effort. *Venia*. Gr. 414 and 4. A. & S. 247 and 3. — 3. *Multa* and *multus* are to be understood as qualifying *recursat*, so that they nearly = *saepe*. — 4. *Gentis honos* = the glory of his ancestry; i. e. as descended from Jupiter and Venus. *Valor (virtus)*, high birth (*gentis honos*), personal appearance (*vultus*), and the charms of conversation (*verba*), are the four causes exciting Dido to love. — 5. *Lustrabat* = was traversing. — 6. *Unanimam* = of one heart, affectionate. *Male sana* = *insana*. See on II. 23. — 7. *Quis hospes* = *quis novus hospes (est) hic (qui) successit nostris sedibus*. *Novus* = *eximius*. *Successit*; as in I. 627. — 8. *Quem ferens* = what sort of a personage bearing himself in feature! Gr. 429. A. & S. 250. 1. *Quam armis* = of how powerful a breast and shoulders! Gr. 428. A. & S. 211, R. 6. *Armis* from *armus*: generally taken from *arma* = brave deeds; but Forb. and Con. prefer the interpretation here given. Cf. Enid's words in Tennyson: "O noble breast and all-puissant arms!" Dido speaks first of Aeneas's personal appearance, afterwards, v. 13, of his prowess. The meaning then

will be that Dido can well believe from Aeneas's mien and stature that his mother was a goddess. — 12. *Nec* — *fides* = nor is my belief unfounded. *Genus* = *prolem*. — 13. *Degeneres* = ignoble, mean. — 14. *Exhausta* = endured. — 15. *Fixum*. Gr. 438. 3. A. & S. 205, R. 8 (a). *Sederet*. See on II. 660. — 17. *Primus amor*; i. e. for Sychaeus. *Deceptam fefellit* = cheated me by death and disappointed (me). See on *jactatos arcebat*, I. 29. — 18. *Pertaesum* . . . *fuisse*; sc. *me*. Gr. 298; 299. A. & S. 184 and R. 1. *Thalami*. Gr. 410. III. and 1. A. & S. 215 (1). — 19. *Potui* expresses that the thing has all but actually taken place. See on G. II. 133. Cf. v. 603. *Culpae*; i. e. she views a second marriage as a sin against the memory of Sychaeus. — 20. *Fatebor enim*. Cf. E. I. 32. — 21. *Sparsos* . . . *Penates*. Gr. 580. A. & S. 274, R. 5 (a). Cf. I. 347 foll. — 22. *Labantem impulit*; for *impulit ut labaret* = has impelled to waver. *Labantem* is proleptic. — 23. *Veteris flammae*. Cf. I. 721, 722. — 24. *Optem*. Gr. 488. I. A. & S. 260, R. 6. *Ima* = to its foundations: join with *dehiscat*. *Dehiscat* . . . *adigat*. Gr. 493. 2. A. & S. 262, R. 4. — 26. *Erebi*; a god of the lower world for the lower world itself. *Profundam* = deep; i. e. the night of the lower world. — 27. *Ante*; a pleonastic repetition of *prius* occasioned by the length of the intervening passage. *Jura resolvo*. Cf. II. 157. — 28. *Amores*. For the plural see on I. 11. — 29. *Abstulit*; i. e. has carried them with him to the grave. Cf. Moore's line, "Her heart in his grave is lying." — 30. *Sinum*; Dido's own bosom, not her sister's.

31. *Luco*; i. e. of life. *Sorori*. Gr. 388. 3. A. & S. 225. II. — 32. *Solane* . . . *maerens* = pining alone; i. e. in widowhood. *Perpetua* . . . *juventa* = all through the springtide of life. Gr. 378. 1. A. & S. 236. *Carpere* = wilt thou waste away? See on II. 383. — 33. *Natos dulces*. Cf. II. 138. *Veneris* . . . *praemia* = the joys of wedded love. — 34. *Id*; referring to the leading thought of the two preceding verses; viz. her abstaining from marriage. *Manes* . . . *sepultos*; the spirit being represented as buried because its natural dwelling is underground. — 35. *Esto* = be it that, granted that: its subject is really the sentences which follow. *Aegram*; not the effect of *flexere*, but expressing the state of sorrow and desolation which prevented Dido from entertaining former proposals of marriage. *Mariti* = *proci*. — 36. *Libyae*; the gen. of source depending on *mariti*. *Tyro*; abl. of source. Gr. 425 and 3. 4). A. & S. 246, R. 3. *Despectus*; sc. *est*. *Iarbae*. See vv. 196 foll. — 37. *Africa*; names of countries were originally adjectives. *Triumphis dives*; referring to the constant wars between the various tribes. Cf. I. 339. — 38. *Amori*. Gr. 385 and 5. A. & S. 223, R. 2. — 39. *Gastulae*. The Gactuli were a barbarous tribe liv-

ing south of Numidia. *Gentis*. See on I. 339. *Bello*. See on I. 339. — 41. *Numidae*; i. e. nomads, so called from their wandering mode of life. They occupied the territory between Mauritania and Carthage, in the modern Algiers. *Infrēni* refers to their habit of riding without bridles; but Virg. probably intended the epithet to have a further symbolical application. Perhaps the whole idea may be brought out by translating, "unbridled as their own horses." — 42. *Biti*. Gr. 87. II. 3; 414 and 2. A. & S. 82, Ex. 2 (a); 247 and 1. — 43. *Barcae*; the inhabitants of Barce, a city of Cyrenaica. *Tyro*. Gr. 421. II. A. & S. 255. 1. — 45. *Dis* . . . *Junonē*. Gr. 431. A. & S. 257, R. 7 (a). — *Conjugio*. Gr. 414 and 2. A. & S. 247 and 1. — 49. *Quantis* . . . *rebus* = *quantis opibus*. Gr. 414 and 3. A. & S. 247 and 2. — 50. *Tu* is often expressed to give force to a precept. *Posce* — *veniam*; i. e. to avert the anger portended by the ill-omened dreams of v. 9. *Sacris litatis* = having offered propitiatory sacrifices. — 51. *Innecte* = devise one after another; more lit. string together. — 52. *Desaevit* = rages furiously; not, ceases to rage. *Aquosus Orion*; like *nimbosus Orion*, I. 535. — 53. *Quassataeque rates*. Cf. I. 551. *Non tractabile*. See on G. I. 211. — 54. *His dictis*. Gr. 414 and 4. A. & S. 247 and 3. *Incensum* = already on fire. *Amore*; with *inflamavit*. Gr. 414 and 2. A. & S. 247 and 1. — 55. *Solvit pudorem* = removes her scruples: apparently referring back to v. 27. Here it is in thought that the restraints of shame are broken. — 56. *Per aras*; i. e. going from altar to altar. — 57. *De more* belongs to the whole clause *marant lectis bidentes*, not exclusively to *lectas*. Cf. III. 369; V. 96. *Bidentes* = ewes from one to two years old. The sheep, until it is one year old, has a set of eight primary or milk teeth: the two central of these eight teeth then drop out, and are replaced by the first two teeth of the second or permanent set, which being very large and conspicuous among the six remaining milk teeth, the animal at first sight appears to have only two teeth; hence the appellation *bident*: lit. two-toothed. At the end of the second year, two more of the milk teeth drop, and are replaced by two large permanent teeth, one on each side of the first two. The animal is therefore no longer *bident*. — 58. *Cereri*. See on G. I. 7. *Phoebo*. See on E. V. 35. *Lyaso*. See on Ov. M. XI. 67. — 59. *Cui* . . . *curae*. Gr. 390. A. & S. 227. — 61. *Fundit*; sc. *pateram*; i. e. the contents of it. The libation was preliminary to the sacrifice. — 62. *Aut* merely distinguishes different parts of the same scene. *Ora deum*. The statues of the gods, being in the temple, are supposed to be looking on. So v. 204. *Pingues aras*; i. e. on which many victims were offered. Cf. v. 201. — 63. *Instaurat* = fills up; i. e. continually renews the sacrifices during the day. — 64. *Inhians* expresses attentive gazing. *Spiram*

tia = quivering, palpitating. — 65. **Quid**. Gr. 380. 2. A. & S. 232 (3). — 66. **Est**. Gr. 291. A. & S. 181. **Molles** = soft; i. e. her very marrow. — 67. **Vivit**. See on v. 2. — 69. **Urbe**. Gr. 422. 1 and 1). A. & S. 254, R. 2 (6). — 71. **Agens tella**. Cf. I. 191. **Volatile ferrum** = the winged steel. — 72. **Nescina**. The archer's ignorance accounts for the doe being left to wander alone, bleeding to death, while it is itself accounted for by the fact that he is shooting among the trees. **Fuga**. Gr. 414 and 3. A. & S. 247 and 2. — 73. **Diotaeos**. See on III. 171; G. II. 536. — 74. **Moenia**; for *urbem*. See on II. 234. — 75. **Urbem paratam** is an appeal to the weariness of those whose city was yet to be sought. Cf. I. 437, 557; III. 496 foll. — 77. **Eadem . . . convivia**; i. e. the banquet of yesterday. — 78. **Demens**; because a second recital was sure to increase her passion. — 79. **Ab ore** = on the lips. — 80. **Digressi**; sc. the guests. Cf. III. 482, 492. — 81. **Suadent** — **somnos**. Cf. II. 9. — 82. **Maeret**. See on *maerens*, v. 32. **Stratisque relictis**; i. e. the couch in the banqueting-hall which Aeneas had left. — 84, 85. These lines have been supposed to imply that Ascanius is left behind, so that the queen can fondle him after his father has retired. But Virg. is not necessarily narrating the events of a single day. The simple meaning is, that whenever they are separated, she has him always in her mind, and, when she can, solaces herself by the presence of Ascanius. **Detinet** = holds him long. Cf. I. 670. **Infandum**. See on II. 3. **S1** — **possit** = (to see) whether she can beguile. Gr. 525 and 1. A. & S. 265; 198. 11, R. (c). — 86 — 90. Cf. I. 423 foll., 504 foll. **Arma** — **exercet**, for *exercet se in armis*. Cf. III. 281; VI. 642. **Portus**. See on I. 427. **Minae** — **ingentes** = the great threatening walls. **Machina** = the military engine. Cf. II. 46, 151, 237. **Quam**. Gr. 453. A. & S. 206 (17). **Tali . . . peste** = by such a destructive passion. See on I. 712. — 91. **Famam** = regard for her reputation. — 95. The words are as sarcastic as possible: the triumph is of two over one, of gods over a mortal, and that a woman. — 96. **Adeo**. See on E. IV. 11. — 98. **Modus** = limit; sc. *inimicitias exercendi*. **Quo** — **tanto** = whither (i. e. with what view) now (will you go on) in so great a contest? — 99. **Quin** = why not. **Pactos hymenaeos** = a marriage contract. — 100. **Exercemus** = cultivate . . . solemnize: *zeugma*. — 102. **Communem** = in common: a predicate. **Paribus . . . auspiciis** = with joint authority. — 103. **Idcoat**; sc. *Didoni*. — 104. **Dotales** = as a dowry. **Tuae**. Venus is said to receive into her power what Aeneas, her son, receives. — 105. **Olli** limits *est ingressa*. Gr. 186. 3. 1). A. & S. 134, R. 1. **Enim** gives the reason why Venus does not speak sincerely: she repels craft by craft. **Mente**. Gr. 414 and 3. A. & S. 247 and 2. — 106. **Oras**. See on *Italiam*, I. 2. — 107. **Est ingressa** =

began to speak. — 108. *Abnuat... malit*. Gr. 486. II. A. & S. 260, R. 5. — 109. *Factum — sequatur* = a favorable result may attend the scheme. — 110. *Fatis — feror* = I am borne along in uncertainty by the fates. — 111. *Velit*. Gr. 525 and 1. A. & S. 265; 198. II, R. (c). *Tyris Trojaque profectis*. Cf. I. 732. — 114. *Excepit* = *respondit*: one speaker taking the conversation from another. — 115. *Meum* = *meus*. *Iste* = that of yours; i. e. that which *you* speak of. Gr. 450. A. & S. 207, R. 25. *Quod instat* = which is in hand; i. e. the present business. — 116. *Advertite*; sc. *animum*. — 117. *Venatum*. Gr. 569. A. & S. 276. II. — 118. *Ortus extulerit* = shall have brought forth his rising: for *extulerit se ortu*. *Titan* = *Sol*; as being the son of Hyperion, one of the Titans. — 120. *Nigrantem — grandine* = black with mingled hail. Gr. 414 and 2. A. & S. 247 and 1. — 121. *Trepidant alae* = the mounted hunters are hurrying hither and thither. *Saltus*. See on G. I. 16. *Indagine* = with nets, dogs, and men: lit. with an encircling. *Indago* means the process of catching wild beasts by stopping up the outlets of the woods with nets, men, dogs, etc. — 124. *Speluncam*. See on I. 365. *Adero*; i. e. as the goddess of marriage. *Tua — voluntas* = if I may rely on your compliance: lit. if your compliance (shall be) reliable to me: *certa* being predicate. — 126. Cf. I. 73 and note. — 127. *Hic*; the adverb. *Hymenaeus*; the god of marriage. *Potent*; better with *adnuis*. — 128. *Dolis . . . repertis*; of Juno's craft discovered by Venus. Gr. 431. A. & S. 257. — 130. *Portis*. Gr. 422. 2. A. & S. 255, R. 3 (b). *Jubare* (sc. *solis*) = the light (of the sun). — 131. *Retia rara . . . plagae*. See on Hor. Ep. II. 33. *Ferro*. See on I. 313. — 132. *Massyli*; a people of eastern Numidia, here put for *Afri*. *Ruunt* properly applies only to the horsemen and the dogs, but the hunting apparatus is regarded as a part of the cortege, and only one verb is used: zeugma. *Odora canum vis* = the keen-scented dogs. — 133. *Cunctantem*; i. e. at her toilet. *Limina*; i. e. of the palace. — 134. *Ostro — auro*. Gr. 414 and 2. A. & S. 247 and 1. — 135. *Sonipes* = the prancing steed. — 137. *Chlamydem circumdata* = having thrown a mantle over her. Gr. 374. 7. A. & S. 234, R. 1 (a). *Limbo*. Gr. 428. A. & S. 211, R. 6. — 138. *Nodantur in aurum* = are tied into a knot and fastened with gold; i. e. with a gold hair-pin or clasp. *In aurum*; on account of the common construction, *in nodum*. — 142. *Agmina jungit*. See on II. 267. — 143. *Lyolam*. See on Hor. C. III. 4. 64. — 144. *Delum maternam*. See on III. 73. — 145. *Instaurat* is here used of the renewal of intermitted observances. See on III. 63. *Choros*. See on I. 499. — 146. *Cretes*; the inhabitants of the island of Crete. *Dryopes*; a people who lived in the neighborhood of Parnasus.

Agathyræi; the neighbors of the Geloni. See on G. II. 115. They represent Apollo's Hyperborean worshippers. — **147. Cynthi**. See on I. 498. — **148. Fronde**; i. e. of laurel, which was sacred to Apollo. **Premitt . . . fingena**. The notion is that of restraint and regulation. **Implicat auro** = entwines (it) with a circlet of gold. — **149. Haud . . . segnior** = with no less active grace: lit. not more sluggish. — **150. Tantum**; i. e. *quantum Apollinis*. Ore. Gr. 425. A. & S. 242. — **151. Lustra** = forests. — **152. Dejectas** = dislodged; i. e. by the hunters. — **153. Jugis** = from the heights. — **154. Transmittunt cursu** = run across: lit. send (themselves) across by running. **Agmina . . . pulverulenta** — **glomerant** = gather themselves, as they flee, into dust-covered herds. — **157. Cursu**. Gr. 414 and 3. A. & S. 247 and 2. So *cursu*, v. 154, and *fuga*, v. 155. — **158. Spumantem . . . aprum**. Cf. I. 324. **Dari** refers to *volis optat*: granted in answer to prayer. **Inertia**. See on II. 364. **Votis**; with *optat*. Gr. 414 and 3. A. & S. 247 and 2. — **160**. Cf. I. 124. — **161. Grandine**. Gr. 431. A. & S. 257. — **162. Passim** = dispersedly. — **164. Teota** = places of shelter. — **165**. Cf. v. 124. — **166. Prima**; as the oldest of the deities (Henry). Cf. *primam deorum Telluræ*, VIII. 136. **Tellus** was one of the deities presiding over marriage. — **167. Signum** consists, probably, in what follows. **Fulsere** — **connumbis** = the lightnings and the air witnessing to the nuptials flashed. *Fulsere ignes et æther = fulsit æther ignibus*. — **168. Connumbia**. Gr. 399. 5. 1; 669. II. 3. A. & S. 213, R. 7; 306. 1 (3). **Summo** — **vertice** = on the summit of the mountain. **Utularunt**. This verb is used of triumphal or festive cries, such as doubtless greeted the marriage procession. From the imitation of this passage by Ovid (Her. 7. 95), it is clear that he supposed the *utulus* of the nymphs to be a good sign; and Henry, followed by Con., regards the whole description as one, not of an inauspicious, but of an auspicious marriage, in which the gods take the parts ordinarily performed by mortals. **Nymphae**. They may be Oreads, Dryads, or Naiads. Henry argues from *summo vertice* that they are Oreads. — **169-171**. The meaning is, that day sealed Dido's ruin, for henceforth she allowed herself to regard Aeneas as her husband and treated him as such openly. — **170. Specie famave** = by the appearance (of the thing) or by the speech of people. "She cares nought for the common eye or the common tongue." — **172. Culpam**. Cf. v. 19. — **173. Fama** = Rumor. — **174. Malum**. Gr. 363. A. & S. 204. — **176. Primo** = at first. — **178. Ira** — **deorum** = enraged with anger against the gods; i. e. because they thrust her offspring, the Titans, down to Tartarus. *Ira* with gen. of the cause of quarrel occurs in II. 413: it is here extended to the persons against whom anger is felt. — **179**. Virg. seems to confuse Titans and Giants, Enceladus being

a Giant, Coeus a Titan. See on Hor. C. III. 4. 41-56 and 73 foll. — 180. *Pedibus . . . alia*. Gr. 429. A. & S. 250. 1. *Pernicibus* = untiring. — 181. *Cui* limits *sunt* understood and *sonant*. — 182. *Subter*. An eye is supposed to be under every feather. — 184. *Coeli — terrae* = *inter coelum et terram*. — 185. *Stridens*; of the noise made by her wings. *Somno*. Gr. 384. A. & S. 223. — 186. *Luce* = by day. *Custos* = as a spy; i. e. carefully watching that nothing may escape her. — 188. *Quam — veri* = as a reporter of truth; sc. is tenacious of truth. — 192. *Cui . . . viro* = to whom as a husband. *Dignetur*. Gr. 529. A. & S. 266. 2. — 193. *Hiemem — fovere* = are passing the winter together in pleasures, as long as it (is): an unusual expression for *se luxu fovere per hiemem*. — 194. *Regnorum*; i. e. of Carthage and Italy. — 195. *Haec — ora*; i. e. with these tales she fills every mouth. — 196. *Iarban*. Cf. v. 36. — 198. *Hic satus*. Iarbas is here made a son of Ammon, the Libyan god whom the Greeks identified with Zeus and the Romans with Jupiter. *Garamantide* = Libyan. The Garamantes were a powerful tribe in the interior of Africa. — 200. *Vigilem* = ever-burning. — 201. *Excubias* = watches. Gr. 363. A. & S. 204. — 202. *Solum . . . limina*: accusatives somewhat loosely connected with *sacraverat*. — 203. *Animi*. Gr. 399. 3. 4). A. & S. 213. R. 1 (a). — 204. *Media — numina* = in the midst of the statues. — 205. *Multa Jovem*. Gr. 374. A. & S. 231. — 206. *Nuno*; i. e. now and never before, thy worship having been, until introduced by me, unknown to the Maurusian (= Moorish) nation. *Pictis . . . toris* points to banquets like Dido's in A. I. — 207. *Lenaeum . . . honorem*. See on I. 736; G. II. 4. — 208. *Genitor*; instead of the vague *pater*, because Iarbas is insisting on real relationship. — 209. *Caeci* = aimless. It is emphatic. — 210. *Inania — miscent* = do they (i. e. *ignes*) mingle unmeaning thunders? *Miscent* is here applied to the vague confused rumbling of thunder. — 212. *Pretio* = by money, by purchase. Cf. I. *Litus*; i. e. land by the sea. — 213. *Loco leges* = jurisdiction over the place; i. e. whom we made queen of the spot. — 214. *Dominum* is here used in an invidious sense. — 215. *Ille*. Gr. 450. 5. A. & S. 207, R. 24. *Paris*; i. e. in his supposed effeminacy and in his conquest of the bride of another. — 216. *Maeonia* = Lydian. See on Ov. M. III. 583. *Mentum*. Gr. 380. A. & S. 234. II. — 217. *Rapto* = his prey. *Potitur*. See on III. 56. — 218. The force of *quippe* here is doubtful. On the whole we prefer to restrict its reference to *tuis*, = to thy (temples) indeed; i. e. we are bringing gifts to temples where we believe thou dwellest, *quippe tuis* answering to *inanem*. *Famam — inanem* = and cherish thy empty (i. e. worthless to us) reputation; *famam* referring generally to the reputation of Jove as a god, rather than specially to his reputed

relation to Iarbas. — **219. Arasque tenentem.** The touching of the altar implies solemnity and earnestness. — **223. Vade age.** See on III. 462. — **225. Expectat** = is delaying: a very uncommon use of the word. **Datas.** See on III. 255. — **227. Genetrix:** Venus. — **228. Ideo;** i. e. that he might dwell in Carthage unmindful of his kingdom. **Bis:** once from Diomedes (see on I. 97, 98), and again from the Greeks at the sack of Troy (see on II. 632). **Vindicat** = preserved and still preserves. — **229;** sc. *illum* from v. 227. **Gravidam imperiis** = teeming with empire. **Bello.** Gr. 414 2. A. & S. 247. 1. — **230. Regeret.** G. 501. I. A. & S. 264. 1. **Genus ... proderet** = should transmit a line. — **231. Ac — orbem.** Aeneas is said to do what Rome ultimately did. — **232. Accendit;** sc. *cum*. — **233. Super** = for, on account of. — **234. Pater.** Gr. 363 and 2. A. & S. 204. **Romanas ... arces.** See on G. II. 172. — **235. Inimica;** as under Juno's patronage, and as the destined opponent of Rome's supremacy. — **236. Prolem Ausoniam** is the same as **genus — Teucris,** v. 230. See on III. 171. — **237. Hic — esto** = in this be thou my herald: lit. be thou this herald from us. Some make *nuntius* = the message. **Hic = de hac re.** — **238. Ille** = the other. — **239. Talaria** = winged sandals. — **242. Virgam;** i. e. the *caduceus*. **Evocat.** Gr. 467. II. A. & S. 145. I. 1. — **244. Lumina — resignat** = opens the eyes of the dead: lit. during (i. e. after) death, *in* being omitted. The reference is to the Roman custom of closing a person's eyes at death, and opening them again when the body was laid on the pile seven days afterwards: the object being that the dead might see their way to the lower world. — **245. Illa.** Gr. 419. IV. **Agit** = drives (before him). — **247. Atlantia.** See on Ov. M. IV. 632, 662. **Duri.** See on III. 94. — **248. Cui** = whose. Gr. 398. 5. A. & S. 211, R. 5 (1). — **250. Tum.** See on G. II. 296. **Mento.** Gr. 422. 2. A. & S. 255, R. 3 (b). — **251. Praecipitant** = rush down. See on II. 9. — **252. Paribus nitens ... alis** = poising himself on even wings. **Cyllenius.** See on G. I. 337. — **253. Toto — corpore** = with the weight of his whole body. — **255. Piscosos** indicates the object of the bird. Gr. 323. A. & S. 128. 4. — **257. Litus — secabat** = (and) was dividing the sandy shore of Libya from the winds: lit. the shore and the winds; i. e. he was flying so close to the shore as to be, as it were, between the winds and the land — a repetition in more specific language of *terras — volabat*. So v. 695, *Quae animam nexosque resolveret artus = quae animam ab artubus resolveret*. — **258. Materno ... avo.** See on I. 297. — **259. Magalia.** See on I. 421. — **260.** See on I. 423 foll. — **263. Quae munera;** referring only to *laena*; but Virg. may have been led to use the plu. by thinking at the same time of the sword which was also, doubtless, Dido's present. — **264. Tenui** —

auro = had varied the warp with a thread of gold. — **265. Invadit** = attacks (him); like *aggreditur*, v. 92, but stronger. **Altae**. See on v. 97. — **266. Uxorius** = like a fond husband. — **269. Numine torquet** = makes revolve by his divine power. — **271. Teris otia** = dost thou waste thy time in inaction; i. e. so far as the work assigned him by destiny was concerned. — **274. Spes . . . Iuli**. See on I. 556. — **276. Debentur**; i. e. by destiny. **Ore** = *oratione*. — **277. Mortales visus . . . reliquit** = put off his human form; i. e. which he had assumed in order that he might be seen. **Medio sermone**; not that his speech was not finished, but used rhetorically to indicate an abrupt termination. So v. 388. — **279. Amens** = bewildered. — **281. Abire**. Gr. 552. 1. A. & S. 271, R. 4. **Fuga**. Gr. 414. 3. A. & S. 247. 2. — **283. Agat**. Gr. 486. II. A. & S. 260, R. 5. So *audeat*. **Ambire** = to approach indirectly. — **284. Quae — sumat** = what shall be the beginning of his introduction: lit. what first beginnings shall he select. — **285. Dividit** = turns. — **286. In — versat** = and hurries it in various directions and thinks of everything. — **289. Aptent** = (bidding) them get ready. *Vocat* implies a command. Gr. 529; 530. 3. 2). A. & S. 266. 2, R. 1 (b). So *cogant*, *parent*, and *dissimulent*. — **290. Arma** = the equipments. **Sit**. Gr. 525. A. & S. 265. **Rebus . . . novandis** = for changing their plans. — **291. Sese . . . tentaturum**; sc. *esse*. The *verbum sentiendi* is implied in *vocat*. **Quando** = since. — **292. Nesciat**; i. e. of what is going on. Gr. 531. A. & S. 262. 2. So *speret*. **Non speret** = does not apprehend. — **293. Aditus** = the avenues (to her feelings). **Mollissima tempora** (sc. *sint*) = may be the most fitting moments. — **294. Quis — modus** = what mode (of procedure) may be favorable for his circumstances. **Oculus**. Gr. 444. 1. A. & S. 256, R. 9 (a). — **297. Excepit** = detected. **Prima** = at first; not before any one else, but at the very moment when it was beginning to take effect. — **298. Tuta** = (even while) secure. **Eadem**. See v. 173. **Furenti**; proleptic, expressing the effect of the news on Dido. — **300. Animi**. Gr. 399. 2. 2) and (3). — **301. Bacchatur**. Queens often took part in Bacchanalian orgies. So Helen, VI. 517, Amata, VII. 385 foll. **Commotis . . . sacris**; because the statue and sacred *insignia* of the god were brought out of the temple and moved violently. The noise excites the Bacchante (*Thyas*, here a dissyllable), who is caught by the frenzy. — **302. Audito . . . Baccho**; i. e. when the cry, *Io! Bacche*, is heard. — **303. Orgia**; the subject of *stimulant*. **Nocturnus** = by night. **Cithaeron**. See on Ov. M. II. 223; III. 702. — **304. Ultro**. See on II. 279. — **305. Etiam** strengthens *dissimulare*; i. e. not only to commit the wrong, but to do it secretly. — **306. Tacitus**. Gr. 547 and I. A. & S. 271, R. 4. — **307. Dexterâ**; with which Aeneas had

plighted his troth to Dido. — 309. *Quin etiam*. See on G. II. 269. *Moliris*. See on I. 564. Here it signifies preparation accompanied with effort. *Sidere* = season, weather. — 310. *Aquilonibus*. Gr. 426. 1. A. & S. 253, N. 1. It was the stormy season. — 313. *Undo-
sum*; emphatic. — 314. *Mene fugis*; i. e. is the object of your un-
seasonable departure not to reach Italy, but to rid yourself of me? —
315. *Nihil* — *reliqui*. Dido has given up all for Aeneas. — 316. *Connubia* was the furtive union, *hymenaeos* the formal rite to which
she flattered herself it was a prelude; whence *inceptos*. — 317. *Quid*.
Gr. 380. 2. A. & S. 232 (3). 320. *Nomadum* = *Numidarum*. — 321.
Tyrii; referring probably to the Carthaginians, who may be sup-
posed to be indignant at their queen for surrendering herself and them
to a stranger. *Eundem*. Gr. 451. 3. A. & S. 207, R. 27 (a). — 322.
Hæstinotus pudor; because she could no longer boast of unblem-
ished fidelity to her dead husband's memory. *Qua sola*; i. e. which
was my sole title to immortality. — 323. *Morbundam* = soon to
die. — 324. *Hoc* — *nomen*; i. e. *hospes* = guest. — 325. *Quid
moror* = why do I delay? i. e. to die. — 326. *Destruat . . . ducat*.
Gr. 522. II. A. & S. 263. 4. *Gastulus*. Iarbas was not strictly a
Gastulian. See on vv. 40, 196. By poetic license, Virg. often puts
one tribe for another. — 327. *Mihi* — *fuisset* = had been born to
me by thee. — 329. *Tamen* (= nevertheless) introduces a consolatory
thought, and refers to a suppressed idea: *qui, quamvis tibi non
par, te tamen*, etc. *Ore* = in feature. — 330. *Capta ac deserta* =
bereft and forlorn. This sense of *capta* seems preferable to "cap-
tured," the rendering commonly given. — 331. *Monitia*. Gr. 414.
2. A. & S. 247. 1. *Immota . . . lumina*. Cf. *num lumina flexit*,
v. 369. — 332. *Premebat*. See on I. 209. — 333. *Plurima*. Trans-
late as the object of *promeritam (esse)*. *Fando*. Cf. II. 361. — 335.
Promeritam (sc. *esse*) = have deserved (of me); i. e. have done me
many favors: referring to *si bene quid de te merui*, v. 317. *Elissæ*;
supposed to be Dido's original name. — 336. *Dum* — *mei*; i. e. as
long as memory lasts. — 337. *Pro re* = as circumstances allow.
This interpretation harmonizes with *pauca*, the meaning being that
the urgency of the case admits only a short reply. — 338. *Speravi*
= expected. *Ne finge* = do not imagine (it). Parenthetical. *Nec
— taedas* = nor did I ever cause the bridegroom's torch to be car-
ried before (thee); i. e. I never acknowledged myself as your hus-
band. *Aut — veni* = nor did enter into such (*haec*) a contract.
For *aut* see on III. 43. — 340. *Meis . . . auspiciis* = by my own
direction. Gr. 414. 2. A. & S. 247. 1. — 341. *Sponte mea* = ac-
cording to my own will. *Componere curas* = to settle my troubles;
i. e. to terminate them. — 343. *Colerem* = would be inhabiting . . .
would be honoring. Gr. 704. I. 2; 477. A. & S. 323. 1 (2) (a); 145.

II. So *paterentur* and *manerent*. — 344. *Et* — *victis* = and the citadel of Troy returning (to its former state) I myself (*manu*) would have rebuilt for the vanquished. — 345. *Gryneus*; from Grynia or Grynium, a town of Aetolis, in Asia Minor, famed for a grove and shrine sacred to Apollo. — 346. *Lyciae*. See on v. 143. *Capessere* = to make for. *Sortes* = oracles. — 347. *Hic*. Gr. 445. 4. A. & S. 206 (8). *Amor*. See on E. VII. 21. — 349. *Tandem*. See on I. 331. — 350. *Invidia* = jealousy. *Et* = also; i. e. as well as you. — 353. *Turbida* = agitated. — 354. *Capitis*; suggesting the idea of personal loss. Cf. *capitis diminutio*. — 355. *Regno*. Gr. 419. 3 and 1). A. & S. 251. *Fatalibus* = destined. — 356. *Interpres* = the spokesman; Mercury. — 357. *Testor* — *caput* = I swear by each head; i. e. mine and thine. — 358. *Manifesto in lumine*. Cf. III. 151. — 360. *Incendere*; referring here to the agitation of grief. — 362. *Aversa* = askance. — 364. *Luminibus tacitis* for *ipsa tacita*. *Sic*; with *accensa*. *Profatur*. Gr. 467. III. A. & S. 145. I. 3. *Tuctur* and *pererrat* are to be explained by Gr. 467. 2 and A. & S. 145. I. 2. — 366. *Cautibus*. Gr. 414. 2. A. & S. 247. 1. — 367. *Caucasus*. See on G. II. 440. *Hyrcanae*. Hyrcania was on the S. and S. E. shores of the Caspian sea. — 368. *Quid dissimulo* = why do I hide my feelings; i. e. as if there were likely to be any greater occasion (*majora*) to call them forth. — 369. *Lumina flexit*. See on v. 331. — 371. *Quae* — *anteferam* = what shall I say first? i. e. to what feelings shall I first give utterance? lit. what shall I bear before what? *Jam jam*. See on II. 701. — 372. *Aequis* = just. — 373. *Tuta* = firm, reliable. *Ejectum*. Cf. I. 578. *Itora*. Gr. 422. 3. A. & S. 254. R. 3. *Egentem*. Cf. I. 599. — 376. *Furtis* ... *feror*. See on v. 110. *Augur Apollo*. See on Hor. C. I. 2. 32. — 379. *Scilicet* = of course: ironical. *In labor* ... *ea cura*. See on II. 171. — 380. *Te*; emphatic. — 382. *Quid*. G. 380. 2. A. & S. 232 (3). *Pla*. See on II. 536. — 383. *Hansurum*. G. 545. 2. A. & S. 239. R. 1. *Nomina*. Gr. 414. 3. A. & S. 247. 2. *Dido*. Gr. 92. 3. A. & S. 69, Ex. 3. — 384. *Sequar* — *ignibus*; i. e. she will haunt him like a fury with funereal torches, alive (*absens*) or dead (*umbra*). *Atris*; because smoky. *Absens*. See on v. 83. — 387. *Hæc* ... *fama* for *hujus rei fama*. See on II. 171. *Manes* = the infernal regions. *Imoa*. Gr. 441. 6. A. & S. 205, R. 17). — 388. *Medium* ... *sermonem*. See on v. 277. *Diota*. Gr. 414. 3. A. & S. 247. 2. *Auras*; for *lucem*. — 390. *Multa*. Gr. 380. 2. A. & S. 232 (3). So v. 395. Join with *cunctantem*. *Metu*; i. e. of making matters worse. — 392. *Thalamo*. Gr. 379. 5. A. & S. 225. IV. R. 2. — 394. *Diota* — *curas*. Cf. II. 775. — 397. *Tum vero* implies that Aeneas's coming stimulated the crews to fresh exertions. *Incumbunt*; absolutely. — 398. *Dedu-*

cunct. See on I. 551. Observe the effect of spondees in the former, and of dactyls in the latter, half of the line. — 399. **Remos**; i.e. timber for oars. — 401. **Cernas**. The present gives greater vividness to the expression than the imperf., which is the usual construction. Gr. 486. 4. A. & S. 260, R. 2. — 402. **Ac velut . . . quana**. See on I. 148. — 404. **It . . . convectant**. Gr. 461. A. & S. 209, R. 11 and (2). — 405. Cf. G. I. 380. — 406. **Agmina cunct** = rally the (straggling) ranks. — 407. **Moras**; for *morantes*; abstract for concrete. **Fervet** = glows. — 409. **Fervere**. See on G. I. 456. — 410. **Prospicioeres . . . videres**. See on v. 401. **Arce**. Dido's palace was in the citadel, like Priam's, II. 760. After recovering from her prostration she mounts the roof. — 411. **Miseroi . . . clamoribus**, like *gemitu* — *miscetur*, II. 486. — 412. **Quid**. See on III. 56. — 413. **Ire . . . in lacrimas** = to have recourse to tears. Cf. V. 782. — 414. **Animos** = her haughty spirit; somewhat as we talk of *spirits*. — 415. **Frustra moritura**. She would die in vain, or without any occasion for dying, should she leave any means untried, by which Aeneas might be won back. — 416. **Nautas** — **coronas**; in token of joy at their departure. Cf. G. I. 304, where the wreaths express joy at the return from a long voyage. — 419. **Hunc** — **potero** = if I have been able (as I have) to look forward to this crushing sorrow, I shall be able to bear it too, my sister. — 420. **Tamen** = (though I shall finally conquer my grief) yet. — 422. **Colere** = was accustomed to esteem, put confidence in. See on G. I. 200. — 423. **Viri** — **tempora** = the fitting moments to approach the man. See on v. 293. The approach is called *mollis*, because it is then that the man is *mollis*. *Mollis* belongs to *tempora* as well as to *aditus*. — 424. **Hostem**. He is no longer even *hospes*, v. 323. **Superbum**; referring to his obduracy, which she ascribes to haughty disdain. — 425. **Non** — **mihi**. He could not treat his sworn foes worse; and I am none of them. **Aulide**; a seaport town of Boeotia, the rendezvous of the Grecian fleet before sailing for Troy. — 427. **Revelli** = I did dig up . . . disquiet; the latter being a consequence of the former. Gr. 704. I. 2. A. & S. 323. I (2) (a). There was a story that Diomedes actually did this. — 429. **Manus** = favor. — 431. **Non jam** = no longer. **Antiquum** = former. **Prodidit** = has played false. — 432. **Careat** = forego. — 433. **Tempus inane** = a season of inaction; i.e. a time when he will do nothing, and when she may consequently breathe. **Requiem spatiumque** = a space for resting; like *aditus et tempora*, v. 423. — 434. **Fortuna** is the fortune of being baffled (*victam*), and the lesson to be taught is how to bear defeat. — 436. **Quam** — **remittam** = which when thou shalt have given me, I will at my death repay with interest (*cumulatam*). Perhaps the sense is intentionally obscure, her meaning

being that her return for Anna's kindness will be that she will kill herself, and so rid her sister of the burden. The passage is regarded as the most troublesome and difficult in Virgil. The genuineness of the text is doubtful. — 437. *Fletus* = tearful appeals. — 438. *Fertque refertque*; i. e. bears repeatedly from Dido, not from Aeneas. — 439. *Aut*. See on III. 43. *Tractabilis* = yielding, exorable. — 440. *Placidus* = kind, humane; expressing the general characteristic of the man. *Deus* is general. — 443. *Altæ* is proleptic. It may, however, merely mean the *towering foliage*. — 445. *Quantum tendit*. Cf. G. II. 291, 292. *Auras aetherias*. See on I. 546. — 449. *Laorimæ*; i. e. Dido's. — 450. *Exterrita* = maddened. — 451. *Convexa* = the vault. Cf. VI. 241. *Coeli convexa* is the same as *lucem* in next line. — 452. *Peragat...relinquat*. The same latitude which allows the present to be used historically for the past in the indicative is sometimes extended to the other modes. Gr. 481. IV. A. & S. 258 R. 1 (a) and R. 3 (d). — 453. *Imponeret ariæ*. C. I. 49. — 455. *Obscenum*. See on G. I. 470. Here it may also express the notion of foulness. — 457. *Tectis*; i. e. the open court in the palace. *De—templum* = a marble chapel. — 458. *Antiqui*. See on v. 431. Cf. also v. 633. — 459. *Velleribus* = with woollen fillets. *Festa fronde*. Cf. II. 249. — 462. *Culminibus*; i. e. of the palace. — 463. *Querî*; sc. *visæ est*. *Longas...ducere* = to prolong; *longus* being proleptic. — 464. *Priorum*. Dido's mind is haunted with the remembrance of old predictions. The common reading is *piorum*. — 465. *Agit* = drives, pursues. — 468. *Tyrios*; i. e. her Tyrian subjects, who have forsaken her. — 469. *Humenidum*. See on Ov. M. X. 46. *Pentheus*. See Intro. to Ov. M. III. 582 foll. and on Hor. E. I. 16. 73. Verse 470 is a translation of a passage in the *Bacchæ* of Euripides. — 471. *Scenæ agitatus* = driven over the stage. See on III. 331. — 474. *Concepit furias* = has become mad. See on I. 41. *Eviota*. See on II. 630. — 475. *Modum*. See on v. 294. — 476. *Exigit* = settles. — 479. *Reddat*. Gr. 501. L. A. & S. 264. 1 (a) and (b). — 480. *Oceani finem*. See on G. II. 122. — 481. *Atlas*. See on v. 247. — 482. *Axem* = heaven. See on II. 512. *Aptum* = connected with, fastened to; here a participle from the obsolete *apto*. — 483. *Massylæ* = Libyan; the special term for the general. See on v. 132. — 484. *Templi* = of the sacred enclosure; i. e. the garden of the Hesperides. *Que*; connecting *custos* and *quæ dabat*. — 485. *Sacros*; i. e. to Juno, to Venus, or to Earth, according to different accounts. *Servabat*. She preserved the golden apples by inducing the dragon to preserve them; and he is induced by being fed with dainties. — 486. *Spargens* = by sprinkling; i. e. on the food. See on Hor. A. P. 375. — 487. *Carminibus* = by her incanta-

lions. Solvere; as in v. 479. — **489. Fluvila**. Gr. 384. II. A. & S. 223, N. — **490. Nocturnos**. See on v. 303. **Ciet** = calls up. **Mugire** — **terram**. Cf. VI. 256. **Videbis**. *Videre* is not unfrequently transferred from the eyes to the other senses. — **491. Ornos**. The trees follow the enchantress as they did Orpheus. Cf. VI. 256. — **493. Caput**. See on v. 357. **Invitam**. Gr. 443. A. & S. 205, R. 15. **Aocingler**. Gr. 239. 6. A. & S. 162. 6. See on II. 383. **Artea**. Gr. 374. 7. A. & S. 234. I. R. 1 (a). — **494. Secreta** is explained by *tecto interiore*; i. e. the *impluvium*. See on II. 512. **Sub auras** = up to the sky; indicating the height of the pile. It implies also *sub divo*. — **497. Superimponas**. Gr. 487. A. & S. 260, R. 6. — **498. Monstrat** = directs (me to & it). — **500. Tamen**; i. e. in spite of her paleness. — **501. Tantos**, i. e. as that of her sister. **Mente ... concipit** = imagine. Gr. 414. 3. A. & S. 247. 2. — **502. Morte**. Gr. 426. 1. A. & S. 253 and 5. 1. Cf. III. 333. — **503. Jussa = res jussas**. — **504. Penetrall in aede**; same as *tecto interiore*, v. 494. — **505. Taedis — seota**; with *ingenti*. Gr. 414. 2. A. & S. 247. 1. Some connect them with *erecta*. — **506. Intendit** = encircles. **Fronde**; i. e. of the cypress, pitch-tree, and yew. Cf. VI. 215, 216. — **507. Super**; adverbial. **Ensem**. See v. 446. — **508. Toro**; the *lectus jugalis*, v. 496. — **509. Sacerdos**. See v. 483. — **510. Erebumque Chaosque** shows that the invocation was chiefly of the infernal gods. *Erebus* was a brother of Tartarus and son of Chaos. — **511. Tergeminam**; because she was Luna in heaven, Diana on earth, and Hecate in the lower regions. *Tergeminam Hecaten* means the same as *tria — Dianae* = the three faces, or forms, of the virgin Diana. Cf. VI. 247. — **512. Simulatos** = pretended, counterfeit. — **513. Ad Lunam** = by moonlight. — **514. Pubentes**; including the two notions of downiness and luxuriance. **Nigri — veneni** = whose juice is deadly poison. It is descriptive of *herbae*. — **516. Amor** = a philter, love-charm. The ancients believed that foals were born with a fleshy excrescence on their foreheads, which was eagerly bitten off by their dams, and that if it was previously removed in any other way, the dam lost all affection for her young and refused to rear it. This excrescence, called *hippomanes*, was supposed to act as a love-charm, and *amor* is here used for it by meton. **Matri**. Gr. 385. 4. A. & S. 224, R. 2. — **517. Ipsa**; Dido. The *mola*, or salt barley cake, was broken and thrown into the fire. Gr. 414. 3. A. & S. 247. 2. — **518. Vinolia**. Gr. 425 and 2. A. & S. 251. — **519. Consolia — sidera**. The stars are appealed to as knowing the secrets of destiny, probably that they may witness that she had no choice but to act as she had done. — **520. Non aequo foedere** = who are not equally matched. Gr. 428. A. & S. 211, R. 6. — **524. Quum** refers to *nox erat*. **Medio**; emphatic.

Volvuntur. See on II. 383. **525. Peondes**, etc.; subjects of *lenibant*, if v. 528 is genuine; otherwise, of *tacet*. — **526. Quaeque** ... *quaeque*; epexigetical of *volucres*. — **527. Somno positae** = lying (lit. laid) in sleep. Cf. II. 644. Some consider *somno* a dat. = *ad somnum*. — **529. Animi**. Gr. 399. 3. 4). A. & S. 213, R. 2. **Phoenissa**; sc. *lenibat* or *tacet*, as v. 528 is retained or rejected. — **533. Sio** — *insistit* = thus then she begins to reflect. On *adeo* see on E. IV. 11. — **534. En**. See on E. I. 68. **Irrisa**; probably by Aeneas. — **535. Nomadum**; for Africans generally. — **536. Sim**. Gr. 515. II.; 516. 4. A. & S. 264. 2. — **537. Igitur** implies that a negative answer has been mentally given to the preceding question. **Ultima** = *infima*, the most degrading. — **538. Sequar**. Gr. 704. I. 2. A. & S. 323. 1 (2) (a). **Quiane**, etc. The construction is, *sequarene classes . . . quia juvat Teucros ante levatos esse auxilio (meo)*. — **539. Bene**; probably with *memores*. **Stat** = remains undiminished. The whole passage is strongly ironical. — **540. Fac velle** (sc. *me*) = suppose I were willing. — **542. Laomedontaeae**. See on G. I. 502. — **543. Ovantes**; including the notion of triumph. — **544. Stipata** = accompanied. — **545. Inferar** = shall I attack, pursue; lit. bear myself against. — **546. Agam pelago** = shall I drive over the sea. — **547. Quin** = nay. — **548. Prima**; not implying that others did it afterwards, but that Anna was the author of the mischief. — **550. Non licuit** = why was it not allowed me! a passionate exclamation. — **551. More feræ**; referring merely to the life of beasts as contrasted with civilization. **Tangere** = to meddle with. — **552. Sychoaeo**. Gr. 398. 2. A. & S. 211, R. 4 (a). — **553. Rumpēbat**. See on III. 246. — **554. Hundi**. Gr. 563. A. & S. 275. III. R. 1 (2). — **556. Forma dei**; *non deus ipse*. **Vultu**. Gr. 414. 3. A. & S. 247. 2. — **558. Coloremque**. See on I. 332. — **559. Juventa**. Gr. 414. 2. A. & S. 247. 1. — **561. Deinde** = from this time, immediately. — **564. Mori**. Gr. 552. 3. A. & S. 270, R. 1. Cf. v. 554. — **566. Jam** = at once, presently. **Trabibus**; i. e. with Dido's fleet. — **569. Elja age** = up then! away! **Varium et mutabile**. See on E. III. 80. — **571. Umbris** = apparition. — **572. Fatigat** = worries, arouses. — **573. Praecipites** = quick, quickly. Join with both *vigilate* and *considite*. — **575. Tortos** = twisted. — **577. Quisquis es**; a saving clause thrown in from motives of reverence, lest the speaker should have mistaken the god or addressed him by a name unacceptable to him. — **578. Sidera**. See on G. I. 311. **Coelo**. Gr. 422. 1. A. & S. 254, R. 3. — **581. Rapiuntque ruuntque** = they both lay hold (of the cordage) and rush (to their posts). — **582. Deseruera**. See on G. I. 330. — **585. Tithoni**. See on G. I. 446. — **586. El speculis** = *arce ex summa*. See on v. 410. — **587. Aequatis . . . velis**; i. e. the fleet going im-

mediately before the wind. — 589. *Pectus*. See on I. 481. — 591. *Miserit*. See on II. 581 for the force of the fut. perf. — 593. *Alii* = some. For *alii* not preceded by *alii*, see Caes. B. G. I. 8. — 595. *Mentem . . . mutat* = turns my brain. A momentary return to calmness. — 596. *Facta impia*; referring probably to Dido's own faithlessness to the memory of Sychaeus. — 597. *Deouit*; sc. *facta impia tangere te*. — 598. *Quem*; sc. *ejus* before *quem*, or consider *dextra fidesque* equivalent to *vir fidelis*. — 599. *Humeris*. See on II. 708. — 600. *Abreptum divellere*. See on I. 69. — 603. *Fuerat*; for *fuisset*. See on G. II. 133. *Fuisset*. Gr. 516. II. 1. A. & S. 260, R. 3. — 604. *Quem metui*; a more direct way of putting the question, "whom should I have feared?" So v. 19, we have *potui* when we might have expected *potuissem*. *Castra*; transferred to naval matters, as in III. 519. — 605, 606. *Implessem . . . extinxem*. Gr. 234 and 3. A. & S. 162. 7 (a) and (c). *Super* = *insuper*. *Dedissem*; sc. *in ignes*. Cf. II. 566. — 607. *Sol* is invoked as knowing all that is done on the earth. So *sidera*, v. 520. — 608. *Interpres* = the medium. As Juno Pronuba, she had presided over the union of hearts, and so could impartially judge between them. *Conscia* = witness. Cf. v. 167. — 609. *Nocturnis . . . trivitis* = at the cross-roads by night. — 610. *Dirae ulttrices*. Cf. v. 473. — 611. *Meritum — numen* = turn against my ills the (wrathful) power which they have deserved. — 614. *Fata Jovis*. See on III. 376. *Hic — haeret* = (and) this limit (i. e. decree) is fixed. — 615. *At* = at least, yet. — 622. *Tum* = in the next place. — 623. *Haec . . . munera* = these (i. e. such) funeral offerings; i. e. the news of these things. See on v. 387. — 625. *Exoriare aliquis . . . ultor* = arise thou, some avenger. Hannibal is supposed to be meant. — 626. *Sequare*. Gr. 500 and 1. A. & S. 264. 5. — 627. *Dabunt se* = *dabuntur*. — 630. *Partes — omnes*. See on vv. 285, 286. — 633. *Antiqua*. See on v. 458. *Cinis ater*; the natural identification of the human dust with the dust of earth. — 634. *Mihi*; with *siste*. — 635. *Properet*. Gr. 493. 2. A. & S. 262. 4. — 636. *Monstrata* = enjoined; i. e. by the priestess. *Duoat*; in its sacrificial sense. Cf. VI. 153. — 637. *Sic*; emphatic: Dido's object being to gain time. *Veniat*; same as *properet*. — 637. *Quae — paravi* = *quae rite paravi et incepti*. — 640. *Dardanii . . . capitis*; like *infandum caput*, v. 613. *Rogum*; with *capitis*. — 642. *Coeptis immanibus*. Gr. 414. 2. A. & S. 247. 1. So *morte*, v. 644. — 644. *Genas*. Gr. 380. A. & S. 234. II. — 645. She had been in her palace-tower, v. 586, from which she now descends. The pile was in the *impluvium*. Cf. v. 494. — 647. *Non — usus* = a gift not sought for such a use. — 648. *Hic*. See on I. 728. — 649. *Lacrimis et mente* = for tears and thought. Gr. 414. 2. A. & S. 247. 1. — 650. *Novissima*.

= *ultima*. — **654. Magna** ... *imago*; probably including the notion of size greater than life (see on II. 773), as well as that of queenly majesty. *Mel.* Gr. 398. 3. A. & S. 211, R. 3 (*6*), fipe print. — **656. Poenas** = satisfaction; i. e. I have punished. See I. 360 foll. — **659. Oa.** See on II. 490. Gr. 380. A. & S. 234. II. — **660. Sic** — *umbras*. Cf. Dryden: "Yet e'en this death with pleasure I receive: On any terms, 't is better than to live." *Juvat ire* of a pleasure-journey, II. 27. — **662. Dardanus**; contemptuous. — **663. Ferro** = *in ferrum*. Gr. 379. 5. A. & S. 225. IV. R. 2. It may come under Gr. 414. 4. A. & S. 247. 3. — **664. Comites**; her female attendants. — **665. It**; from the *comites*. — **666. Fama**; personified, as in vv. 173, 298. — **667. Femineo**. Gr. 398. 2. A. & S. 211, R. 4 (*a*). See on G. I. 437. — **670. Tyroa**. Gr. 46. A. & S. 54. — **671. Culmina** = *tecta*. Cf. V. 459. *Volvantur*. See on II. 383. — **675. Hoc illud** ... *fuit* = was this the thing you had in view? Cf. III. 558. — **676. Iste**. Gr. 450. A. & S. 207, R. 25. — **677. Quid** — *querar*. The effect of the question is how she shall best express her sense of her desertion. — **678. Vocasses** = *vocare debas, utinam me vocasses*. The construction may be explained by supposing a suppressed condition: if I had had my will, you would have invited me to share your fate. — **679. Tullisset**. See on II. 554, 600. — **680. Struxi**; sc. *rogum*. — **681. Sic**. See on II. 644. *Crudelis*; with *ego*. — **682. Extinxit**. See on v. 606. — **683. Date** — *lymphis*; a rhetorical inversion, the water being represented as craving for the wounds which it is to wash. Cf. III. 61, *dare* — *austros*. — **684. Abluam**. Gr. 493. 2. A. & S. 262, R. 4. *Super* = remaining. See on III. 489. — **685. Legam**. Gr. 487. A. & S. 260, R. 6. *Evaserat*. See on II. 458. — **692. Reperta** = when it was found. — **695. Quas** — *artus* = to separate the struggling soul from the limbs (that were) joined (with it). — **696. Fato** is to be understood of a natural, *merita morte* of a violent death provoked by some action on the sufferer's part. — **698. Crinem**; from the analogy of sacrifices, where a few hairs are plucked from the forehead of the victim as part of the offering (see VI. 245, 246), a dying person being regarded as a victim to the powers below. — **701. Trahens** ... *adverso sole* = drawing from the opposite sun. — **702. Adstitit**. See on G. I. 330. *Diti*. Gr. 391. A. & S. 222. 3.

THE AENEID. BOOK V.

IN the first half of the Aeneid it would almost seem as if Virgil had intentionally relieved those portions of his narrative which possess the most absorbing interest with others of a more level and less exciting kind. The detailed account of the agonies of the one night of Troy's capture was succeeded by a rapid sketch of the events of seven years of travel; and now we pass from the spectacle of Dido's frantic love and (as a modern reader will regard it) Aeneas's faithlessness to a description of the games celebrated by the Trojan hero in Sicily on the anniversary of his father's death. This serves to conduct us from the tragedy of the Fourth Book to the mysterious solemnities of the Sixth. Aeneas does not pass at once from the terrible conflict of love and duty to the initiation which is reserved for the chosen favorites of Heaven, but is shown to us as the pious and beneficent prince, reverentially dutiful to his father's memory, and kind and liberal to his followers and friends, — encouraging the ambition of his own men and returning the courtesies of the Sicilians by a display in which it is his honor to be the dispenser of honors to others.

ARGUMENT.

AENEAS, leaving Carthage, sets sail for Italy, but by the violence of a tempest is a second time driven on the coast of Sicily, where, assisted by Acestes, he celebrates games at the tomb of his father Anchises, on the anniversary of his death (1-603). In the meantime the Trojan women, instigated by Iris, the messenger of Juno, set fire to the ships, of which four are burned, the others being miraculously preserved by Jupiter (604-699). Anchises appears to Aeneas in a vision on the following night, and gives him advice and direction with regard to his future course (700-740). Aeneas founds the town of Acesta and leaves, as colonists, many of the matrons, and the old men unfit for active service in war, and himself again puts to sea with his fleet for Latium (741-778). In this voyage Neptune renders the sea propitious, and, at length, after his many wanderings, Aeneas reaches Italy, having, however, lost his pilot Palinurus when near the Hesperian coast (779-871).

1. *Medium . . . tenebat . . . iter*; meaning simply that he was well on his way. — 2. *Certus* = unwavering; as an arrow going straight to its mark is called *certa sagitta*. *Aquillone*. Gr. 414. 2. A. & S. 247. 1. — 4. *Accenderit*. Gr. 501. 1. A. & S. 266. 3. — 5.

Amore. Gr. 431. A. & S. 257. — **6. Notum** = the knowledge; a use of the neuter participle often found elsewhere. It is one of the subjects of *ducunt*. Gr. 580. A. & S. 274, R. 5 (b). — **7. Augurium** = presage, conjectures. **Pectora** = *animos*. — **8-11.** See on III. 192-195. — **12. Ipse.** Things were so bad that even the pilot, etc. — **14. Deinde;** belonging not to the part, but. to the verb. See on II. 391. For the transposition of *deinde* see on I. 195. — **15. Colligere arma** = to reef the sails. — **16. Obliquat** — **ventum** = and turns the swollen sail obliquely to the wind. — **17. Auctor** = as guarantee. — **18. Spondeat** ... **sperem.** Gr. 509. A. & S. 261. 2. **Hoc** ... **coelo** = *hac tempestate*. — **19. Transversa.** See on E. III. 8. — **20. In** — **aër.** It was the opinion of the ancients that clouds were produced by condensed air. — **21. Contra;** with both verbs. **Tantum sufficimus** = have we as much power (as is wanted). Cf. *Tanto tractu*, G. II. 153. — **24. Fraterna Erycis** = *fratris Erycis*. Eryx was son of Venus and Butea. See on I. 570. — **25. Servata** = (already) observed; i. e. in their previous voyage to Sicily. — **27. Cerno.** Gr. 467. 2. A. & S. 145. I. 2. — **28. Sit.** Gr. 486. II. A. & S. 260, R. 5. — **29. Quoove** = or (can there be any) whither. **Optem.** Gr. 525. A. & S. 265. — **30. Acesten.** See on I. 195. — **34. Advortuntur.** Cf. I. 158. — **35. Vertice** = from the top. Cf. I. 403. — **36. Adventum** — **rates.** Hendiadys. — **37. In** with. **Idbyssidis** = *Libycae*. — **38. Crimiso** — **flumine** = conceived of the river (god) Crimisus: a river of Sicily. Gr. 425. 3. 1). A. & S. 246. The common construction is *conscipere de* or *ex aliqua*. — **39. Veterum** ... **parentum;** i. e. his mother's Trojan ancestry. — **40. Gratatur reduces;** sc. *esse*. — **42. Primo** ... **oriente** = at the rising of the sun. See on III. 588. — **44. Tumuli;** i. e. a mound made for the occasion. — **45. A** — **divum;** because Dardanus was the son of Jupiter. — **47. Ex quo** (sc. *tempore*) = since. — **50. Sic di voluistis;** a formula of resignation. — **51. Gaetulis** = *Libycis*. See on IV. 40. **Agerem** = I were spending. — **52. Deprensus** = surprised; i. e. by the arrival of the day at an inopportune time. **Et** couples Mycenae with the Argolic sea as distinguished from Aeneas's African perils (*Gaetulis Syrtibus*). — **53. Ordine.** See on III. 548. **Pompas** = funeral processions. — **54. Suis** = appropriate. — **55. Ultro** = moreover. **Ipsius** virtually = *ipsas*. — **56. Numina.** See on II. 777. — **59. Poscamus ventos** = let us ask (him) for winds; i. e. favorable winds. — **60. Urbe.** Gr. 431. A. & S. 257. **Velit** Gr. 493. 2. A. & S. 262, R. 4. — **62. Numero.** Gr. 429. A. & S. 250. 1. — **64. Si** = *quum*. — **65.** See on IV. 119. — **66. Prima;** i. e. first in order. **Ponam certamina.** See on G. II. 530. — **67. Cursu.** Gr. 414. 2. A. & S. 247. 1. **So viribus.** — **68. Jaculo.** Gr. 429. A. & S. 250. 1. **Incedit melior** = is more skilful. **Aut**

... *sem* are here treated as equivalents. — 69. *Fidit* = has confidence, dares. — 71. *Ore favete*. As the sacred rites at the tomb of Anchises are about to begin, Aeneas enjoins a *solemn silence*. *Cingite ramis*; a part of the ceremonial. — 72. *Velat*. See on II. 249; III. 174. *Materna*... *myrto*. See on G. I. 28. — 77. *Haec*. Gr. 428. A. & S. 211, R. 6. So *lacte* and *sanguine*. — 80. *Iterum* = again (hail). *Recepti*... *paternae* = of my father rescued; i. e. from the flames of Troy. — 81. *Nequidquam*; because he was to lose him after all. — 82. *Fatalia*. See on IV. 355. — 83. *Ausonium*. See on III. 171. *Quicumque est*; since thus far he has only heard of it. — 84. *Adytis* is meant to indicate the sanctity of the tomb. — 87. *Crui*. See on I. 448. *Aura*. Gr. 414. 2. A. & S. 247. 1. — 89. *Mille* — *colores*. See on IV. 701. — 90. *Agmine*. Gr. 414. 3. A. & S. 247. 2. — 92. *Dapes*; the offerings on the altars. — 93. *Depasta* = tasted. It is explained by *libavit*. — 94. *Hoc*. Gr. 414. 2. A. & S. 247. 1. *Instaurat*; because of the suspension of the ceremonies occasioned by the appearance of the serpent. — 96. *Binas*; for *duo*. — 99. *Acheronte remissos* = sent back from the lower world; the shade being assumed to be present to partake of the funeral offerings. — 100. *Quae* — *copia* = each according to his ability. — 102. *Alit*. See on IV. 592. *Fusi*. See on I. 214. — 105. *Phaethontis* = of the sun-god. *Luce*. Gr. 414. 3. A. & S. 247. 2. — 108. *Visuri*. Gr. 578. V. A. & S. 274, R. 6 (a). *Certare*. See on E. VII. 5. *Parati*. Gr. 438. 6. A. & S. 205, R. 3 (1). — 109. *Circo* = the concourse of people. — 110. *Tripodes*. Gr. 363. A. & S. 204. So *coronae*, *palmae*, *arma*, *monetae*, and *talenta*. — 111. *Palmas*. See on Hor. C. I. 1. 5. *Præmium* = *praemium*; an appositive of *palmas*. *Victoribus* may be taken as the dat. of the possessor after some form of the verb *vici* understood. — 114. *Remis*. Gr. 428. A. & S. 211, R. 6. So *malis*, v. 118. — 116. *Agit* = impels. *Acri remige*; i. e. by the aid of. See on I. 564. — 117. *Mox* = soon afterwards. — 118. *Gyas*; as *agis*. *Urbis opus*; for *urbis instar* = the size of a city. *Triplici*... *versu* = with a triple tier of oars. — 120. *Terno*... *ordine*; for *tribus ordinibus*. See on I. 182. — 123. *Cluenti*. Gr. 45. 5. 2). A. & S. 52. — 125. *Olim*. See on G. II. 403. — 127. *Tranquillo* = in a calm. Gr. 426. 1. A. & S. 253, N. 1. *Unda*. Gr. 422. 1. A. & S. 254, R. 3. — 128. *Campus*. Gr. 363. A. & S. 204. So *stetis*. *Apricis* = basking in the sun. *Statio* = standing-place. — 130. *Unde* = that from thence. Gr. 500. A. & S. 264. 5 and R. 2. — 132. *Sorte* — *legunt*; because it was an object to secure the place which, as nearest to the goal, involved the shortest turn. — 133. *Ductores*; the commanders as distinguished from the pilots (*naves*), v. 161. — 134. *Velatur*. See on III. 174. — 137. *Haurit*

= exhaust. — 141. *Adductis . . . lacertis* = by their contracted arms: lit. by their arms drawn to (their breasts); as in vigorous rowing. *Versa* = upturned. — 144. *Praecipites* — certamine = swiftly in the two-horse chariot race. — 145. *Corripuere*. See on Ov. M. II. 158. For tense see on G. I. 49. So *concussere*, v. 147. *Caroera*. See on G. I. 512. — 146. *Nec sio*. See on II. 496. *Inmissis . . . jugis* = over (lit. to) the flying steeds. Gr. 705. II. A. & S. 324. 2. So *pinus*, v. 153. — 147. *Fronti* — pendent = and hang forward to (ply) the lash. — 148. *Studiisque faventum* = with the eager acclamations of the favoring crowd. — 149. *Inclusa* = confined (by the hills). — 150. *Clamore*; with *pulsati*. *Resultant*. The hills are said to rebound because the noise rebounds from them. — 151. *Undis*. Gr. 422. 1. A. & S. 254, R. 3. — 152. *Turbam* — *fremitumque* = amidst the confusion and noise; i. e. of those whom Gyas is leaving behind. — 153. *Remis*; for *remigibus*. *Pondere*; with *tarda*. — 154. *Aequo discrimine*; i. e. from the Scylla. — 156. *Habet*; sc. *locum priorem*. — 157. *Junotis . . . frontibus* = with bows abreast. — 160. *Princeps* = foremost. — 162. *Quo* = whither. *Mihi*. Gr. 389. A. & S. 228, N. (a). *Dexter*. Gr. 443. 2. A. & S. 205, R. 15 (a). So *diversus*, v. 166, and *interior*, v. 170. *Gressum* = *cursum*. — 163. *Stringat*. Gr. 493. 2. A. & S. 262, R. 4. — 166. *Iterum*; with *revocabat*. — 167. *Revocabat*; i. e. *a cursu quem ingressus erat*. — 168. *Tergo*; i. e. of his ship. Gr. 386. A. & S. 224. *Propiora*; sc. *melae*. — 169. *Ile*; Cloanthus. *Radit* — *interior* = skims along the left-hand way on the inside; i. e. between Gyas and the rock. — 172. *Exaruit* — *ingens* = fierce anger blazed forth in the bones (i. e. the very soul) of the young man. *Ossibus*. Gr. 422. 1. 2). A. & S. 254, R. 3. — 174. *Sootum*. Gr. 45. 5. 4). A. & S. 53. — 176. *Rector . . . magister* = as helmsman . . . as pilot. — 178. *Gravis* = moving slowly; partly with age (*senior*) and partly with his soaked dress. — 183. *Duobus*. Gr. 384. A. & S. 223. — 184. *Mnesthel*. Gr. 46. 5. A. & S. 54. 5. — 185. *Ante locum* = the (advantageous) position (i. e. the one towards the goal) before (the others). *Scopuloque propinquat*; not, as in v. 159, comes near the goal as he advances, but gets the near side to the goal. Cf. vv. 202, 203. — 186. *Carina*. Gr. 418. A. & S. 256, R. 16. So *parte* in next line. — 189. *Heoterei soeti* = ye (former) associates of Hector. — 192. *Gaetulia*. Cf. v. 51. — 193. *Maleae*; the southern promontory of Laconia. *Sequacibus*; pursuing the ship, not each other. — 194. *Prima* = the first prize. — 195. *Quamquam O*; sc. *si possem vincere*. Gr. 704. I. 3. A. & S. 324. 33. — 196. *Hoc vinote* = gain this point. — 197. *Nefas* = a disgrace not to be named. — 199. *Solum* = the surface of the sea; i. e. viewed as the support of the ship. — 201.

Ipse . . . casus = mere chance. **Viris**; the crew of the *Pristis*. **Honorem**; of getting before the Centaur, and so not being last. — **202. Animi**. Gr. 399. 3. 4). A. & S. 213, R. i (a). — **203. Interior**; between Mnesteus and the rock. See on v. 169, and cf. v. 185. **Iniquo**; because too narrow. — **204. Procurrentibus** = jutting out; probably under water. **Murloe** = a jagged rock; resembling a shell-fish. — **208. Cuspide**. Gr. 428. A. & S. 211, R. 6. — **211. Agmine** — **vocatis** = with the quick motion of the oars and with the winds at his call. See on III. 253. He calls the wind to his aid by hoisting the sail. Some understand it of formal invocation. — **212. Prona** = sloping; i. e. down towards the shore, as the sea plain appears to one standing on the land. **Aperto**; because there was no longer any rock near which they had to keep. — **214. Latebroso** = hollow; meaning probably no more than adapted for shelter. — **215. Exterrita . . . tecto** = frightened from her covert. — **217. Radit** = skims along. — **218. Ultima . . . aequora**; the part of the course remaining after the goal had been passed. — **220. Alto**. Virg. probably employed this word merely as an ordinary epithet of *scopulo*, without considering its special propriety here. — **221. Brevibus vadis** = on the shoal waters; i. e. near the rock. — **223. Consequitur** = overtakes. **Cedit**; sc. *Chimaera*. — **225. Fines**; i. e. of the course. — **228. Studia**. See on v. 148. — **229. Hi — teneant** = these (the crew of the *Scylla*) think it unworthy of them not to retain the glory (already) their own and the honor (already) won. — **231. Hos**; the crew of the *Pristis*. — **232. Aequatis — rostris**; like *junctis frontibus*, v. 157. — **233. Ponto**; for *ad pontum*. — **234. Divos — vocasset** = and had called upon the gods to be parties to his vow. — **237. Voti reus** = bound by my vow: lit. debtor of my vow. — **240. Nereidum**. See on E. V. 75. **Phoroi**; a sea-god, the son of Pontus and Terra. **Panopea**. See on G. I. 437. — **241. Fortunus**; same as Melicertes or Palaemon. See on G. I. 437. **Pater**. See on G. II. 4. — **243. Condidit**. See on G. I. 330. — **249. Honores**. See on I. 253. — **250. Auratam** = embroidered with gold. — **251. Meliboea**. See on III. 401. — **252. Puer**; Ganymedes. See on I. 28. Two scenes are represented, Ganymedes hunting and Ganymedes carried away. — **255. Jovis armiger**; i. e. the eagle. Cf. I. 394. — **257. In auras** = at the sky; i. e. the dogs bay savagely at the eagle as he loses himself in the clouds. — **258. Qui**; Mnesteus. **Virtute**. Gr. 414. 2. A. & S. 247. 1. — **259**. See on III. 467. — **260. Demoleo**; not mentioned in Hom., and perhaps invented by Virg. — **262. Viro**; after *amic*, as an appositive. — **263. Phaegeus, Sagaris**; personages created by Virg. — **264. Multiplicem**; referring to the numerous lines of chainwork. — **265. Cursu** is emphatic: not only was he able to wear

the mail, but to run with it on him. — 267. *Argento perfecta* = *argento affabre facta*. — 268. *Jamque adeo*. See on II. 567. — 269. *Taenis* for *taeniis*. Gr. 703. 2. A. & S. 322. 4. — 271. *Ordine uno* = disabled in one tier. — 273. *Viae ... aggere* = *via aggesta*; or *aggere* may be the middle of the road, which was elevated a little, as with us. — 274. *Obliquum* = lying crosswise. *Iotu*. Gr. 429. A. & S. 250. 1. So *parte* and *oculis*, v. 277. *Ardua*. Gr. 443. A. & S. 205, R. 15. — 278. *Vulnere clauda* = maimed by the wound. — 279. *Nexantem nodis* = tying himself into knots; for *nexantem se in nodos*. Gr. 414. 3. A. & S. 247. 2. — 281. *Vellis plena*. Cf. I. 400. — 283. *Servatam*. Gr. 580. A. & S. 274, R. 5 (a). — 284. *Operum ... Minervae*; i. e. spinning, weaving, and embroidery. — 285. *Genus*. Gr. 380. A. & S. 234. II. *Nati*; sc. *dantur*. — 287. *Curvis*; of a hill, as of a valley, II. 748. *Collibus*. Gr. 419. III. and 2. 1). A. & S. 249. I. — 288. *Media* — erat is coupled with *quem* — *silvae*, as though it had been *et ubi theatri circus erat*. *Theatri circus* = a circular space suitable for a show-ground. The valley with the surrounding hills formed a natural amphitheatre. — 290. *Concessu* (dat. for *in concessum*) = to the assembly. *Exstruoto* = on an elevated place: the part. used substantively. — 291. *Qui*; sc. *eorum*, limiting *animos*. — 293. *Sicani*. See on I. 557. — 294. *Primi* = foremost. — 295. *Forma ... juvenia*. Gr. 414. 2. A. & S. 247. 1. So *amore* in next verse. — 296. *Pueri*; sc. *Euryali*. — 297. *Regius* = of royal blood. — 298. *Hunio*; sc. *secutus est*. *Acarnan*; an inhabitant of Acarnania, a small province in Greece. — 299. *Ab*. See on I. 550. *Aradio*. See on E. IV. 58. *Tegeseae*; from Tegaea, a city of Arcadia. — 301. *Acestae*. See on I. 195. — 304. *Accipite ... animis*. See on III. 250. — 305. *Mihi*. Gr. 388. 4. A. & S. 225. II. — 306. *Gnosia*. See on G. I. 222. — 308. *Honora*. See on I. 253. — 309. *Flava*; like *pallenti olivae*, E. V. 16. — 312. *Circum* is an adverb. *Auro*. Gr. 428. A. & S. 211, R. 6. — 313. *Fibula*; a buckle enriched with a polished gem (abl. of quality). — 314. *Abito*. Gr. 537. A. & S. 267 (2). — 315. *Locum* = (their) ground. — 316. *Corripiunt spatia* = they dash on to the course. *Spatia* merely denotes the extent of the course. See on G. II. 541. *Idmen* = the starting-point. — 317. *Ultima signant* (sc. *spatia*) = they mark the end of the course; i. e. with the eye. — 318. *Omnia corpora* = all the rest. — 320. *Intervallo*. Gr. 378. 2. A. & S. 236. — 323. *Quo sub ipso* = close up to whom. *Ipsa* makes the proximity closer, as in III. 5. — 325, 326. *Supersint, transeat*; the pres. subj. used rhetorically for the pluperf., as in VI. 293, 294. See also on II. 599. — 326. *Ambiguumque relinquat* = and would have left him behind (who is now) doubtful; i. e. would have made him doubtful no longer, but clearly

defeated. *Ambiguumque* is the common reading, but every known MS. gives *ambiguumque*. See Con. *ad loc.* — 328. *Sanguine*. Gr. 414. 2. A. & S. 247. 1. — 330. *Super* (separated from *fusus*) = on the place. — 331. *Presso* . . . *solo* = *quam solum pressum esset*. — 332. *Titubata* = tottering. *Ipsa*; with both *fimo* and *crnore*. — 334. *Oblitas*; participle, like *factatus*, I. 3. — 338. *Plausu* . . . *frenita*. Gr. 414. 3. A. & S. 247. 2. — 339. *Mune*; having been originally fifth. *Palma*; for *victor*, by meton. — 340. *Caveae* . . . *ingentis* = of the spacious theatre. *Ora prima patrum*. In the Roman theatre senators and distinguished persons occupied the front seats. — 344. *Veniens* = showing itself. — 346. *Subiit* = *successit*. *Ad* . . . *venit* = attained to. — 347. *Reddantur*; i. e. as his due. See v. 386. — 349. *Movet* — *nemo*; i. e. no one interferes with the order of the prizes as already awarded. — 350. *Casus* = the hard lot. — 352. *Aureis*. Gr. 669. II. A. & S. 306. 1. — 354. *Me lap-
worum*. Gr. 410 and III. A. & S. 229, R. 6. *Niso*; sc. *michi*. — 355. *Coronam*; literally. Cf. v. 309. *Lauda*. See on I. 461. — 356. *Tulisset*. See on E. V. 34. — 357. *Diotis*. Gr. 437 and 2. A. & S. 241, R. 2. — 359. *Effert*; i. e. from the ships. *Didy-
maonis*; not elsewhere mentioned as an artist. *Artes*. Gr. 369. A. & S. 204. The plural for poetical variety. — 360. *Danata*. Gr. 388. 4. A. & S. 225. II. The shield had been torn down from a Trojan temple by the soldiers of Pyrrhus and given by Helenus to Aeneas. — 362. *Dona perexit* = he has distributed all the gifts. — 363. *Praesens* = ready, prompt; belonging only to *animus*. — 364. *Palma*. Gr. 431. A. & S. 257. — 366. *Velatum* — *vit-
tisque* = adorned with gold and fillets; i. e. having the horns gilded and the brow decked with fillets. — 369. *Murmure*; i. e. of appro-
bation. — 371. *Idemque* = *et qui*. *Quo*. Gr. 422. 1. A. & S. 254, R. 3. *Oedubat* = *sepultus jacet*. — 372. *Buten*; not otherwise known. *Victorem*; i. e. *qui omnes devicerat*. *Immani* — *feribat* = who stalked along with giant bulk, coming (as he did to Troy), one of the Bebrycian house of Amycus. See Con. *ad loc.* — 373. *Bebrycia*; a poetical variety for *Bebrycii*, as Amycus was king of the Bebryces, the original inhabitants of Bithynia. — 375. *Primo* . . . *in proelia* = for the beginning of the fray. — 378. *Quaeritur*; implying that the search still goes on. — 379. *Adire* = to confront. — 380. *Alacris* = elated. *Excedere palma* = were retiring from the prize; i. e. were yielding it without a contest. — 381. *Plura*; as an adverb. — 382. *Turn*. See on II. 391. — 384. *Finis*. Gr. 106. 1. A. & S. 63. I (2). Cf. v. 328. *Quo* . . . *usque*: tmesis. — 385. *Ducere*; sc. *me*. *Cunoti* — *fremebant*. See on I. 559. — 386. *Reddi*. See on v. 347. — 387. *Gravis* . . . *castigat* = seriously chides. — 389. *Fortissime frustra*. See on II. 348. — 391. *No*

bia. Gr. 389. A. & S. 228, N. (a). **Magister** — **memoratus** = celebrated in vain as your master. — 392. **Eryx.** See on v. 24 and I. 570. — 393. **Tulis** ... **tectis** = from thy roof. — 394. **Sub haec.** See on G. I. 340. — 395. **Sed enim.** See on I. 19. Here the ellipsis may be supplied thus: *sed (non sine causa tunc) enim.* — 397. **Qua.** Gr. 419. II. A. & S. 245. II. 1. **Improbis** late = your shameless braggart. — 400. **Deinde.** See on v. 14. — 402. **Quibus.** Gr. 414. 4. A. & S. 247. 3. **In proelia** ... **ferre manum** = to engage in the close encounter: lit. to bear the hand for battle. — 403. **Intendere** — **tergo.** See on II. 236. Here the notion of binding is prominent. — 406. **Longe recusat** = utterly shrinks (from them). Forb. says *diu.* — 407. **Pondus** ... **volumina ver-**
nat: a sort of zeugma. Aeneas feels the weight, and turns the gauntlets wonderingly over and over. — 411. **Tristem;** because fatal to Entellus's friend and master. — 412. **Germanus Eryx.** See on v. 24. — 413. **Sanguine** ... **cerebro;** i. e. of those whom he had slain in his time. — 414. **Hic.** Gr. 414. 4. A. & S. 247. 3. **Aloiden.** See on E. VII. 61. — 414. **Aemula.** Old age is regarded as a rival to vigorous youth, which it seeks to impair. — 416. **Id** may refer to *Aequemus pugnas*, but it agrees better with Latin usage to refer it to something implied in the previous line; e. g. *his armis non esse utendum.* — **Sedet.** See on II. 660. **Auctor** = (who is my) adviser. — 419. **Terga** = gauntlets. — 423. **Exuit** = lays bare; sc. *vestibus.* — 426. **In digitos;** with *arrectus.* — 429. **Im-**
manescent — **manibus** is said of the preliminary sparring, which pre-
vokes or brings on the encounter (*pugnam lacerant*). — 431. **Mem-**
bris et mole. Gr. 704. II. 2. A. & S. 323. 2 (3). **Valens** = pow-
erful. — 433. **Valera** = blows. So in v. 436. — 437. **Gravis** =
firm; i. e. by his own weight. **Nisu** ... **eodem** = in the same tense
posture. — 438. **Corpore** — **exit;** i. e. he eludes the blows by a
slight motion of the body and by vigilance. **Tela.** Gr. 371. 3. A.
& S. 233 (3) N. — 439. **Molibus** = engines. — 444. **A vertice.**
See on G. II. 310. — 446. **Utro;** i. e. without any impulse from
Dares. — 447. **Ipsæ** repeats the notion of *utro.* **Gravis graviter-**
que. As in v. 118, the same thought is enforced twice by a partially
verbal repetition. — 448. **Quendam** = sometimes. Cf. II. 367.
Erymantho; a mountain in Arcadia. — 449. **Ida.** See on Ov. M.
II. 218. — 450. **Consurgunt studiis;** i. e. they rise eagerly from
their seats and rush to the spot. — 451. **Coelo.** See on II. 186. —
454. **Vim** — **ira** = kindles violence with anger. *Se suscitât ira,* A.
XII. 108, as well as *ac,* shows that *ira* is here abl. — 457. **Ille** has a
rhetorical force, fixing attention on the person who is spoken of. —
459. **Sic;** instead of *tam multis,* the regular correlative of *quam*
multa. Notice the accumulation of frequentatives in this and the fol-

lowing line. — 466. *Vires — numina* = other strength (i. e. than at the beginning of the contest: it being either simply increased or superseded by divine power) and that the powers of heaven have changed sides. At the opening of the fight Entellus fell, and the advantage seemed to be on the side of Dares. — 467. *Deo* may be understood either of Eryx, helping Entellus (cf. v. 483), or generally of the will of heaven, as in I. 199 and IV. 651. *Que . . . et* = both . . . and. — 471. *Vocati*; i. e. by the herald. Cf. vv. 244 foll. — 472. *Palmarum*; lit. of a palm-branch. See on v. 111. — 473. *Hic*. See on I. 728. *Superans* = elated. — 476. *Servetis revocatum* = have rescued and are preserving. See on I. 69. — 477. *Adversum* = facing (him). — 478. *Pugnae*; gen. with *domum*. Cf. v. 365. — 480. *Arduus* = rising to the stroke. *Effracto — cerebro* = and drove them into the skull and dashed out the brains. — 483. *Mellio-rem*; because a more fitting sacrifice. — 484. *Repono*. Relinquish- ing forever the practice of the pugilistic art, he devotes, as was cus- tomary, the arms of his profession (*artem*) to his patron god. — 487. *Ingenti manu*; expressing the gigantic stature of the hero (*ingentem Aenean*, VI. 413), and showing how he could set up the mast himself. Cf. *magna manu*, v. 241. — 488. *Volucrem* (= winged) implies the notion of fluttering. *Trajecto in fune* = by a rope tied around (it): lit. passed across. — 490. *Sortem*. *Sors* is used generally in the sing. as opposed to other modes of choice, like the English "the lot," "by lot," and this probably accounts for its use here, though as a matter of fact there was a lot for each competitor. — 492. *Hyrtacidae*. Hippocoon seems to be the brother of Nisus, who was also son of Hyrtacus, A. IX. 177. *Ante omnes*; after *primus*, II. 40. *Locum*; the place, for the lot fixing the place. — 493. *Modo* = lately. *Victor*; though he was only the second winner. — 494. *Oliva*; i. e. the wreath he had won in the boat-race. — 495. *Eury- tion*; not otherwise known, but appropriately made the brother of *Pandarus*, the great archer (*clarissime*) of the early part of the Iliad, who, instigated (*jussus*) by Minerva, broke the truce with the Greeks by shooting an arrow into their midst. — 498. *Acestes*; for the lot of *Acestes*. — 499. *Et* = *etiam*. — 500. *Flexos incurvant* = *flex- unt et incurvant*. — 501. *Pro se* = according to his ability. — 502. *Nervo*. Gr. 431. A. & S. 257. — 505. *Timuit — pennis*; i. e. showed its fear by fluttering and clapping its wings. Gr. 429. A. & S. 250. 1. — 506. *Plausu*; i. e. of the spectators. Some take it of the bird's wings, as in the parallel v. 215, but the epithet *ingenti* seems to forbid this. — 507. *Arou*; including and specially referring to the string. — 511. *Quis*. Gr. 187. 1. A. & S. 136, R. 2. *Pedem*. Gr. 380. A. & S. 234. II. — 513. *Rapidus*; because the bird would soon be out of his reach. *Arou*. Gr. 422. 1. A. & S. 254, R. 3.

Contenta = stretched. — 514. **Fratrem**; Pandarus, regarded after death as a deified patron of archery, as Eryx is Entellus's patron of boxing. **In vota vocavit**. See on v. 234. — 515. **Vacuo . . . coelo**; i. e. high up in air. — 521. **Pater** = as a veteran. — 522. **Magno . . . augurio** = of high portent. Gr. 428. A. & S. 211, R. 6. — 523. **Docuit** — **ingens** = the great event afterwards showed this. What event Virg. had in mind is doubtful. The various views of the commentators are all, to say the least, quite as unsatisfactory as the old interpretation, which referred it to the burning of the ships, vv. 659 foll. — 524. **Sera**; because the omen was not correctly interpreted till after its fulfilment, when it was too late to avert the evil. — 525. **Liquidis**; of clouds generally as opposed to solid matter like earth. — 526. **Signavit**, etc. See on II. 693 foll. — 527. **Coelo**. Gr. 422. 2. A. & S. 255, R. 3 (b). **Refixa** = loosened. — 528. **Crinem** = a trail of light. — 529. **Attonitis** — **animis** = stood fixed with astonishment. Gr. 414. 2. A. & S. 247. 1. — 533. **Voluit** = has indicated his will. — 534. **Exsortem** — **honorem** = should receive an extraordinary prize. The proper application of the word *exsortem* is to a thing exempted from the ordinary division of the spoil by lot and given to some distinguished person. Here it is applied to the prize, of superior value to the rest, which is given to Acestes as an extraordinary thing. — 537. **In** — **munere** = for a great gift; instead of *in munus*, or *muneri*. **Classeus**; a king of Thrace, and father of Hecuba, the wife of Priam. — 538. **Sui** = of himself. It may however be *sui amoris*. — 541. **Bonus** = good-natured; i. e. kindly yielding his right. **Praelato** — **honori** = grudged the prize set above (his own). — 543. **Ingreditur domis** = enters on the gifts, attains the gifts. Gr. 386. A. & S. 224. — 545. **Nondum** — **misso**. Aeneas gives his directions before the shooting-match is over, that the procession may come on at once, and the surprise be complete. — 546. **Comitem**. *Comes* may be used of a senior attendant, or of one of equal age. — 547. **Epytiden**. See on II. 340. — 548. **Vade age**. See on III. 462. **Si paratum**; implying that he had been previously told to do so. — 550. **Ducat**. Gr. 493. 2. A. & S. 262, R. 4. So *ostendat*. **Avo** = in honor of his grandfather. — 551. **Ipse**; Aeneas. **Longo . . . circuo** = from the long show-ground. The *circus*, in spite of its name, was not circular, but oblong. — 552. **Infusum populum** = the crowd that had poured in; i. e. during the games of boxing and archery, which would not require a large field. — 553. **Pariter** expresses the general uniformity and symmetry of their appearance and movements. — 554. **Quos** — **euntes** = all of whom as they go; with *mirata*, not *fremis*, which does not take the acc. of a person. — 556. **Omnibus** — **corona** = the hair of all was bound according

to rule with a wreath of stripped leaves; *tonsa* . . . *corona* being = to *corona tonsae frondis*. — 558. *Pectore*. Gr. 422. 1. A. & S. 254, R. 3. — 560. *Numero*. Gr. 429. A. & S. 250. 1. *Terni*; for *tra*. *Vagantur* here and in VI. 886 is used of movement without any certain destination. — 562. *Agmine partito*; i. e. the whole band being divided into three companies as just described. Gr. 431. A. & S. 257. So *magistris*. *Fulgent*; like *lucent*, v. 554, of bright armor and general gay appearance. — 563. *Acies*; sc. *est*. — 564. *Referens* = reproducing. It was customary to give the grandson the grandfather's name. *Polite*. See II. 526 foll. — 565. *Auctura* may include the notion of bringing honor to the Italian nations as well as that of multiplying their numbers. *Thracum*. Thrace was famous for horses. — 566. *Bicolor* = dappled. *Vestigia pedis* = white fore-feet. — 567. *Arduus* = (carrying) high (his head). — 568. *Alter* = the second. *Atys* . . . *Atti*; a compliment to Augustus, whose mother belonged to the Atian *gens*. — 569. *Pueroque puer*. Gr. 596. A. & S. 279. 4. Cf. I. 684; III. 329. *Inlo*. See on *sorori*, IV. 31. — 572. *Esse*. Gr. 553. V. A. & S. 271, N. 3. — 575. *Pavidos* = trembling; i. e. through the modesty and timidity natural to boys. At this point Virg. goes back to v. 555, the intermediate lines simply describing their appearance as they were seen to enter. — 576. *Parentum* need not be restricted to parents, but may include remoter ancestry. — 578. *Lustravere* = had passed in review before. — 580-582. *Olli* = *tulere*. The simplest explanation of this passage is to suppose the three *turmae* each to divide into two parts (*chori*), of six horsemen each, one part retiring to the right, the other to the left, after which the three right *chori* and the three left turn about and severally charge each other. *Discurrere pares*, according to Virgil's wont, is explained by the following clause. Translate: they rode apart keeping in line (*pares*), and by threes divided the companies (the original *turmae*) into separate bands (*chori*), and again, when summoned, faced about and bore hostile weapons. — 583-585. *Inde* = *armis* = then they (the *chori*) enter upon other charges and other retreats, opposed in point of ground, and alternately intersect circles with circles, and present the image of a battle under arms. — 587. *Pariter* . . . *feruntur* = they (i. e. the six *chori*) ride side by side (in the same direction). — 589-591. *Parietibus* — *caecis* = constructed with blind walls; i. e. walls without door or window. Gr. 669. II. 3. A. & S. 306. 1 (3). *Ancipitem* = error = and to have had a complicated maze of a thousand passages (Gr. 428; A. & S. 211, R. 6), in consequence of which (see on G. I. 90) error undiscovered and irretraceable rendered deceptive (Gr. 501. I; A. & S. 264. 1 (a) and (b)) the marks of tracking (one's way). — 593. *Impediant*; as in v. 585. —

594. Delphinum. Gr. 399. 3. 2). A. & S. 222, R. 2 (a). — **595. Carpathium.** See on Hor. C. I. 35. 8. — **598. Rettulit** = renewed, revived. — **599. Puer.** Gr. 363 and 3. A. & S. 204 and R. 1 (a). — **601. Patrium . . . honorem** = the ancestral observance. — **602. Troja.** Gr. 362. A. & S. 210. — **603. Hæc . . . tenuis: tmesis. Sancto** = deified. **Patri.** See on v. 550. — **604. Fortuna** — **novavit** = fickle Fortune was treacherous: lit. Fortune having changed herself made new (i. e. broke) her faith. — **605. Tumulo.** See on *avo*, v. 550. — **606. Irim.** See on Ov. M. I. 270. Cf. IV. 694. — **607. Ventosque adspirat.** See on IV. 223. — **608. Multa movens.** Cf. III. 34. **Necdum** — **dolorem.** Cf. I. 25. Gr. 380. A. & S. 234. II. — **609. Coloribus.** Gr. 428. A. & S. 211, R. 6. — **610. Nulli.** Gr. 388. 4. A. & S. 225. II. **Cito . . . tramite** = along the swift (i. e. because sloping) pathway. **Virgo.** Gr. 363. A. & S. 204. — **615. Flentes** = as they wept. **Vada** = waters. — **616. Superasse.** See on *me* — *desistere*, I. 37. **Vox . . . una** = (this) was the common cry of all. — **617. Urbem orant.** See on I. 437. — **620. Beroe.** Gr. 362. A. & S. 210. She is not mentioned elsewhere. **Tmarii** = of Tmaros; a mountain in Epirus. **Dorycli.** Doryclus in Hom. is a son of Priam, killed by Ajax. — **621. Cui** probably refers to *Beroe*. **Genus** = family; i. e. ancestors of note. — **622. Sio;** i. e. thus changed. **Dardanidum.** See on I. 560. Gr. 42. 3. 3.) A. & S. 43. 2. **Matribus;** not those who had given birth to Trojans, but the matrons of the Trojan nation. — **623. Miserae.** Cf. I. 94 foll.; III. 321 foll. **Manus** = band. **Bello.** Gr. 426. 1. A. & S. 253, N. 1. — **624. Traxerit.** Gr. 519. A. & S. 264. 8 (1). — **626. Vertitur** = is passing. — **627. Quum** = during which time. Join *freta* and *terras* with *ferimur* (cf. the precisely parallel expression, I. 524), *saxa* and *sidera* with *emensae*. **Saxa** are the rocks which aggravated the difficulties of navigation. **Inhospita;** referring probably to *saxa* alone, and not to *sidera*. — **628. Sidera;** the constellations as the chart for sailing. — **630. Fraternal.** See on v. 24. — **632. Nequidquam;** because they seemed destined never to find a home. — **635. Quin agite** = come on, then. — **636. Cassandrae.** See on II. 246. — **638. Tempus.** Gr. 362. A. & S. 210. **Agri res.** Gr. 549. A. & S. 269. — **639. Mora;** sc. *sit*. **Quatuor arae.** They may have been erected for the purpose of sacrificing for a prosperous voyage, or by the captains of the four ships before engaging in the race. — **642. Procul** = swung back. — **645. Pyrgo;** not named elsewhere. — **646. Vobis.** See on v. 391. **Rhoetia** = *Trojana*. — **648. Qui — illi** = what a divine air she has! — **652. Munere;** i. e. the privilege of celebrating the festival in honor of Anchises. **Inferret.** See on III. 66. — **655. Ambiguæ** = hesitating. **Spēctare.** Gr. 545. 1. A. & S. 209, R.

5. *Miserum*; i. e. strong, excessive. — 656. *Fatis* = according to destiny. — 657. *Paribus . . . alia*. Cf. IV. 252. — 660. *Focis penetralibus*; i. e. the hearths in the penetralia of the neighboring houses. — 661. *Frondem* = boughs. — 662. *Vulcanus*. See on G. I. 295. — 663. *Pictas* — *puppes* = painted sterns made of fir. See on G. I. 262. — 664. *Cuneos* = the seats. — 665. *Bumelus*; not known elsewhere. — 666. *Respicunt* = look back and see. — 669. *Castra* may refer either to the ships or to the settlements of the Trojans near them. — 672. *Spes*. See on III. 103. — 675. *Simul . . . simul*. See on I. 513. — 677. *Sicubi* = wheresoever (they are). — 683. *Est*. See on IV. 66. *Vapor* = fire; effect for cause, but suggesting both heat and smoke as distinguished from bright flame. *Toto* — *pestis* = the destructive element sinks into and pervades the whole frame of the vessels. — 685. *Abscindere*. Gr. 545. 1. A. & S. 209, R. 5. — 687. *Si*. See on II. 689. — 688. *Quid*. Gr. 380. 2. A. & S. 232 (3). *Pietas*. See on II. 536. — 689. *Classi*; with *da*. — 690. *Tenuis . . . res* = the reduced fortunes. — 691. *Quod superest* = that which (alone) remains; i. e. to complete my ruin. — 694. *Sine more* = with uncommon fury. — 696. *Turbidus* = murky. *Densis* = thick, driving. — 697. *Super* = *desuper*. — 698. *Vapor*. See on v. 683. — 699. *Pesta*. See on v. 683. — 702. *Mutabat versans* = was shifting, deliberating. — 704. *Tritonia*. See on Ov. M. III. 127. *Unum* = singled out from the rest, in an especial degree. *Unus* in this sense is generally found in Virg. combined with some word implying comparison. See on I. 15; II. 426. — 705. *Multa* — *arte* = for his great skill (in prophecy). Gr. 414. 2. A. & S. 247. 1. — 706. *Haec*, etc. = she (*Pallas*) was accustomed to give, either such responses as the great wrath of the gods portended, or such as, etc. Lines 706, 707 are introduced parenthetically to explain the nature of the power given by Pallas to Nautes. — 708. *Isque* = and therefore he (Z. 333); a case of anacoluthon (Gr. 704. III. 4. A. & S. 323. 3 (5)), *isque* taking up the sentence unfinished in vv. 704, 705, and thus leaving *Nautes* without any predicate. The common punctuation makes *Nautes* the subject of *dabat*, and *haec* agree with *responsa*; but the tense of *dabat* and the clauses *vel quae*, etc. are plainly general, and on the whole any other construction seems more forced and harsh than the anacoluthon. *Solutus*. See on G. I. 293. — 710. *Quidquid erit* = whatever shall happen. — 711. *Divinae stirpis*. See on v. 38. — 712. *Consiliis socium* = as the partner of your counsels. Gr. 391. A. & S. 222. 3. *Volentem*. Nautes guarantees the readiness of *Acces* to act. — 713. *Superant* = are superfluous; meaning the crews of the four burnt ships. *Quos pertaesum est* = who have become weary. — 715. *Fessas aequore*. Cf. vv. 615 foll. — 717. *Habeant . . .*

sine. See on v. 163. — **718. Permisso**; i. e. by Aeneas as a compliment to Acestes. — **720. Animo**. Gr. 429. A. & S. 250. 1. — **725. Exeroste**. See on III. 182. — **728. Pulcherrima**; construe with antecedent clause. — **729. Leotos . . . fortissima**; emphatic: he was to take none but picked and brave men. — **732. Avena**. See on III. 386. Near it was supposed to be the entrance to the lower world. — **733. Congressus . . . meos** = an interview with me. **Namque**. See on E. I. 14. — **734. Tartara**. See on G. I. 36. — **735. Elysium**; the abode of the blest after death, placed by Virg. in the lower world. **Sibylla**. See III. 443 foll. — **736. Sanguine**. Gr. 414. 4. A. & S. 247. 3. — **739. Saevus**; because breaking in on the intercourse between father and son. **Oriens**. See on G. I. 250. — **741. Deinde** = now; conveying a reproach for not remaining longer. **Proripis**; sc. *se*. Cf. E. III. 19. — **744. Larem**; either the tutelary divinity of his family, or (sing. for plu.) the *Penates*, with which the *Lares* are often confounded. **Canae**. See on I. 292. **Penetralia Vestae**; for *Vestam*. — **745. Farre**; same as *mola salsa*. — **750. Transcribunt** = transfer; i. e. by enrolling their names among the citizens of the new city. **Populumque volentem**; i. e. the men who desired to remain. — **751. Animos**. Gr. 363. A. & S. 204. **Laudis**. Gr. 409. 1. A. & S. 220. 3. — **753. Navigia**. Gr. 384. II. A. & S. 223 and N. — **754. Numero**. Gr. 429. A. & S. 250. 1. **Bello** (dat. for *ad bellum*) **vivida** = ardent for war. — **755. Urbem** — **aratro**; alluding to the custom of marking out the limits of a new city by a furrow. — **756. Hoc Ilium, haec — Trojam**; i. e. he gives names to different quarters of the city. — **758. Indicit — vocatis** = and institutes a court and gives laws to the assembled fathers; i. e. to the senators. — **759. Eryoino**. Gr. 398. 2. A. & S. 211, R. 4 (a). So *Anchises*, v. 761. See on I. 570. — **760. Idaliae**. See on I. 681. — **762. Aria**. Gr. 422. 1. A. & S. 254, R. 3. — **764. Creber et adspirans** = blowing fresh and favorable. — **766. Complexi**. See on G. I. 206. — **769. Fugae**. See on III. 160. — **771. Consanguineo** = their kinsman; as being half Trojan. See v. 38. — **773. Caedere . . . solvi**. See on III. 60, 61. **Ex ordine**; same as *ordine* in v. 53 and III. 548, the reference here being to the previous sacrifices. — **774. Tonsae . . . olivae**. See on v. 556. — **781. Neo exsaturabile**; for *et inexasaturabile*. The word is found nowhere else. — **783. Dies**; for *tempus*. — **784. Infracta** = checked. — **785. Media de gente**. Juno is not satisfied with having torn Troy as it were out of the heart of Phrygia. **Nefandia**. See on G. I. 479. — **786. Traxe**. Gr. 234. 3. A. & S. 162. 7 (c). — **788. Sciat illa** = she may know; I do not. Gr. 485. A. & S. 260. II. — **789. Libycis . . . in undis**; with *exierit*. — **790. Coelo**. Gr. 385. 5. A. & S. 223, R. 2. **Maria** — *miscuit* is one form of a proverbial expression, the

other form of which is given in L. 133.—793. *Per scelus* = to crime; with *actis*; *per* suggesting the various steps from the inception to the execution of a criminal act.—794. *Classe ... amissa*; an exaggeration, though the words are qualified in v. 796. *Subegit*; sc. *Aeneam*. *Terrae*. Gr. 424. 3. 2). A. & S. 221, R. 3 (4).—796. *Quod superest* = as to that which remains; i. e. of the ships and their crews. Of various interpretations this on the whole best suits the context, and is most consistent with v. 691. *Dare tuta ... vela tibi* = to intrust their sails safely to you.—797. *Laurentem*. The Tiber was so called from *Laurentum*, the capital of Latium.—798. *Ha moenia*, as no city has been mentioned, takes for granted the previous knowledge of Neptune.—800. *Cytheraea*. See on L. 257.—801. *Merui*; sc. *fideres*.—803. *Xanthum*—*testor* is explained by what follows.—809. *Dis ... viribus*. Gr. 431. A. & S. 257, R. 7 (a). *Aequis*; i. e. to those of his opponent.—810. *Quum* = although. *Struota*—*Trojae*. See on Hor. C. III. 3. 22.—812. *Portus ... Averni* is the harbor of Cumae. See on III. 441, 442.—814. *Unus*; *Palinurus*.—816. *Laeta*; proleptic.—817. *Auro* = by means of the golden yoke.—818. *Manibus* = from his hands.—821. *Aquis* = in respect to its waters.—822. *Ceta*. Gr. 95. 1. A. & S. 94.—823. *Glaucos*. See on G. I. 437. So *Palaemon* and *Panopea*.—824. *Tritonea*. See on Ov. M. 1. 333. *Phorci*. See on v. 240.—825. *Laeva*; neut. plu. *Thetis*. See on E. IV. 32. *Melites*; one of the Nereids. So all mentioned in the next line.—829. *Intendi velis* = the sail-yards to be stretched; meaning that sails are stretched on the yards. Gr. 429. A. & S. 250. 1.—830. *Una*—*pedem* = they all tacked together. *Pedes* were ropes attached to the two lower corners of a square sail. These were fastened to the sides of the vessel towards the stern, an operation briefly expressed by *fecere*. *Pariterque*—*sinus* = and at the same time let out now the left-hand sheets and now the right. This is done to catch the wind as it shifts.—832. *Cornua* = the extremities of the sail-yards. These are turned this way and that as the sail is shifted. *Sua* = favorable.—834. *Ad* = after, according to.—835. *Mediam ... metam*; i. e. the zenith.—839. *Dimovit ... dispulit*; i. e. simply by flying through them.—840. *Somnia*; for *sonnas*.—841. *Insoniti*; because he did not yield to sleep voluntarily.—842. *Phorbanti*; a name borrowed for one of *Palinurus*'s comrades.—844. *Aequatae ... auras*. See on IV. 587.—845. *Labori*. Gr. 385. 4. A. & S. 224, R. 2. A rare construction.—847. *Attollens ... lumina*; i. e. to look at the pretended *Phorbas*.—848. *Salla*. See on I. 35.—849. *Ignorare*; i. e. to act as if I did not know it. *Monstro*. The sea is so called because of its treacherous and dangerous character.—850. *Credam*; sc. *ei*

(*monstro*). *Auris*; with *deceptus*. — 851. *Fraude* = by the treachery. — 853. *Nusquam* = *nunquam*. *Sub* = up toward. — 856. *Cunctanti* = to (him) resisting (it). *Solvit* = relaxes; opposed to the unremitting tension that Palinurus had kept up. — 857. *Vix... et*. See on IL 172. *Primos*; for *primum*. We should say, scarcely had sleep begun to relax his limbs. — 861. *Ipse... ales*; i. e. *Somnus*. — 863. *Promissis* = in accordance with the promise. — 864. *Jamque adeo*. See on *ŕl.* 567. *Sirenum*. See on Hor. E. I. 2. 23. — 866. *Rauca*; with *sonabant*. — 870, 871. These lines are the words of Aeneas, as we learn from the beginning of the next book. — 871. The loss of burial was a great misfortune, but to lie unburied on a foreign shore was sorrow upon sorrow.

THE AENEID. BOOK VI.

THE celebrity of the Sixth Book of the Aeneid is one of those broad and acknowledged facts before which minute criticism is almost powerless. There is indeed no part of the work which more completely exemplifies the characteristics of Virgil as a poetical artist. He appears not only to reproduce Homer, but to absorb him. Aeneas sees all, or nearly all, that Ulysses sees, — his parent, his friends, his enemies, and the heroes and heroines of previous legend: but he sees much more besides.* Instead of a place of simply ghostly existence, where suffering and doing seem to be the exceptions, and dreary, objectless being the rule, we have a territory mapped out and sharply divided, — a neutral region for those who are unfortunate rather than blameworthy, a barred and bolted prison-house of torture for the bad, a heroic Valhalla for prowess, genius, and worth. All that later Greek religion and philosophy taught by legend, allegory, and symbol, is pressed into the service of poetry, and made to contribute to the production of a grand and impressive picture. As a climax to the whole, the Pythagorean doctrine of transmigration is invoked for the purpose of showing Aeneas the vision of the future, as he has already seen the vision of the past. He beholds the spirits that are to appear as actors in the great drama of Roman history, each even now wearing his historical form; and the line of worthies ends with the young hope of the nation, whose untimely death was still fresh in the memory of his countrymen when the poet wrote.

ARGUMENT.

AENEAS having landed at Cumae, immediately seeks the cave of the Sibyl, and consults the oracle : from it he learns some particulars of his dangers and further labors (1-155). He performs funeral rites to the body of Misenus ; and while engaged in the preparations for this ceremony, discovers the golden bough, which, as a gift to Proserpina, would gain for him permission to pass to the Elysian shades, to meet and converse with his father Anchises. Provided with it and accompanied by the Sibyl, he reaches the entrance to the infernal regions (156-336). On the hither side of the Styx he meets with the shade of his quondam pilot Palinurus, and after receiving from him a detailed account of the circumstances attending his death, he promises to perform to him the due obsequies on his return to earth, and to erect a cenotaph (337-383). Crossing the Styx, he traverses the district occupied by the spirits of infants, and of those who had been unjustly put to death, and enters that where wander in solitude ill-requited lovers, — their own murderers. In this latter place he falls in with Dido, who, however, indignantly declines a conversation (384-476). In the region of slain warriors, Deiphobus, among others, presents himself, all mangled as he was (477-534). He passes Tartarus on the right, and is instructed by the Sibyl in all the varieties of punishment, which were inflicted on the grossly wicked in the abode set apart for them (535-627). He next reaches the palace of Dis, and, having fixed the golden bough on the entrance, directs his course to the habitations of the blessed, and, under the guidance of Musaeus, at length finds Anchises (628-678). Having fully discoursed on the nature of the soul, its purification, and the processes necessary to bring about final perfection, Anchises lays briefly before Aeneas the history of the Roman empire, which his posterity are to found (679-888). On the conclusion of the interview our hero and his guide ascend to earth again through the ivory gate, the Sibyl departing to her cave, and Aeneas to his fleet, which he moors at Caieta.

1. *Classique* — *habenas* ; i. e. he spreads his sails to the wind. Cf. V. 662 and Ov. M. I. 280. — 2. *Cumae*. See on III. 441. — 3. In heroic times, ships were brought to land stern foremost, for convenience in putting to sea again. — 4. *Fundabat* ; i. e. *fundo alligatas tenebat*. — 7, 8. *Venia*. Cf. G. I. 135. On the whole passage cf. A. I. 174 foll. *Pars* — *silvas* probably refers to scouring the woods for game, water, etc. Cf. I. 184 foll. Some understand it of getting fuel. *Tecta* ; appositive of *silvas*. — 9-13. The Sibyl's cave is the *adytum* of the temple of Apollo, which seems to have been on the slope of a hill (hence *arces*), with the sacred grove (*Triviae lucom*)

on both sides and in front. On *Trivia* = Hecate, cf. IV. 609. *Altus* = majestic; or it may refer either to *arces*, or to the size of the statue, which Serv. says was fifteen feet high. *Horrendae*; i. e. when inspired by the god. Cf. 47 foll., 77 foll. *Procul*; at some distance from the landing. *Cui* = into whom; with *inspirat*. Some make it = whose. Cf. I. 304. *Mentem*; prophetic insight. *Animum*; energy of expression. *Delius*. See on III. 162. — 14-17. For the story of Daedalus, see Ov. M. VIII. Introd. *Pennis*; instrumental abl. *Coelo*; dat. with *credere*. *Enavit*. Cf. IV. 245. *Arctos*. See on Ov. M. I. 132, 171. *Chaloidioa*. See on v. 2. — 19. Cf. I. 534. *Templa*; also a votive offering. — 20-22. *Letum*; sc. *erat*. *Androgeo*. Gr. 46. 3. 1). A. & S. 54. 1. He was the son of Minos, and (according to one of several legends) was killed by rivals who envied his success in the Panathenaic games. It was because of his death that Minos exacted of the Athenians (*Cecropidae*, from Cecrops, the founder of Athens) the tribute (*poenas*) here mentioned. *Tum* indicates the transition to a second sculpture. *Corpora*. Cf. II. 18. *Stat* — *urna* = *stat urna, et sortes inde ducuntur*. — 23. *Contra* and *respondet* imply that the Cretan sculptures were a pendant to the Athenian. *Gnosia*. See on G. I. 222. On *elata mari* cf. *alta*, V. 588. — 24-26. *Crudelis*; since the passion for the beautiful bull was a punishment from Venus, whom she had offended. *Supposta* = substituted. *Furto* = *furtim*. *Mixtum genus* is explained by *proles biformis*. *Veneris* = *amoris*. *Monumenta*; plu. for sing. referring only to the Minotaur. — 27-31. *Domus*; gen. with *labor*. Some make it an appositive of *labor*. Cf. description of the Labyrinth, V. 588 foll. *Reginae*; not *Pasiphaë*, but her daughter Ariadne. Cf. I. 273. *Sed enim*. See on I. 19. *Amorem*; i. e. for Theseus, to whom (not to *reginae*) *vestigia* refers. *Ipse*; even he, the framer of the maze. *Ioare*. See on Ov. M. VIII. Introd. *Sineret*; sc. *si*. Gr. 510; 503. 1; 504. 2. A. & S. 261, R. 1 and R. 5. — 32, 33. *Conatus erat*; sc. *Daedalus*, implied in *patriae* = the father's, as in I. 643. *Protinus* = successively. *Omnia*; a dissyllable. See on *tenuia*, G. I. 397. — 34-36. *Perlegerant* . . . *afforent*. For the tense see on *sineret*, v. 31. *Delphobe*; one of several names given to the Cumaean Sibyl. *Glauci* = (the daughter) of Glaucus, perhaps the prophetic sea-god. Gr. 397. 1 (1). A. & S. 211, R. 7 (1). *Regi*; Aeneas. — 37-39. *Ista* = these that you are gazing at. *Intacto*; that have never been yoked. *Praestiterit*. Gr. 485. A. & S. 260, R. 4. *Bidentes*. See on IV. 57. — 41. They had been standing before the gate, and now are summoned within. — 42-44. A description of the *adytum*, which, as at Delphi, was a cavern in the rock. *Euboioae rupis*; the hill of Cumae. *Ingens*; with *latus*. *Aditus* . . . *ostia*; a sort

of hendiadys: *aditus per centum* (i. e. *multa*) *lata ostia*. They would seem to be the doors between the *adytum* and the temple. — 45. *Idmen*; sc. *antri*. *Pōscere fata* is explained by vv. 51, 52. The sacrifices had been performed, but prayer was still necessary to obtain the responses, and this was the time for prayer, since the god had manifested himself. For the construction see on G. I. 213. — 46. *Cui*. Gr. 398 5. A. & S. 211, R. 5 (1). — 47. *Unus* = the same (as before). — 49, 50. *Rabis*; with tument. *Videri*; with *major*. Cf. *niveus videri*, Hor. C. IV. 2. 59. Gr. 552 3. A. & S. 270, R. 1. The Sibyl seems to increase in stature under the divine affluat. — 50. *Mortale*. Cf. I. 328. — 51. *Cessas in vota*; i. e. *cessas vota facere*? Forb. compares *audere in proelia*, II. 347. — 52. *Ante*; sc. *quam faceris vota*. — 53. *Attonitae*; referring to the spellbound silence which prevents the opening (Henry). — 54, 55. Cf. II. 120. — 56. Cf. I. 597. — 57. *Direxisti*. Gr. 234 3. A. & S. 162 7 (c). — 58. *Aeacidae*. See on I. 99. — 59. *Penitusque repostas* = *longe remotas*. Cf. III. 364. — 60. *Massylum*. See on IV. 132. *Syrribus*; abl. Cf. IV. 172 (Con.). Many make it dat. like *sinu*, III. 692. — 62. *Hac . . . tenuis*: tmesis. *Fuerit*. Gr. 487. A. & S. 260, R. 6. *Trojana fortuna* is said bitterly: Troy's usual fortune. — 66-68. *Venturi* = the future. Gr. 399 2. 2). A. & S. 213, R. 1. *Non — fatis*; parenthetical. *Fatis*; dat., like *fatis debitus Arruns*, XI. 759, or abl., like *fatis mihi debita tellus*, VII. 120. *Da . . . considere*. Cf. V. 689. — 71-76. Aeneas promises the Sibyl that her oracular books (see on Hor. C. S. 5) shall be deposited in a temple. *Lectos viros*; i. e. the *quindecimviri*. *Alma*. See on G. I. 7. *Tantum* is common in adjurations. *Folita*, etc. Cf. III. 444. *Canas*; sc. *ut*. Cf. III. 457. — 77-80. *Phoebi nondum patiens* = not yet yielding to Phoebus; i. e. struggling against the divine possession, which is a painful strain upon her mortal nature. *Immanis*; adverbially with *bauchatur*. *Possit*. See on *recurras*, Hor. S. II. 6. 31, and cf. A. I. 181, etc. *Exonsaisse*; aoristic perf. So *patuerre*, v. 81. *Fatigat*, etc.; a metaphor taken from the use of the bit in managing a horse. Cf. vv. 100, 101. The object of *figit* is the Sibyl herself, not *as*. Cf. G. II. 407. *Premendo*; by restraint. — 81, 82. Aeneas is in the temple, the Sibyl in the *adytum*, the cavern beyond. See on v. 43. — 83-87. *Sed — manent* is made a parenthesis by many critics, but, since *O — periolla* is in fact an announcement, the pointing here adopted seems better. *Terrae*; the limiting rather than the locative genitive. *Sed — volent* = but they shall not wish that they had come; i. e. shall wish they had not come. *Thybrina*. Cf. II. 782. — 88-92. *Simois . . . Xanthus*. See on I. 100, 473. *Defuerint*. Gr. 473. 1. A. & S. 259, R. 1 (5). *Achilles*; i. e. *Turnus*. Cf. E. IV. 36. *Partus*. Cf. II. 784. *Latia* = in Latium.

Natus — *dea* — and he too born of a goddess (i. e. Venilia). **Addita** merely strengthens *neq. usquam aberit*. **Quum** makes the transition from the declarative to the exclamatory form of sentence. — 93. **Lavinia** was to be the prize of the second war as Helen had been of the first. **Hospita**; i. e. *non Trojana*. — 95. **Contra**; *sc. mala*. **Audentior** = all the bolder (for opposition). — 96. **Quam** = as far as. — 97. **Urbe**; i. e. Pallanteum, the city of Evander, with whom Aeneas afterwards makes an alliance (Book VIII). — 99–101. **Remugit** is explained by *antro*; the cave echoing the voice of the Sibyl. **Obscuris** — *involvens* = wrapping truth in mystery. **Ea** has the force of *adea*. The metaphor is the same as in v. 77 foll. **Furenti**. Gr. 384. II. A. & S. 223. **Sub pectore**. See on I. 36. **Vertit** = *plies*. — 104. **Mi** = *mihi*. — 105. **Peregr.** Cf. *exigit*, IV. 476. — 107. **Dicitur** = is said (to be). **Acheronte refuso** = of (from) overflowing Acheron: the abl. being either absolute or descriptive. See on G. II. 492. — 109. **Contingat**. Gr. 488. I. A. & S. 260, R. 6. So *doceas* and *pandas*. — 110, 111. Cf. II. 721 foll. **Humeris**. Gr. 414. 4. A. & S. 247. 3. — 112–114. **Maria** — *saebat*; i. e. he sailed on every sea with me, and bore all the dangers of wind and wave. **Invalidus**; *sc. etri*. **Sortem** = the (usual) lot. — 116–118. **Gnati patriaque**. Gr. 406. I. A. & S. 215. **Potes omnia** = you are all-powerful. Gr. 380. 2. A. & S. 232 (3). **Hecate**. See on IV. 511. **Avernus**. Cf. vv. 237 foll. and Ov. M. V. 540. — 119–123. **Si potuit**, etc. The conclusion is implied, not expressed: If others have obtained this favor, why should not I, whose claims are as great? **Orpheta**. See Ov. M. X. Introd. and cf. M. XI. 2. **Cithara**. Gr. 419. IV. A. & S. 244. **Pollux**. See on Hor. C. I. 3. 2. Castor was mortal, Pollux immortal. The latter was allowed to share his immortality with his brother, the two dying on alternate days, or, according to another myth, for alternate half-years. **Thesea** ... **Alciden**. Cf. vv. 392, 393 and see on Hor. C. IV. 7. 27. **Memorem**. Gr. 486. II. A. & S. 260, R. 5. **Mi** = *mihi*: possessive dat. Cf. I. 380. — 124. Cf. IV: 219. — 126. **Averno**; dative for *in Avernum*: to the lower world. — 127. **Atri**. See on Ov. M. V. 404 and Hor. C. I. 24. 18. — 129–132. **Aequus** here = kind, partial. **Ardens**, etc. Cf. v. 394. **Tenent** — *atro*; i. e. between the place where they are now standing and the shades a pathless forest and the river Cocytus intervene. **Sinu** = winding. — 133. Cf. II. 10, 349. — 134. **Innare**. Gr. 563. 6. A. & S. 275. III. N. 1. **Laous**; because a sluggish stream. Cf. v. 323. — 136. **Arbore**; poetic abl. of place. — 137. **Pollis** ... **vimini**. Gr. 429. A. & S. 250. 1. — 138. **Proserpina** is *Juno inferna*, as Pluto is *Juppiter Stygius*, IV. 638. **Diotus sacer** = *dedicatus*. — 139. **Convallibus**; instr. abl. — 140, 141. **Sed**: but, hard as it is to find the bough, it is the only passport. **Qui**. The construction

is: *non ante datur quam (ei) qui*, etc. i. e. *non datur nisi ei qui*. — 144. *Simili* is virtually = *codem*. *Metallo*; with *frondescent*. — 145. *Ergo*; since it is so important. *Rite* = duly; with *repertum*, or, as most critics prefer, with *carpe*. — 149. *Jacet* = lies (unburied). See on II. 557. *Tibi*; *dativus incommodi*. — 150. *Panere*. Cf. II. 539. — 151. *Consulta* = the decrees (of the gods, or of destiny). *Pendes* = delay, linger. — 152. *Sedibus*; i. e. the tomb. *Sepulcro*. Cf. III. 67. — 153. *Duo*; sc. *ad aras*. *Nigrae*. Cf. v. 243. *Prima* = preliminary. — 156. *Lumina*. Gr. 380. A. & S. 234. II. — 158. *Cui*. See on II. 704. — 159. *Vestigia figit*; i. e. walks slowly, as one lost in thought. — 164, 165. *Aeoliden*; probably son of Aeolus, a noble Trojan, mentioned XII. 542. *Clere*. See on E. V. 1. — 167. *Lituo*. See on Hor. C. I. 1. 23. Join with *insignia*. — 168. *Ilum*; Hector. — 170. *Inferiora*; a Grecism for *inferiorem*. — 171. *Personat*. See on I. 741 and cf. VI. 417. *Concha*; Triton's own instrument. Cf. Ov. M. I. 333. — 173, 174. *Exceptum ... immeraserat* = *exceperat et immeraserat*. Cf. III. 332. — 176–178. Cf. I. 220. *Jussa*; acc. with *festinant*. Cf. IV. 575. *Aram sepulcri*; i. e. a pyre piled up like an altar. *Coelo educere*. Cf. II. 186. — 179–182. *Itur*. Cf. IV. 151. *Cunela*, etc. Cf. G. I. 144. *Montibus*; sc. *de*. *Advolvunt*; sc. *litori*, or *pyrae*. — 183, 184. *Primus*; like *praecipue*, v. 176. Aeneas takes up an axe like the rest. — 187–189. *Arbore* = on the tree. *Ostendat*. Gr. 488. 1. A. & S. 263. 1. The sense is: Would that the first part of the Sibyl's words may prove as true as the second has done. — 190. *Forte* denotes the coincidence. — 193. *Maternas*. Cf. V. 72 and G. I. 28. — 194. *Esto* = *est*; i. e. *cste duces viae, si qua est*. *Cursum* = (your) flight. — 195. *Pinguem* = rich (as producing aught so rich). — 196. *Rebus*; dative. "Forsake not our cause at this crisis." — 197. *Pressit*; i. e. *repressit*. — 198. *Ferant*. Gr. 525. A. & S. 265. Cf. II. 171. — 199, 200. They keep flying on and alighting to feed alternately. *Prodire*; historical infin. *Possent*. Gr. 500. A. & S. 264. 5. *Servare*. Cf. v. 338. — 201. *Graveolentia*. Gr. 669. II. A. & S. 306 (1) and (2). — 203. *Sedibus optatis* = having chosen their place to settle; or *optatis* may refer to Aeneas's wish to find the tree. *Super* = on the top of. — 204. *Aura* = *splendor*. — 206. *Non sua*; as in G. II. 82. *Seminat* = produces. — 211. *Cunotantem*; with reference to *avidus*, not = resisting. See vv. 147 foll. — 212. *Nec interea*; a common form of transition in Virgil. — 213. *Cineri*; proleptic. *Ingrato* = *gratiam non sentienti*; unconscious. — 214–217. Join *taedis* with *pinguem*, *robore* with *ingentem* (Henry and Con.). Cf. IV. 505. *Atris*; i. e. from funereal trees. *Ante ... constituunt* = place in front; i. e. as a facing to the pile. This

seems, on the whole, the simplest and most satisfactory of the various interpretations. *Decorantque* — *armis*; i. e. they throw upon the pile the arms of Misenus, or those of enemies despoiled by him. — 218, 219. *Undantia*; with *flamma*, referring to the boiling. *Expeditunt*. See on I. 178. — 220. *Fit gemitus*. Cf. I. 725; II. 209. *Toro* = *feretro*, the bier being burnt on the pile. *Defleta*; like *fletu*, v. 481, the *de*, however, adding intensity. — 221. *Nota*; i. e. which he had worn when alive. Some understand it to refer to the custom of wrapping the dead in purple robes at great Roman funerals. — 222. *Feretro*; abl. probably, though it may be the dative. The acc. is more common with this sense of *subire*. — 223–225. *Ministerium*; in apposition with the action of the preceding verb. A. & S. 204, R. 9. *Subjectam . . . tenere* = *subiecere et tenere*. Cf. II. 37. *Parentum* = *majorum*. *Dapes*; the victims. *Olio*; for *oleo*, as in E. V. 68. Gr. 428. A. & S. 211, R. 6. — 228. *Leota*; collected from the pile. *Cado*; an urn. — 229–231. The lustration is performed to purify the crews from the pollution caused by the dead body, v. 150. *Socios unda*; a variety for *circumtulit socios puram undam*. *Rore et ramo*: hendiadys. *Novissima verba*. Cf. IV. 650. — 233. *Arma* must refer to *remumque tubamque*, if we understand that his arms were burnt on the pile, v. 217. Or we may adopt the explanation of Serv. that the arms were sculptured on the tomb. *Viro* explains *sua*, which would naturally refer to Aeneas. — 235. It is still known as *Punta di Miseno*. — 237. This cave is not the one mentioned in vv. 11, 42. — 238. *Tuta* = sheltered: part. as in I. 571. — 242. The genuineness of this verse is doubtful. *Aornon*; i. e. birdless. — 243. See on v. 153, and cf. V. 97. — 244. Cf. V. 237 and IV. 61. — 247. Cf. IV. 510, 511. — 249. The blood is caught in bowls that it may afterwards be poured out, apparently on the ground. Cf. III. 67; V. 78. *Ipse*: Aeneas also performs a sacrifice, in the Homeric fashion. — 250. The mother of the Furies was Nox, and her great sister was Terra. See on Ov. M. X. 46. — 252. *Stygio regi* = Pluto. Cf. IV. 638. Sacrifices to the infernal gods were performed by night. Cf. Hor. C. S. Introd. — 253. *Solida* = *integra*. *Inchoat*. Cf. *instaurat*, IV. 73. — 254. *Super . . . fundens*: tmesis. For *super* see on *puer*, E. IX. 66. — 256. Cf. IV. 490. *Juga silvarum*; i. e. the ridges covered with woods. Cf. Hor. S. II. 6. 91. — 257. *Canes*; infernal hounds accompanying Hecate. — 258. *Profani*; the companions of Aeneas who were not to go with him. — 260. Why Aeneas is told to draw his sword is not clear. Cf. vv. 290 foll. It might serve, from association, "to keep his courage up." — 261. *Animis*. Gr. 419. V. A. & S. 243. — 264. Cf. V. 235. *Umbrae* are the ghosts, the *silentes* of v. 432. — 265. Cf. IV. 510. *Phlegethon*. Cf. vv. 550 foll. *Looa*; vocative, like *Umbrae*, *Chaos*, and *Phlegethon*.

—266. *Sit*—*fas*=let it be right for me. The second *sit*=*licet*, or *fas* may be understood. —268. *Obscuri*. Cf. II. 135. —269. *Inania regna*. Cf. *leves populos*, Ov. M. X. 14. —270–272. Cf. II. 255, 340. *Incertam lunam*; “the struggling moonbeam’s misty light.” *Maligna*. See on G. II. 179. *Juppiter*; as the god of the sky. See on E. VII. 60. —273. Cf. II. 469. —274. *Utrices Curæ*; the stings of conscience (Serv.). —276. *Malosuada*=which tempts to crime. *Turpis*=squalid. —278–281. *Malæ—gaudia*=*malæ mentis gaudia*, i. e. all evil pleasures. The Furies have their home here, though they are at work elsewhere, v. 563. *Ferretque*. Gr. 669. II. A. & S. 306. 1. *Crinem*. Gr. 380. A. & S. 234. II. —282–284. *In medio*; sc. *vestibulo*. *Vulgo*; with *tenere* rather than *ferunt*. *Vana*; fallacious as well as insubstantial. *Haerent*; sc. *somnia*. —285–289. *Monstra ferarum*=*monstruosæ feræ*. *Boyllæ*; rhetorical plural, like Milton’s “Hydras and Chimæras dire.” Cf. III. 420 foll. *Briareus*. See on *Gyas*, Hor. C. III. 4. 69. *Belua Lernas*; the Lernaean Hydra, slain by Hercules. *Gorgones*. See on Ov. M. IV. 779. *Harpyiæ*. See III. 211 foll. *Forma—umbræ*: i. e. the triple-bodied giant Geryon. Cf. Hor. C. II. 14. 8. —293, 294. *Admoneat... irruat*. See on I. 58, 59. *Diverberet*. Cf. V. 503. —295–297. Virgil’s conception of the four infernal rivers is very confused. Aeneas crosses but one, which, though called the Styx, v. 385, would seem to be the same as the Acheron or Cocytus here. *Eructat*=disgorges. —299, 300. *Terribili squalore*; not with *horrendus*, but as a second epithet. *Stant—flamma*; i. e. his eyes are fixed orbs of fire. Cf. Hor. C. I. 9. 1. —302–304. *Ipsæ*; old as he was. *Vellæ*; either dat. (tends the sails) or abl. (manages the boat by means of the sails). *Ferruginea*; the same as *caeruleam*, v. 410. *Sed—senectus*=but a god has a fresh and vigorous (lit. “green”) old age. —305. *Huc... ad ripas*. See on E. I. 54. —310. *Lapas*; nearly = *decussa* (Död.). *Ad terram*; i. e. to the shore of the warmer clime which they have sought beyond the sea. —311. *Annus*. See on Hor. Ep. II. 29. —313. *Primi—cursum*=*ut primi transirent*, to cross first. —314. *Amore*; as in I. 171. —316. *Submotos arceat*. See on *submersas obrue*, I. 69. —318. *Quid vult*=what means. —320. Cf. III. 668. —322. *Deum*. See on E. IV. 49. —323. See on v. 296. For *videt* cf. I. 338. —324. Cf. Ov. M. II. 45. *Numen*. See on *undas*, Ov. M. II. 101. —327, 328. *Datur*; sc. *Charonti*. *Transportare*; sc. *mortuos*. Gr. 374. 6. A. & S. 233 (1). *Sedibus*. See on v. 152. —330. Cf. v. 316. *Stagna*; as in v. 323. —331. Cf. v. 197 and V. 244. —334. *Leucospim*; not mentioned elsewhere by Virg. *Oronten*. See I. 113. —335. *Simul*; with *obruit*. It is quite as well to join it, as Con.

does, with *vectus*, and to refer *simul* to Aeneas: who had been with him through all his wanderings. — 338. *Libyoo*; i. e. from Libya, though they had meanwhile visited Sicily. — 339. See V. 835 foll. *Undis*; the abl. including the notion of the acc: *effusus in undas in media cursu*. So *medioque sub aequore*, v. 342. — 343-345. *Mithi*. Gr. 398. 5. A. & S. 211, R. 5 (1). This prediction is not elsewhere mentioned by Virg. *Ponto* = on the sea. — 347. *Cortina*. See on III. 92. — 348. *Deus* = any god. See v. 341. He knew nothing of what Somnus had done. — 350. *Cui*; with either *datus* or *haerebam*, or both. With *regebam* supply *quo* from *cui*. — 351. *Praecipitans* = in my fall: *intrans*. *Maria*. See on *numen*, v. 324. — 354. *Undis*; abl. aba. — 356. *Aqua*; with *vexit*, like *pelagique sekater*, X. 165, *fertur aqua*, VIII. 549. Many join it with *violentus*. — 357. *Ab unda*; with *prospexit*, as in v. 385. — 358-361. Cf. I. 538; IV. 613. *Tenebam*... *invasisset*. Gr. 512. 2. 2). A. & S. 259, R. 4 (1) (a). *Uncis manibus*; as in G. II. 365. — 362. Cf. I. 556. — 363. Cf. III. 600. *Quod*. See on II. 141. — 364. Cf. IV. 274. — 366. *Namque potes*; i. e. you can easily find my body. — 367. Cf. v. 194. — 368. Cf. II. 777; V. 56. — 369. Cf. v. 134. — 370. *Dextram*; the hand of promise, not of help. Cf. III. 610. — 373. Cf. G. I. 37. — 376. Cf. II. 689; IV. 292. — 377. Cf. *tolle memor*, Hor. A. P. 367. — 380. Cf. V. 605; IV. 623. — 381. Cf. v. 235. It is still called *Punta di Palinuro*. — 382. *Parumper* = for a while. — 383. *Cognomine*; adj. with *terra*. Some read *terrae*. — 384. *Ergo* indicates a resumption of the main subject. *Feragunt*; here nearly = *pergunt*. — 387. *Ultrō*; as in II. 145. — 389. *Jam latino*; with *fare*: speak from the place where you are, without coming nearer. — 392-394. *Neo vero* = nor indeed. *Aloiden*... *Thesea*. See on vv. 122, 123. *Pirithoum*; king of the Lapithae (see on v. 601). He and Theseus became close friends and aided each other in every project. Each was ambitious in love, and resolved to wed a daughter of Zeus. Theseus fixed upon Helen, and the two friends succeeded in carrying her off. Pirithous determined to take Persephone (Proserpina), the queen of Hades (Pluto), and Theseus, who would not abandon his friend, went with him to the lower world; but Pluto, knowing their design, seized them and fastened them to a rock. Heracles (Hercules) afterwards freed Theseus, but did not rescue Pirithous. See also on Hor. C. IV. 7. 27, and cf. C. III. 4. 80. *Dia*: Theseus from Neptune, Pirithous from Jove. Cf. v. 131. — 395, 396. Cf. Ov. M. X. 65 and note. See also below, v. 417. — 397. *Dominam* = our queen (or, my mistress). *Ditis*; with *thalamo*. — 398. *Amphrysia*; from her association with Apollo, who is called *Amphrysios* from the river Amphrysus in Thessaly, on whose banks he fed the herds of Admetus. — 400-

402. Antro = in his den. **Terrest.** Gr. 493. 2. A. & S. 262. R. 4. **Patrul.** Cf. Ov. M. V. 379. — **403.** Cf. I. 10, 545. — **405.** Cf. IV. 272. — **407. Agnoscas**; probably in an imperative sense. **Tumida** . . . **residunt**; a metaphor from the sea. Cf. G. II. 479, 480. — **408. Nec** — his; sc. *acta inter eos* (Wr.): nor did more than this pass between them. — **409. Fatalis**; explained by v. 147. — **411. Alias**; other than Aeneas: a common idiom with *alius* and the Greek ἄλλος. **Juga** = *transtra*. — **412. Laxatque** = and clears. **Alveo.** See on *ferreique*, v. 280. — **414.** Cf. I. 122. **Subilis**; i. e. made of skins, or of rushes or flags, as in Egypt. — **417.** See on Hor. C. II. 13. 34. — **418. Immanis**; with *recubans*. Cf. v. 423 and III. 631. — **423.** Cf. I. 193. — **424. Sepulto.** Cf. II. 265. — **426. Continuo**; immediately on leaving the bank. — **428. Exsortes** = *expertes*. — **430. Mortis**; with *damnati*. Gr. 410. 5. 1). A. & S. 217, R. 3 (a). — **431. Hae . . . sedes**; of the lower world generally. — **432, 433. Minos.** See on Hor. C. II. 13. 22. **Urnæ.** Cf. Hor. C. III. 1. 16. **Concilium** = the assemblage. **Vitas** — *dis* — *odit* = learns what their lives have been and rehearses the charges against them. — **435. Insontes**; having done nothing worthy of death. **Manu**; nearly = *ipsi*. — **436. Aethere in alto** = *in vita*. — **440. Fusi** = spreading. — **443. Myrtos.** See on E. VII. 62. — **444. Curæ**; as in IV. 1, etc. — **445. Phædræ**; the daughter of Minos and wife of Theseus. She fell in love with her step-son Hippolytus, by whom she was repulsed. She afterwards killed herself. **Procris**; the wife of Cephalus, by whom she was accidentally killed. The legends concerning her are various and conflicting. **Eriphylen.** See on Hor. C. III. 16. 11. — **447. Evadne**; the wife of Capaneus, who was struck with lightning by Jupiter, because he had defied the god. While his body was burning, Evadne leaped into the flames and destroyed herself. **Pasiphaë.** See on v. 25. **Laodamia**; who voluntarily died with her husband Protesilaus. — **448. Caeneus**; one of the Lapithæ, originally a maiden, *Cænis*, who was changed by Neptune into a man, but recovered the female form in the lower world. — **454. Per nubila**; with *videt* and *vidisse*. — **456. Nuntius**; i. e. the blaze of the funeral pile, V. 3 foll. **Ergo**; as in Hor. C. I. 24. 5. — **457. Exstinctam**; sc. *te esse*. Gr. 551. 3. A. & S. 270, R. 1 (c). — **458. Funeris** seems to be emphatic: was it death that I brought upon you? **Per**, etc. Cf. III. 599. — **459.** Cf. II. 142. — **462. Senta** = *horrida* or *inculta*. — **465.** She is already moving away. **Adspectu**; dat. See on *curru*, E. V. 29. — **467, 468. Torva tuentem . . . animum** is a bold expression; though *animus* is sometimes an appositive of a person, as in V. 751. — **469.** Cf. I. 482. — **470. Vultum.** Gr. 380. A. & S. 234. II. — **471. Quam**, etc. = than if she had the fixedness of stubborn flint

or a crag of Marpessa (a mountain of Paros). — 473. *Nemus*; the *silva* of v. 443. III. See on *mihi*, v. 343. — 474. "He answers all her cares and equals all her love." Dryden. *Curis*; dative. Gossrau makes it abl. — 475. Cf. V. 700, 869. — 477. *Datum*; i. e. *fato concessum* (Wr.). Con. makes it = *dictum a Sibylla*. *Molitur*. See on G. I. 329. — 478. *Secreta*; set apart for them. — 479, 480. He sees the heroes of the Theban war, the great event of the heroic ages before the siege of Troy. — 481-485. *Ad superos* = *apud superos*, v. 568. Con. thinks it means that the wail was raised to the skies (cf. v. 561). *Caduci*. See on Hor. C. II. 13. 11. *Longo ordine*, as in II. 766, is nearly = *ingenti multitudine*. The heroes named are mentioned by Homer as among the most distinguished of the Trojans. *Cereri sacrum*; consecrated to the service of Ceres, perhaps her priest. *Idaeus*; in Hom. the charioteer of Priam. Here he is armor-bearer also. Cf. II. 476. — 488. *Conferre gradum* = to walk by his side. — 491-493. *Trepidare*; historical infin., so called. So *vertere, tollere*. *Vocem*; the war-cry, not a cry of terror. — 495-497. Cf. II. 310. *Ora*, etc. Gr. 380. A. & S. 234. II. — 498. *Adco*. See on E. IV. 11. — 499. Cf. IV. 304. — 500. *Genua*. Cf. V. 45. — 502, 503. *Cui* — *liouit* = who has had his will of you so far? *Suprema nocte*; sc. *Trojae*. So in v. 513. — 505. Cf. III. 108, 304. — 506. Cf. III. 68. — 507. *Locum*; i. e. the memory of the place. Cf. vv. 235, 381. *Te*; thy body. Cf. v. 362. — 508. *Patria terra*; with *ponere*, not with *decedens*. — 509. *Tibi*. Gr. 388. 4. A. & S. 225. II. — 511. *Lacraenae* = the Spartan woman; contemptuously for Helen. See on I. 650, and cf. II. 601. — 512. *Mersere*. Cf. vv. 429, 615. — 515, 516. See on II. 237, 238. — 516. *Peditem*. See on I. 564. — 517. *Evantes orgia* = celebrating the rites of Bacchus by shouting *Evan*; i. e. the name of Bacchus. A Grecism. — 519. *Summa* — *vocabat*. From this we learn that Helen from the top of the citadel gave the signal to Agamemnon for the fleet to start. Cf. II. 254 foll. — 523. *Egregia*; ironical. — 525. *Limina* = the chamber; unless we are to suppose a hysteron-proteron. — 526. *Amanti*; contemptuously of Menelaus, as if he were a new lover whose heart Helen was anxious to win. — 529. *Hortator scelerum*. Cf. II. 164. *Aeolides*; referring to the post-Homeric slander which made Ulysses the son of Sisyphus, who was son of Aeolus. See on II. 7. — 530. *Instaurate* = repay. — 533. *Quae . . . fortuna*; i. e. *quae alia fortuna*. *Fatigat* = harasses. — 534. *Loca turbida* = a region of chaotic gloom. — 535. *Hac vice sermonum* = during this interchange of discourse. Gr. 426. 1. A. & S. 253, N. 1. *Quadriga*. Gr. 414. 4. A. & S. 247. 3. — 536. *Cursu* = in her course. *Axem* = heaven. — 537. *Traherent*. Gr. 486. 4. A. & S. 261, R. 4 and 5. — 538.

Comes = as a companion. — 541. **Dextera quae** = which on the right. The antecedent of *quae* is *haec*. — 542. **Iber Hyaium**. See on III. 507. **Nobis** implies that they were not to visit Tartarus. **Laeva** — mittit; instead of saying it conducts them to Tartarus where they are punished. — 545. **Explebo numerum** = I will fill up the number (of the shades); i. e. by rejoining them. — 546. **Utere** = *habe*. — 547. **In verbo** = even while he was speaking. — 548. **Respicit**; often used of looking in another direction or at another object. Cf. II. 615; III. 593. — 549. **Moenia** = fortification, stronghold. — 550. **Torrentibus** suggests the notion of a torrent as well as that of scorching flame. — 551. **Phlegethon** acts as a moat, apparently outside the walls. — 552. **Adversa**; i. e. facing the beholder. — 554. **Stat**; combining the notions of height and fixity. **Ad auras**; as if *surgit* or *se tollit* had preceded. So in v. 561. — 555. **Tisiphone**. See on G. I. 278. — 557. **Exaudiri**; historical infin. — 558. **Ferri** is explained by *catenae*, *Tractae*. Gr. 580. A. & S. 274. R. 5 (a). — 561. **Urguentur**; sc. *scelerum facies*. — 563. **Casto**. See on III. 409. **Insistere**; commonly with dat. — 564. **Hecate**. See on v. 118. — 566. **Gnōsius**. See on G. I. 122. **Rhadamanthia**. See on Hor. C. II. 13. 22. — 567. **Castigatque**, etc.; hysteronproteron. **Dolores** = crimes; conceived of as skulking from justice and pleading not guilty. — 568, 569. **Quae ... commissae piacula** = what expiations of wicked deeds committed. **Furto** = in concealment; called *furtum* as a fraud on justice. **Distulit in seram ... mortem** = has put off to (this) late death; meaning, not a death-bed confession, but a suppression of guilt till it is revealed in the lower world. — 570. **Accincta** = armed. — 571. **Quatit** = lashes. — 572. **Sorum**. See on G. I. 278. — 574. **Custodia** = *custos*; i. e. Tisiphone. — 577. **Saevalor**; i. e. than Tisiphone. — 578, 579. Cf. IV. 445; G. II. 292. — 580. **Genus Terrae**. See on G. I. 279. Hor. C. III. 4. 73 foll. — 582. **Alcidas**. See on Hor. C. III. 4. 49 foll. — 585. **Salmoneas**; the son of Aeolus and brother of Sisyphus. For his arrogance in pretending to be equal to Jupiter and in imitating his thunder and lightning, that god hurled him to Tartarus by a thunderbolt. — 588. **Medias** — *urbem* = through (his) city (i. e. Salmone) in the middle of Elia. — 590. **Nimbos** = thunder. — 591. **Simularet**. Gr. 591. A. & S. 264. 8 (1). — 593. **Ille** is *semipleonastic*, as in I. 3; V. 458. — 594. **Turbine**. See on I. 45. — 595. **Tityon**. See on Ov. M. X. 43. — 598. **Poenia**. Gr. 419. III. A. & S. 250. 2 (1). — 599. **Epulia**. Gr. 384. A. & S. 223. — 600. **Fibria**. See on G. I. 484. — 601. **Ixiona**. See on Ov. M. X. 42. **Pirithoum**. See on v. 393. **Lapithas** (a rude tribe of mountaineers in Thessaly) seems to stand for the whole nation, Ixion and Pirithous being mentioned only as specimens. — 602. **Jam jam**. See

on IL 701; IV. 372. **Cadentique**. The hypermeter has a rhetorical effect, the overlapping syllable expressing the just-falling stone. — 603. **Genialibus** = banqueting. — 604. **Torla**. Gr. 384. I. A. & S. 223. — 605. **Furiarum maxima**; Alecto or Megæra, Tisiphone being otherwise employed. See v. 555. — 607. **Exsurgitque**; as if they were persisting in their attempt to eat, in spite of her prohibition. — 608. **Quibus invisit**. Cf. 388. 4. A. & S. 225. II. The expression is general, though Virg. may have thought of special instances like Atreus and Thyestes, Eteocles and Polynices. — 609. **Innexa**; metaphorical, as in IV. 51, but here of the web of trickery and wrong in which the patron is supposed to entangle his client. The laws of the Twelve Tables made the crime here mentioned capital. — 610. **Divitiis** — **reptis** = brooded alone over treasures found; a type of all who are greedy of gain. — 611. **Posuere** = *dedere*. — 613. **Impia**. See on G. I. 511. **Fallere dextras**; i. e. to violate the pledge of fidelity given to their masters. — 615. **Quam poenam**; sc. *expectant*; *quam* being relative, not interrogative, like *quæ* in next clause. *Poenam* must be supplied after *dacri*; likewise *formam* and *fortunam* in the next clause. **Forma** . . . **fortunave** = form or lot (of penal suffering). The form itself is said *mergere*, as it receives them when they are engulfed in the abyss. — 616. **Que**. See on G. II. 87. — 618. **Theseus**. See on vv. 122, 393. **Phlegyas**, the father of Ixion and a king of the Lapithæ, set fire to the temple of Apollo, who killed him with his arrows. **Non temnere divos** is explanatory of *discite justitiam*, *justitia* being the rendering of their dues to all, gods as well as men. — 621. **Auro**. See on I. 484. — 622. **Fluxit** . . . **refluxit**. See on Ov. M. I. 92. — 623. **Invasit**; with *thalamum* = invaded, with *hymenæos* = sought. — 625. **Sint**. See on G. II. 43. — 629. **Susceptum** — **munus** = finish the task you have undertaken; i. e. carrying the golden bough to Proserpina. — 630. **Cyclopum** — **caminis** = reared by the forges of the Cyclops; i. e. by Vulcan and his Cyclops. See on G. I. 471. Cf. Hor. C. I. 4. 78. — 631. **Adverso** — **portas**; i. e. in the arched gateway fronting us. — 632. **Hæc** . . . **dona**; for the singular. **Præcepta**; sc. *deæ*. Cf. v. 142. — 633. **Opæa viarum**. See on I. 422. — 634. **Corripunt medium**. Cf. V. 316. — 635. **Corpus** = *aqua*; as was customary on entering a temple. **Recenti aqua**; emphatic, like *flumine vivo*, II. 719. — 637. **Munere** = offering. **Divas**; Proserpina. — 638. **Locus**. See on I. 365. — 638. **Vireta** = green retreats. — 639. **Fortunatorum**; i. e. in which the happy dwell. — 640. **Largior** — **purpureo** = here the ether clothes the fields more expansively (i. e. than in the gloomy regions of Tartarus) and with a dazzling light. *Largior* is a predicate, and so is coupled with *lumine purpureo*, both qualifying *vestit*. Cf. *Extremus galeaque imo*, V. 498. —

641. Solem—norunt; i. e. they have a sun and stars of their own, distinct from those in the upper world. — **643. Threicius** . . . sacerdos. See on Ov. M. X. Introd. Cf. Ov. M. XI. 2; Hor. C. I. 24. 13; III. 1. 3. The long robe was characteristic of musicians. — **646. Obloquitur numeris**—sings responsive to the numbers; i. e. to the beat of the dancers. **Septem**—vocum; the seven notes of the seven strings of the lyre, but produced of course by the voice. — **647. Pectine**—*plectro*. — **649. Annia**. Gr. 426. A. & S. 253. — **650**. See on I. 284; III. 107, 108, 168. — **651. Virum**; with both *arma* and *currus*. **Inanes**—ghostly, shadowy. — **653. Gratia**—love, fondness. **Currum**; for *curruum*. — **654. Nitentes**. See on III. 20. — **657. Vescentes**—feasting. **Choro**—in a band. — **658. Superne**—in the upper world. — **659. Plurimus** . . . volvitur—rolls full and strong; i. e. through the upper world. The legend was doubtless suggested by the fact that the Po, with which the Romans identified the Eridanus, not far from its source, flows underground for two miles. **Eridani**. See on G. I. 482. — **660. Manus**; sc. *sunt qui*. — **662. Vates**—poets. — **663. Vitam**; not their life, but life generally. **Per artes**—*artibus*. — **664. Merendo**—by their services. — **665. Vitta** is the mark of consecration, being worn by the gods and by persons and things dedicated to them. — **667. Musaeus** is the mythical father of poets, as Orpheus of singers. — **668. Humeris**. Gr. 418. A. & S. 256, R. 16. — **670. Ilia**. Gr. 411. 3. A. & S. 247, R. 2 (a). — **674. Rivia**. Gr. 414. 2. A. & S. 247. 1. — **675. Si**—*voluntas*—if such is your wish; i. e. to see Anchises. — **676. Jam**—at once. — **678. Dehinc**. See on I. 131. **Lingunt**; i. e. Aeneas and the Sibyl. — **679. Penitus**—*virenti*—deep in a verdant dale. — **681. Studio recolens**—earnestly contemplating. **Suorum**—of his progeny; explained by *caras nepotes*. — **682. Forte recensebat**; i. e. Anchises happened to be reviewing that part of the whole multitude when Aeneas appeared. — **683. Manus**—martial exploits. — **687. Parenti**. Gr. 388. 4. A. & S. 225. II. — **690. Futurum**; with *ducebam* as well as *rebar*. — **691. Tempora dinumerans**; i. e. counting the days till Aeneas might be expected to come. **Fefellit**; of disappointment and wasted labor. — **694. Quid**. Gr. 380. 2. A. & S. 232 (3). — **696. Limina**. Gr. 379. 4. A. & S. 237, R. 5 (c). **Tendere**. Gr. 553. V. A. & S. 273, N. 4 (b). — **699. Memorans**. See on II. 650. — **700. Collo**. Gr. 384. 1. A. & S. 224, R. 1 (b). — **703. Reducta**—retired. See on I. 161. — **704. Virgulta**—*silvis*—the shrubbery rustling with the woods. Cf. III. 442; XII. 522, *virgulta sonantia lauro*. — **705. Lethaeum** . . . *annem*; Lethe, a river of the lower world, the drinking of whose waters caused forgetfulness of the past. **Praenatat**. Cf. *praefuit*, Hor. C. IV. 14. 26. — **707. Ac velut**—even as. Cf.

IV. 402. — 708. *Circum . . . funduntur* = swarm around. — 709. *Strepit* — *campus*; the apodosis of the sentence, and referring to the shades. — 710. *Subito*; adj. with *visu*, and explaining *horrescit*. — 711. *Ba flumina porro* = that river in the distance. — 715. *Securos latios* = care-dispelling draughts. — 717. *Jampridem . . . cupio* belong to the preceding line as well as to *enumerare*. Gr. 467. 2. A. & S. 145. I. 2. *Meorum* = of my descendants. — 719. *Ad coelum* = to the upper light. — 720. *Sublimes* = on high; with *ire*. Cf. I. 415. — 721. *Dira cupido*. See on G. I. 37. — 723. *Suscipit* = resumes, replies. — 724–751. Anchises explains that everything in nature is pervaded by one great spirit, that this in men is clogged by the body, and consequently that after death there has to be a longer or shorter purification, after which the souls are sent back into the world to animate other bodies. — 725. *Titaniaque astra*; i. e. the sun: poetical plu. for sing. Cf. IV. 119. — 727. *Corpore*. Cf. G. II. 327. — 728. *Inde*, etc.; i. e. this union of mind and matter is the cause of individual life in animals, which consist of soul and body. — 730. *Ignens*; the pure ether of the divine soul being regarded as flame. Cf. v. 746. — 731, 732. *Seminibus* = seeds (of life). *Quantum* = so far as. *Tardant . . . hebetant*. Cf. V. 395, 396. *Morbunda*; stronger than *mortalia*. — 733, 734. *Hinc*; from this influence of the body. *Neque — caeco* = their gaze cannot pierce the sky, imprisoned as they are in darkness and a blind fleshly dungeon. — 737, 738. *Penitusque*; where we should expect *sed penitus*. *Multa*; i. e. *multum vitii*. *Diu*; with *concreta*. *Modis miris*. Cf. I. 354. — 740–742. A threefold purification, by air, water, and fire, is described. *Inanes*; with *ventos*. *Infectum* = with which they are infected. — 743, 744. *Quisque — Manes* = each of us suffers his own Manes; i. e. each spirit has its individual discipline. The rest of the passage, which is one of the hardest in Virgil, seems to mean that all the shades are sent into Elysium after their purgation, but that while the greater part only pass through on their way to Lethe, a few, of whom Anchises is one, are allowed to remain there and complete a still higher purification. But this interpretation, the best that can be given, is not entirely satisfactory, and it may be, as Con. thinks, that this is one of the passages which Virg. left unfinished. — 745–747. *Longa dies*. Cf. V. 783. *Temporis orbe*. Cf. v. 748. *Concretam*. Cf. v. 738. *Sensum* = soul. *Aural*. See on III. 354. *Ignem*. Cf. v. 730. — 749. Cf. vv. 714, 715. — 750. Cf. v. 241. — 754. *Posset*. Gr. 486. III. A. & S. 264. 5, R. 2. — 755. *Legere* = to scan. — 756. *Deinde* = hereafter. — 757. *Itala de gente* = of Italian birth; i. e. the descendants of Lavinia. Cf. v. 762. — 758. Cf. v. 680. — 759. Cf. III. 379. — 760. *Pura hasta* = a headless spear;

given to young men on their first military success. Gr. 419 II. A. & S. 245. II. 1. — **761, 762.** *Locus loca*; a place in the upper world. **Auras aetherias.** Cf. I. 546. — **763.** *Silvius* became the regular cognomen of the Alban kings. **Postuma** = latest. — **765.** Cf. Livy I. 4: *casu quodam in silvis natus*. — **766.** *Unde* = a quo, as in V. 123, etc. **Longa Alba.** See on I. 271. — **767, 768.** *Proximus*; used loosely, as Procas was the twelfth (some say fourteenth) king of Alba. **Capys** was the sixth, eighth, or ninth; **Namitor** succeeded Procas. — **769–770.** Aeneas Silvius was one of the earliest of the Alban kings. Serv. says that he was kept out of his kingdom fifty-three years by a usurping guardian. — **772.** *Atque iidem civicas gerunt coronas*, nam deducunt cives in colonias (Wr.). The civic wreath was originally given only to the soldier who saved the life of a comrade in battle. — **773–775.** The places named are old Latin towns. *Fidenae* is more common than *Fidena*. *Collatinae* = of *Collatia*. *Pometios*; for *Pometia*, or *Suessa Pometia*. On *Gabii* and *Fidenae* cf. Hor. E. I. 11. 7, 8. — **777.** The meaning is, that Romulus shall appear on earth to join his grandfather, whom, according to the story, he restored to his rights. **Mavortius.** Cf. I. 276. — **778.** *Assarac.* See on I. 284. **Ilia.** See on I. 274. — **779.** *Viden*. Gr. 669. I. 3 and IV. **Stant.** See on E. V. 7. — **780.** *Et* — *honore*; i. e. Romulus is already marked as a child of the upper air (*superum*) by his father's token, the two-crested helmet (Con). Wr. makes *superum* gen. plu. with *pater*: the father of the gods already marks him with his own honor; i. e. with divine beauty and majesty. — **782.** *Animos*; her greatness of soul. — **783.** Cf. G. II. 535. — **784, 785.** See on Ov. M. XI. 16. **Turrita**; referring to the mural crown she wore. — **790.** *Magnum* — *axem*; i. e. destined to go to the upper world. — **792, 793.** *Aurea* — *saecula*. Cf. Hor. C. IV. 2. 39 and note. — **794.** *Saturno.* Gr. 388. 4. A. & S. 225. II. Cf. E. IV. 6. **Super** = beyond. **Garamantas.** See on IV. 198. **Indos.** See on Hor. C. I. 12. 51. On the whole passage, see on Hor. C. IV. 14. 39 foll. — **795–797.** *Extra sidera*, like *extra vias*, refers to the zodiac. **Tellus**; Ethiopia. **Atlas**, etc. Cf. IV. 481, 482. — **799.** *Maeotis tellus*; i. e. the Scythians about the *Maeotis Palus*, the sea of Azov. — **800.** See on Ov. M. II. 254, and cf. *septemstus*, M. I. 423, *septemplex*, M. V. 187, etc. **Turbant**; intrins. — **801.** Cf. vv. 123, 392 and Hor. C. I. 12. 25, etc. — **802, 803.** *Fixerit.* Gr. 515. I. A. & S. 263. 2 (1). Three of the labors of Hercules are mentioned: the killing of the Cerynithian stag, the Erymanthian boar, and the Lernean hydra. Cf. v. 287 and V. 448. — **805.** *Libet.* See on Ov. M. III. 636. **Nysa**, the legendary mountain on which Bacchus was brought up, was identified with various places in Europe, Asia, and Africa. — **809.** *Sacra forena.* See on G. II. 476. — **810, 811.** *Regis*; Numa Pompilius. **Fundabit**

= *constituit et formabit*. **Caribus**; an ancient Sabine town. — 814. **Tullus** (sc. *Hortilius*); the third king of Rome. — 815, 816. Cf. Pomp. Sabinus: *Ancus Martius vivente Tullio aegre ferebat, quum e stirpe regia se jactaret, praelatum sibi Tullum. Itaque statuerat favore populari Tullum regem cum tota familia occidere.* — 817, 818. Virg. has not chosen to call Tarquin *superbus*, but has transferred the epithet to Brutus, the majestic and inflexible founder of Roman liberty. **Receptos**; i. e. transferred from the kings to the consuls. — 820. **Nova bella**; the conspiracy to restore the Tarquins. — 822, 823. The meaning is, that he will risk being called cruel by posterity, so long as he forces them to acknowledge that he is great. — 824, 825. **Decios**. See on G. II. 169. **Drusus**; referring especially to Livius, the conqueror of Hasdrubal. See on Hor. C. IV. 4. 37. **Torquatum**; T. Manlius Torquatus, who caused his own son to be beheaded (hence *sacrum securi*) for fighting contrary to orders. **Ca-millum**. See on Hor. C. I. 12. 37 foll. He recovered the standards (*signa*) taken by the Gauls at the battle of the Allia. — 826. **Paribus . . . armis**. Cf. G. I. 489. **Fulgere**; an older form than *fulgere*. Cf. G. I. 456. — 830. **Soos**; Caesar, whose daughter Julia Pompey married. **Monoecl**; the port of Hercules Monoecus, the modern Monaco, where was a promontory and a temple, whence *arx*, as in III. 531. — 831. **Adversis** — **Bois** = arrayed against him with an Eastern army; referring to the composition of Pompey's forces. — 832. **Animis** — **bella**; a variety for *adsuescite animos bellis*. — 833. Note the alliteration. — 837. **Ille**; L. Mummius. **Triumphata**; a poetical construction. Cf. Hor. C. III. 3. 43. **Capitolia**. See on Hor. C. IV. 3. 9. **Corinthe**. Cf. Hor. E. II. 1. 193. Gr. 431. A. & S. 257. — 838. Cf. I. 284, 285. **Ille**; probably L. Aemilius Paullus. See on Hor. C. I. 12. 38. — 839. **Aeaciden**; probably Perseus, the Macedonian king, who is said to have been a descendant of Achilles. — 840. Cf. I. 41; II. 165, 403, etc. — 841. **Cato**; the Censor. See on Hor. C. I. 12. 34. **Gosse**; A. Cornelius Cossus, who won the *spolia opima*, B. C. 428. — 842 — 846. **Gracchi** genus; Tiberius, who was general in the second Punic war; a second of the same name, who distinguished himself in the Spanish wars; and the brothers Tiberius and Caius, the tribunes, who died the death of martyrs in the protection of the oppressed plebeians. **Scipiadas**; not the Scipios who fell in Spain, but the elder and younger Africanus. **Potentem** = *opulentum*, as in Hor. C. II. 18. 13. **Fabricium**. See on Hor. C. I. 12. 37 foll. **Serrane**; an *agnomen* of M. Atilius Regulus, said to have been given him because he was sowing when the news was brought him that he was elected consul. See on Hor. C. III. 5. 13. **Quo** — **rapitis**; alluding to the numbers and exploits of the Fabii, which tire him who tries to

tell them. **Maximus**; Q. Fabius Cunctator, famous for his "masterly inactivity" while dictator in the second Punic war. Verse 846 is taken almost verbally from Ennius. — 847–850. **Alti** refers to the Greeks, the natural rivals of Rome. **Mollius** = more gracefully; with some reference, perhaps, to giving the soft appearance of flesh. **Orabunt** — **melius**; i. e. excel in oratory. **Coeli meatus**. Cf. G. II. 477. **Radio**. See on E. III. 41. — 851–853. **Romane**; an address to the nation. **Hae** — **artes** = these shall be *your* arts; i. e. shall stand to you in the place of sculpture, eloquence, and astronomy. **Pacisque** — **morem**; i. e. compel them to cultivate the arts of peace (Wr., Henry, and Con.). **Parcere**, etc. Cf. Hor. C. S. 51. — 855–859. **Marcellus**; the elder. See on Hor. C. I. 12. 46. **Tumultu**; a Gallic war. **Poenos**; in the second Punic war. **Tertia arma**. The *spolia opima* were won only thrice in Roman history; by Romulus, Cossus (see on v. 841), and Marcellus. **Quirino**. See on I. 292. — 860–863. **Una**; with Marcellus. **Frons** — **parum**; saddened with the presage of death. — 865. **Quantum** — **ipso** = how commanding is his presence! — 866. Cf. II. 360. — 868. **Gnata**. Wr. remarks that Virgil prefers the archaic spelling in *solema* passages. — 870, 871. The construction seems to be: *Romana propago visa (est) nimium potens (futura fuisse)*. **Propria**. Cf. E. VII. 31. — 872, 874. **Mavortis**; with *urbem*, and perhaps with *Campus* also (Con.). See on I. 276. **Agat** = will send forth. **Tiberine**; sc. *pater*. **Tumulum**; the mausoleum of the Julian family in the Campus Martius, erected by Augustus five years before. — 876. **Romula**; the form of the noun used as an adjective. Cf. I. 686; III. 602; IV. 552; and Hor. C. S. 47. — 878. Cf. I. 292 and Hor. C. S. 57. — 879–881. No one would have been his match in fight, had he been destined to live. — 883. See *Life of Virgil*. **Tu** — **eris** = you shall be a true Marcellus; i. e. worthy of your ancestral renown. — 884. **Spargam**. Gr. 493. 2. A. & S. 262, R. 4. Cf. V. 79. — 886. **Munera**. Gr. 419. L. A. & S. 245. L. — 887. **Aëris**; with *campos*: the shadowy plains. — 890. **Deinde**. See on v. 756. — 891. **Laurentes populos**; the *Latini*, from *Laurentum*, "the city of Latinus." — 892. Cf. III. 459. — 893–896. The gates of Sleep are from Hom. Od. XIX. 562 foll. **Fertur** = is said (to be). **Veris Umbris**; real spirits which appear in sleep. **Candenti** — **elephanto** = gleaming with the polish of dazzling ivory. Cf. V. 267. — 898. No good reason can be given why Aeneas should have been dismissed by one gate rather than the other. — 900. **Caletae**; the modern *Gaeta*. **Recto litore**; sailing straight along the shore (Wr., Forb., Con., *et al.*). *Limite* is found in three or four inferior MSS. — 901. Cf. III. 277, and see on vv. 4, 5 below.

THE LIFE OF HORACE.

HORACE is his own biographer. All the material facts of his personal history are to be gathered from allusions scattered throughout his poems. A memoir, attributed to Suetonius, of somewhat doubtful authenticity, furnishes a few additional details, but none of moment, either as to his character or career.

QUINTUS HORATIUS FLACCUS was born VI. Id. Dec. A. U. C. 689 (Dec. 8, B. C. 65), during the consulship of L. Aurelius Cotta and L. Manlius Torquatus. His father was a freedman of the town of Venusia, the modern Venosa, the inhabitants of which belonged to the Horatian tribe, and had received his manumission before his son was born. He had acquired a moderate independence in the vocation of *coactor*, a name borne indifferently by the collectors of public revenue and of money at sales by public auction. To which of these classes he belonged is uncertain, but most probably to the latter. With the fruits of his industry he had purchased a small property near Venusia, upon the banks of the Aufidus, the modern Ofanto, in the midst of the Apennines, upon the doubtful boundaries of Lucania and Apulia. Here the poet was born, and in this picturesque region of mountain, forest, and stream the boy became imbued with the love of nature, which distinguished him through life.

He describes himself (C. III. 4. 9 foll.) as having lost his way, when a child, upon Mount Vultur, and being found asleep under a covering of laurel and myrtle leaves, which the wood-pigeons had spread to shield this favorite of the gods from snakes and wild animals. The augury of the future poet said to have been drawn from the incident at the time was probably an afterthought of Horace himself, who had not forgotten Anacreon and the bees; but whatever may be thought of the omen, the picture of the strayed child, asleep with his hands full of spring flowers, is pleasing. In his father's house, and in those of the Apulian peasantry around him, Horace had opportunities of becoming familiar with the simple virtues of the poor, — their independence, integrity, chastity, and humble worth, — which he loved to contrast with the luxury and vice of imperial Rome. Of his mother

no mention occurs, directly or indirectly, throughout his poems. This could scarcely have happened, had she not died while he was very young. He appears also to have been an only child. No doubt he had at an early age given evidence of superior powers; and to this it may have been in some measure owing, that his father resolved to give him a higher education than could be obtained under a provincial schoolmaster, and, although ill able to afford the expense, took him to Rome when about twelve years old; and gave him the best education which the capital could supply. No money was spared to enable the boy to keep his position among his fellow-scholars of the higher ranks. At the same time, he was not allowed to feel any shame for his own order, or to aspire to a position which he was unequal to maintain. His father taught him to look forward to filling some position akin to that in which he had himself acquired a competency, and to feel that in any sphere culture and self-respect must command influence, and afford the best guarantee for happiness. Under the stern tutorage of Orbilius Papillus, a grammarian of high standing, richer in reputation than gold, whose undue exercise of the rod the poet has condemned to a bad immortality, he learned grammar, and became familiar with the earlier Latin writers and with Homer. He also acquired such other branches of instruction as were usually learned by the sons of Romans of the higher rank. But, what was of still more importance, during this critical period of his first introduction to the temptations of the capital, he enjoyed the advantage of his father's personal superintendence, and of a careful moral training. His father went with him to all his classes, and, being himself a man of shrewd observation and natural humor, he gave his son's studies a practical bearing, by directing his attention to the follies and vices of the luxurious and dissolute society around him, and showing their incompatibility with the dictates of reason and common sense. From this admirable father Horace appears to have gathered many of "the rugged maxims hewn from life" with which his works abound, and also to have inherited that manly independence for which he was remarkable, and which, while assigning to all ranks their due influence and respect, never either overestimates or compromises its own. Under the homely exterior of the Apulian freedman we recognize the soul of the gentleman. His influence on his son was manifestly great. In the full maturity of his powers Horace penned a tribute to his worth (S. I. 6. 65 foll.), in terms which prove how often and how deeply he had occasion in after life to be grateful for the bias thus early communicated. His father's character had given a tone and strength to his own which, in the midst of manifold temptations, had kept him true to himself and to his genius.

At what age Horace lost his father is uncertain, but probably be-

fore he left Rome for Athens, to complete his education in the Greek literature and philosophy, under native teachers. This he did some time between the age of seventeen and twenty. At Athens he found many young men of the leading Roman families, engaged in the same pursuits with himself. He was no careless student of the classics of Grecian literature, and, with a natural enthusiasm, he made his first poetical essays in their flexible and noble language. His usual good sense, however, soon caused him to abandon the hopeless task of emulating the Greek writers on their own ground, and he directed his efforts to transfusing into his own language some of the grace and melody of these masters of song. In the political lull between the battle of Pharsalia, A. U. C. 706 (B. C. 48), and the death of Julius Caesar, A. U. C. 710 (B. C. 44), Horace was enabled to devote himself without interruption to the tranquil pursuits of the scholar. But when, after the latter event, Brutus came to Athens, and the patrician youth of Rome, fired with zeal for the cause of republican liberty, joined his standard, Horace, infected by the general enthusiasm, accepted a military command in the army which was destined to encounter the legions of Antony and Octavius. His rank was that of tribune, and his appointment excited jealousy among his brother officers, who considered that the command of a Roman legion should have been reserved for men of nobler blood. Here probably he first came into direct collision with the aristocratic prejudices which the training of his father had taught him to defy, and which, later in his life, grudged to the freedman's son the friendship of the emperor and of Maecenas. At the same time he had manifestly a strong party of friends, who had learned to appreciate his genius and attractive qualities. It is certain that he secured the esteem of his commanders, and bore an active part in the perils and difficulties of the campaign, which terminated in the total defeat of the republican party at Philippi, A. U. C. 712 (B. C. 42). A playful allusion by himself to the events of that disastrous field (C. II. 7. 9 foll.) has been turned by many of his commentators into an admission of his own cowardice. This is absurd. Such a confession is the very last which any man, least of all a Roman, would make. The allusion could only have been dropped by one who felt that he had done his duty, and that it was known he had done it. It was no discredit to Horace to have despaired of a cause which its leaders had given up. After the suicide of Brutus and Cassius, the continuance of the contest was hopeless; and Horace may in his short military career have seen, in the jealousy and selfish ambition of many of his party, enough to make him suspicious of success, even if that had been attainable. Republicans who sneered at the freedman's son were not likely to found any system of liberty worthy of the name.

Horace reached home, only to find his paternal acres confiscated. His life was spared, but nothing was left him to sustain it but his pen and his good spirits. He had to write for bread (*E. II. 2. 50 foll.*), and in so doing he appeared to have acquired not only considerable repute, but also sufficient means to purchase the place of scribe in the Quæstor's office, a sort of sinecure clerkship of the Treasury, which he continued to hold for many years, if not, indeed, to the close of his life. It was upon his return to Rome that he made the acquaintance of Virgil and Varius, who were already famous, and to them he was indebted for his introduction to Maecenas. The particulars of his first interview with his patron he has himself recorded (*S. I. 6. 55 foll.*). The acquaintance rapidly ripened into mutual esteem. It secured the position of the poet in society, and the generosity of the statesman placed him above the anxieties of a literary life. Throughout the intimate intercourse of thirty years which ensued there was no trace of condescension on the one hand, nor of servility on the other. Maecenas gave the poet a place next his heart. He must have respected the man who never used his influence to obtain those favors which were at the disposal of the emperor's minister, who cherished an honest pride in his own station, and who could be grateful without being obsequious. Horace is never weary of acknowledging how much he owes to his friend. When he praises him, it is without flattery. When he soothes his anxieties or calms his fears, his words breathe an unmistakable sincerity. When he resists his patron's wishes, he is firm without being ungracious. When he sports with his foibles, he is familiar without the slightest shade of impertinence.

By Maecenas Horace was introduced to Octavius, probably soon after the period just referred to. In A. U. C. 717, a year after Horace had been admitted into the circle of his friends, Maecenas went to Brundisium, charged by Octavius to negotiate a treaty with Marcus Antonius. On this journey he was accompanied by Horace, who has left a graphic record of its incidents (*S. I. 5*). It is probable that on this occasion, or about this time, the poet was brought to the notice of the future emperor. Between the time of this journey and A. U. C. 722, Horace, who had in the mean time given to the world many of his poems, including the ten Satires of the first book, received from Maecenas the gift of the Sabine farm, which at once afforded him a competence, and all the pleasures of a country life. The gift was a slight one for Maecenas to bestow, but he no doubt made it as the fittest and most welcome which he could offer to his friend. The farm was situated in the valley of Ustica, about twelve miles from Tibur (Tivoli), and, among its other charms, possessed the valuable attraction for Horace, that it was within an easy distance of Rome. Here

he spent a considerable part of every year. Here he could entertain a stray friend from town, — his patron Maecenas, upon occasion, — and the delights of this agreeable retreat were doubtless more than a compensation for the plain fare, or the thin home-grown wine with which its resources alone enabled him to regale them.

The life of Horace from the time of his intimacy with Maecenas appears to have been one of comparative ease and of great social enjoyment. He was soon admitted to the friendship of Augustus, and to the close of his life his favor at court continued without a cloud. Augustus not only liked the man, but entertained a profound admiration for the poet. That Horace had fought with Brutus against him, did not operate to his prejudice. The poet was not ashamed of the past, and Maecenas and Augustus were just the men to respect his independence, and to like him the better for it. Their favor did not spoil him. He was ever the same kindly, urbane, and simple man of letters he had originally been, never presuming upon his position, nor looking superciliously on others less favored than himself. At all times generous and genial, years only mellowed his wisdom and gave a finer polish to his verse. The unaffected sincerity of his nature and the rich vein of his genius made him courted by the rich and noble (C. II. 18, 9 foll.). He mixed on easy terms with the choicest society of Rome; and what must that society have been which included Virgil, Varius, Plotius, Tibullus, Pollio, and a host of others who were not only ripe scholars, but had borne and were bearing a leading part in the great actions and events of that memorable epoch?

The health of Horace, never very vigorous, appears to have declined for some years before his death. He was doomed to see some of his dearest friends drop into the grave before him. This to him, who gave to friendship the ardor which other men give to love, was the severest wound that time could bring. "The shocks of Chance, the blows of Death" smote him heavily; and the failure of youth, and spirits, and health, in the inevitable decay of nature, saddened the thoughtful poet in his solitude, and tinged the gayest society with melancholy. Maecenas's health was a source of deep anxiety to him; and one of the most exquisite Odes (C. II. 17) addressed to that valued friend, in answer to some outburst of despondency, while it expresses the depth of the poet's regard, bears in it the tone of a man somewhat weary of the world. He declares that, if untimely fate shall snatch away his patron, he will not survive him; and the prophecy was fulfilled almost to the very letter. The same year (A. U. C. 746, B. C. 8) witnessed the death of both Horace and Maecenas. The latter died about the middle of the year, committing his friend, in almost his last words, to the care of Augustus: *Horatii Flacci, ut mei, esto memor.* On the 27th of November,

when he was on the eve of completing his fifty-seventh year, Horace himself died, of an illness so short and sudden that he was unable to make his will in writing. He declared it verbally before witnesses, leaving to Augustus the little which he possessed. He was buried on the Esquiline Hill, near his patron and friend Mæcenas.

There are no authentic busts or medallions of Horace, and his descriptions of himself are vague. He was short in stature; his eyes and hair were dark, but the latter was early silvered with gray. He suffered at one time with an affection of the eyes, and seems to have been by no means robust in constitution. His habits were temperate and frugal, as a rule, although he was far from insensible to the charms of a good table and good wine, heightening and heightened by the zest of good company. But he seems to have had neither the stomach nor the taste for habitual indulgence in the pleasures of the table. Latterly he became corpulent and sensitive to the severity of the seasons, and sought at Baiae and Tibur the refreshment or shelter which his mountain retreat had ceased to yield to his delicate frame.

Of all his writings, Horace himself appears to have ascribed the greatest value to the *Odes*, and to have rested upon them his claims to posthumous fame. They were the result of great labor, as he himself indicates (C. IV. 2. 27 foll.); and yet they bear pre-eminently the charm of simplicity and ease. He was the first to mould the Latin tongue to the Greek lyric measures; and his success in this difficult task may be estimated from the fact that, as he was the first, so was he the greatest, of the Roman lyristæ. Quintilian's criticism upon the *Odes* can scarcely be improved: *Lyricorum Horatius fere solus legi dignus. Nam et insurgit aliquando, et plenus est jucunditatis et gratiæ, et variis figuris, et verbis felicissime audax.* In this airy and playful grace, in happy epithets, in variety of imagery, and exquisite felicity of expression, the *Odes* are still unsurpassed among the writings of any period or language. It is these qualities and a prevailing vein of genial and sober wisdom, which imbue them with a charm quite peculiar, and have given them a hold upon the minds of educated men which no change of taste has shaken.

Horace was not and could not have been a national poet. He wrote only for cultivated men, and under the shadow of a court. Beyond a very narrow circle his poems could not have been read. The very language in which he wrote must have been unintelligible to the people, and he had none of those popular sympathies which inspire the lyrics of Burns or Béranger. The Roman populace of his time was perhaps as little likely to command his respect as any which the world has ever seen; and there was no *people*, in the sense in which we understand the word, to appeal to. And yet Horace has many

points in common with Burns. "A man 'a a man for a' that," in the whole vein of its sentiment is thoroughly Horatian. In their large and genial views of life they are closely akin; but the fiery glow of the peasant poet is subdued to a temperate heat in the gentler and physically less energetic nature of Horace.

In his amatory verses the same distinction is visible. Horace writes much about love, but he is never thoroughly in love. He seems to have known by experience just enough of the tender passion to write pretty verses about it, and to rally, not unsympathetically, such of his friends as had not escaped so lightly from its flame. The attempt to make out the Lydias and Lalages, the Lyces and Phrynes of his Odes as real objects of attachment is one of the many follies in which his commentators have wasted much dreary labor.

Horace's *Satires* and *Epistles* are less read, yet they are perhaps intrinsically more valuable than his lyric poetry. As reflecting "the age and body of the time," they possess the highest historical value. Through them the modern scholar is able to form a clearer idea in all probability of the state of society in Rome in the Augustan age, than of any other phase of social development in the history of nations. Horace's observation of character is subtle and exact, his knowledge of the heart is profound, his power of graphic delineation great. A genial humor plays over his verses, and a kindly wisdom dignifies them. As a living and brilliant commentary on life, as a storehouse of maxims of practical wisdom, couched in language the most apt and concise, as a picture of men and manners, which will be always fresh and always true, because it was true once, and because human nature will always reproduce itself under analogous circumstances, his *Satires*, and still more his *Epistles*, will have a permanent value for mankind. In these, as in his Odes, he inculcates what is fitting and decorous, and tends most to tranquillity of mind and body, rather than the severe virtues of a high standard of moral purity. To live at peace with the world, to shun the extremes of avarice, luxury, and ambition, to outrage none of the laws of nature, to enjoy life wisely, and not to load it with the cares which the lapse of a few brief years will demonstrate to be foolishness, is very nearly the sum of his philosophy. Of religion, as we understand it, he had little. Although himself little of a practical worshipper (C. I. 34. 1), he respected the sincerity of others in their belief in the old gods. But, in common with the more vigorous intellects of the time, he had outgrown the effete creed of his countrymen. He was content to use it for poetical purposes, but he could not accept as matter of belief the mythology about which the forms of the contemporary worship still clustered.

NOTES

ON THE

SELECTIONS FROM HORACE.

THE ODES. BOOK I.

ODE I. — It is probable that the first three books of Odes were published together, with this as a preface, A. U. C. 730, B. C. 24. It is a graceful dedication to Maecenas of a work the composition of which had occupied and amused the poet at intervals for some years. It was probably at his patron's instigation that he arranged his fugitive pieces, and put them forth in this collected form.

1. **Atavis** = ancestors ; properly, an ancestor in the fifth degree, thus: *pater, avus, proavus, abavus, atavus*. Maecenas belonged to the family of Cilnii, formerly Lucumones or princes of Etruria. — 2. Cf. Virg. G. II. 40. — 3. **Sunt quos** = *aliquos*. The indicative is used when particular persons are alluded to, as here the Greeks in opposition to the Romans. The subjunctive is used, as Dillenb. expresses it, *quum non tam esse aliquid ostenditur quam quale quid sit describitur*. Cf. Gr. 501. 2. A. & S. 26. 46 and R. 4. **Curriculo** = either the chariot (from *currere*, as *vehiculum* from *vehere*) or the course. On **Olympicum**, see on Ov. T. IV. 10. 95, and Virg. G. I. 59. — 4. **Collegisse**. Gr. 542. 2. A. & S. 268. 2, R. 2. The perfect instead of the present is used, like the Greek aorist, to express a complete action, or one frequently repeated, not a continuing course of action. Cf. C. I. 34. 16; III. 2. 30, etc. **Meta** = the goal; a conical pillar at the end of the course, round which the chariots turned on their way back to the starting-place. A skilful driver turned the goal as closely as possible without touching it; hence *evitata rotis*. **Fervidis**. Cf. Milton: "then stayed the fervid wheels." — 5. **Palma**; i. e. the palm-branch which was presented with the crown to the victor in the games. — 6. **Terrarum** — **Deos** = exalts them, (as if they were) lords of the world, to the gods. The whole passage has been a very perplexing one to the critics. Some make *dominos* in apposition with *Deos*. Some put a period

after *nobilis*, and consider *euehit* as impersonal; translating: It exalts the lords of the earth (i. e. ironically, the Romans), to the gods — this one, if, etc. The chief difficulty with the punctuation and interpretation we have followed is, that it leaves *hunc* and *illum* to depend on *juvat*; a harsh construction (though not so bad as joining them with *dimoveas*, as some have done), but one which is adopted and defended by Dillenb. and others. On *euehit ad deos*, cf. C. IV. 2. 17, 18. — 8. **Tergeminis honoribus** is by most critics understood to refer to the three curule magistracies, those of the aedile, praetor, and consul; but some make it = *maximis honoribus*. The case is ablative; but a few of the commentators make it dative for *ad honores*. On *tollere*, see Gr. 553. V. A. & S. 271, N. 3; 274, R. 7 (b). The construction is a very common one in Horace. — 10. **Libyca**. The great bulk of the corn consumed at Rome was imported from Sicily and Libya. See C. III. 16. 26, 31. The *area* was a raised floor on which the corn was threshed; and after the wind had winnowed it the floor was swept, and the corn was thus collected. See Virg. G. I. 178 foll., where full directions are given for making an *area*. — 11. *Scindere* is the proper word for the plough; *findere* for the hoe or smaller instruments. **Attalicis conditionibus**; i. e. the most extravagant terms. There were three kings of Pergamus of this name, which was proverbial for riches. The third left his great wealth to the Romans, B. C. 134. See C. II. 18. 5. — 13. **Dimoveas**. From the meaning of *de*, down from, *demoveo* is more properly used when the place from which the removal takes place is expressed, and *dimoveo*, when the sentence is absolute, as here. **Trabe**. Gr. 705. III. A. & S. 324. 3. Cf. *carina*, C. I. 35. 7. **Cypria**. See on Virg. A. I. 622. *Cypria*, *Myrtoum*, *Icariis*, *Africum*, are all particular names for general, used to give life to the description. — 14. The *Myrtoan* Sea, like the *Icarian* (see on Ov. M. VIII. 230), was a part of the Aegean. — 15. **Fluctibus**. Gr. 385 and 5. A. & S. 223, R. 2 (b). **Africum** = the west-southwest wind, which elsewhere Horace calls *praeceps*, *protervus*, etc. Cf. Virg. A. I. 85. — 16. **Otium — sui** = the peaceful fields about his native town. — 18. **Patl**. Gr. 552. 3. A. & S. 270, R. 1 (a). This is a Greek construction, and very frequent in Horace. **Pauperism** is not extreme poverty (*egestas*), but narrow means. Cf. C. III. 29. 56. — 19. **Est qui**. See on *sunt quos*, v. 3. **Massici**. See on Virg. G. II. 143. — 20. **Solido — die**; i. e. to break in upon the hours of business. The *solidus dies* ended at the dinner hour, which, with industrious people, was the ninth in summer and tenth in winter. The luxurious dined earlier, the busy sometimes later. — 21. **Viridi** = evergreen. See on Ov. M. I. 104. **Membra**. Gr. 380. A. & S. 234. II. — 22. **Caput** = the source. **Saorae**; i. e. to the nymphs of the stream. Cf. Virg.

E. I. 53. — 23. The *lituus* was curved in shape (but less so than the *cornu*) and sharp in tone, and used by cavalry; the *tuba* was straight and of deep tone, used by infantry. Cf. Ov. M. I. 98. For the construction, see Gr. 385. 5. A. & S. 245. II. 2 and R. 1. — 24. *Matribus*. Gr. 388. 4. A. & S. 225. II. So *catulis*, v. 27. — 25. *Detestata*; used passively. Gr. 221. 2. A. & S. 162. 17. *Manet = pernoctat*. Jove = *coelo*. Cf. Virg. E. VII. 60; G. I. 418; II. 325, 419. So Ennius: *Istic est hic Jupiter quem dico, quem Graeci vocant aërem*. — 28. *Teretes* = firmly twisted. *Plagas*; nets of thick rope, used in hunting the larger beasts. Cf. Virg. A. IV. 131. *Marsus* (see on Virg. G. II. 167); for *Marsicus*, as in C. II. 20. 18. So *Bithynus*, C. I. 35. 7; *Colchus*, II. 13. 8; *Italus*, II. 13, 18; *Maurus*, I. 22. 2, etc. — 29. The ivy, sacred to Bacchus, made a fit garland for a lyric poet. — 31. *Cum Satyris = et satyrorum*. Cf. C. I. 12. 44; 24. 4; III. 1. 36; 3. 24; 18. 12, etc. — 33. *Euterpe*, the Muse, was said to have invented the *tibia*, and she especially presided over music. *Polyhymnia*, or *Polymnia*, another Muse, invented the lyre. — 34. *Lesboum*; i. e. of Sappho and Alcaeus, who were natives of Mytilene in the island of Lesbos. See on Ov. M. X. 55. *Tendere*. See on *tollere*, v. 8. — 36. Gr. 705. V. A. & S. 324. 5.

ODE II. — The prodigies described at the beginning of this justly celebrated Ode are those which were said to have followed the death of Julius Caesar. They are related also by Virgil, G. I. 466–489, which passage and the verses that follow it to the end of the book, should be read in connection with this Ode. It is very probable that Horace had this description in his mind when he wrote. He refers to these prodigies as evidences of the divine wrath for the guilt of the civil wars. He then invokes one god after another to come and restore the state, and finally fixes upon Mercury, whom he entreats to take upon himself the form of a man (i. e. Augustus), and not to leave the earth until he has accomplished his mission and conquered the enemies of Rome. The ode was probably written on the return of Augustus to Rome, after the taking of Alexandria, A. U. C. 725, B. C. 29.

1. *Terris*. Gr. 379. 5. A. & S. 225. IV. R. 2. *Dirae* belongs to both *nivis* and *grandinis*. This is very common in Horace. Cf. C. I. 31. 16; 34. 8; III. 2. 16; IV. 14. 4, etc. — 2. *Rubente* = red; i. e. with the reflected glare of the thunderbolt. — 3. *Dextera*. Gr. 148. 3. 1). A. & S. 106. *Jaculatus*; with the actus. of the thing struck, as in the only three instances in which Horace uses the word. In Virg. A. II. 276 the dative is used. *Arores*; the sacred buildings on the Capitoline Hill. — 5. *Terruit ne = terruit, ut metuerent ne*. —

Pyrrhæa. See on Ov. M. I. 260 foll. — **7. Proteus.** See on Ov. II. 9. — **8. Visera.** See on *tollere*, C. I. 8. — **11. Superjecto terris** = poured over the earth. — **12. Damæ** is both masc. and . See Gr. — **13. Flavum**; because of the sand washed down the stream. Horace does not mean that he himself had seen these agæ, but that his generation had seen them. **Retortis** — **undis** = waters driven violently back from the shore of the Etruscan sea; from its mouth. Some take *littore Etrusco* for the Etruscan or left bank of the river, as opposed to *sinistra ripa*, v. 18. — **15. Destitum.** Gr. 569. A. & S. 276. II. **Monumenta regis**; i. e. the place of Numa adjoining the temple of Vesta. See on Virg. G. I. 3. — **17. Nisium**; with *querenti*. Tiber is represented as taking upon himself, without the sanction of Jove, and in consequence Ilia's complaints, to avenge the death of Julius Caesar, the descendant of Iulus, her ancestor. Ilia, or Rea (not Rhea) Silvia, is falsely reported to have been married to the Tiber and the Anio, cause into one of those streams she was thrown by order of Amulius. — **18. Sinistra ripa** (i. e. looking down stream); on which me was situated. — **21. Audiet** — **ferrum** = shall hear that citizens have sharpened the sword; i. e. *inter se*, for civil war. — **22. o** — **perirent** = by which it were better that the hostile Parthians should die. Persians, Medes, and Parthians are names freely interchanged by Horace. The Parthian Empire, at this time, extended only from the Indus to the Roman province of Syria, into which Parthians often made incursions. See v. 51. The name of Augustus did something towards keeping them in check, but they were held by the Romans to be their most formidable enemies. — **23, 24. Atro** — **juventus** = our children thinned by the crimes of their fathers; not only by bloodshed, but by immorality. — **26. Imperi.** Gr. 45. 5. 1). A. & S. 52. **Rebus.** Gr. 384. II. A. & S. 223, N. — **27, 28. Virginea.** Vesta was the tutelary goddess of Rome. See on Virg. G. I. 499. She turns a deaf ear to the prayers of her virgins, because Caesar as Pontifex Maximus had particular charge of her temple and rites. **Carmina**, hymns, is opposed to *prece*, as a set formula to other prayers. — **29. Partes** = *munus, officium*. — **30. Venia.** Gr. 493. 2. A. & S. 262, R. 4. — **31. Humeros.** See on *membra*, C. I. 21. — **32. Augur**; as the god of divination. Cf. Virg. A. IV. 376. — **33. Mavis**; sc. *venire ad scelera nostra expianda*. **Erycina.** See on Ov. M. V. 363. Cf. Virg. A. V. 759. Apollo is invoked as the steadfast friend of Troy; Venus, as the mother of Aeneas and the Julian family; and Mars (*Auctor*), as the father of Romulus. — **34. Jocus** = Mirth. **Circum**; the prep. after the noun, as often in the poets. Cf. C. III. 3. 11; Virg. A. I. 32; II. 792, etc. — **36. Respicias** = thou regardest. — **38. Leves** = burnished.

— 39. The order is, *et vultus Mauri peditis acer in cruentum hostem*. *Peditis*; i. e. *equo dejecti*. The troops of Mauritania were chiefly cavalry. — 41. *Juvenem*; i. e. Augustus, who was forty years old at the time. Cf. Virg. G. I. 500. *Juvenis* and *adulescens* were used of any age between *pueritia* and *senectus*. Cicero speaks of himself as *adulescens* at the age of forty-four, and as *senex* at sixty-two. — 42. *Ales*; with *filius*. See Virg. A. IV. 239 foll. Mercury is selected as the representative of Augustus, because he is the messenger of peace. — 43. *Filius*. Gr. 369. 2. A. & S. 52. *Vocari*. See on *tollere*, C. I. I. 8. — 45. *Serius*; adj. for adv., as often. Cf. C. I. 7. 17; 10. 3; 12. 57, etc. Gr. 443. 2. A. & S. 205, R. 15. *Redeas*. Gr. 488. I. A. & S. 260, R. 6. So *tollat*, *ames*, and *sinas*. — 46. *Laetus* = propitious. *Quirini*. See on Virg. A. I. 292. — 49. *Triumphos*; object of *ames*. Cf. C. I. I. 19, 20. Augustus had just celebrated, or was about to celebrate, three triumphs on three successive days, for his victories, (1.) over the Gauls, Pannonians, and Dalmatians, (2.) at Actium, and (3.) at Alexandria. — 50. *Pater*. The title of *pater patriae* was not assumed by Augustus till A. U. C. 752. It was the highest title of honor that could be given to a citizen, and was first given by the Senate to Cicero (the army had previously bestowed it on Camillus), on the suppression of Catiline's conspiracy. *Prinsepis* (sc. *senatus*); a title taken by Augustus, A. U. C. 726. — 51. *Inultus* = unpunished. See on v. 22. — 52. *Caesar*. Macleane speaks of the unexpected introduction of the name of Caesar at the end of the ode, as "an instance of consummate art."

ODE III. — This Ode is addressed to the ship which was carrying Virgil the poet to Greece, perhaps on that voyage from which he only returned to die, A. U. C. 735, B. C. 19.

I. *Sic*, in this place, is = an emphatic *utinam*; the object of the wish being a means by which the desired end may be accomplished. It is not precisely like those passages in which *sic* follows the prayer on which it depends, where condition and consequence are clearly marked, and an opposite wish is implied, if the condition be not fulfilled. Cf. Virg. E. IX. 30. — *Diva*; i. e. Venus, who, as born of the sea, was supposed to have power over it. Cf. Virg. A. V. 800, 861. Hence she was sometimes called *marina*, had temples built for her in harbors, etc. *Cypri*. See on Virg. A. I. 622. Gr. 399. 3. A. & S. 213, R. 1 (3). — 2. *Fratres*; i. e. Castor and Pollux, who were worshipped as the protectors of travellers by sea. The Greeks called them *ἀπωρύτται*, "sailor-helpers." They were placed by Jupiter in the constellation *Gemini*; but *lucida sidera* here is thought by some to refer to the electrical phenomena, now known among sailors as "St. Elmo's fires," which the ancients supposed to indicate the

presence of Castor and Pollux. — 3. *Pater*; i. e. *Aeolus*. See on Virg. A. I. 52 foll. — 4. The Iapygian or northwest wind, so called from Iapygia in Apulia whence it blows down the Adriatic, was favorable for a voyage from Brundisium, where Virgil would embark for Greece. — 5. *Finibus*; dative with *debes* and *reddas*. Maclean considers it the ablative of the place where the debt was to be paid. — 6. Cf. C. II. 17. 5. — 7. *III*. Gr. 398. 5. A. & S. 211, R. 5 (1). — 8. *Africum*. See on C. I. 1. 15. — 9. *Aquilonibus*; the north winds. See on *fluctibus*, C. I. 1. 15. — 10. *Hyadas*. See on Ov. M. III. 595; Virg. G. I. 138; A. I. 744. — 11. *Arbiter* = tyrant. Cf. C. III. 3. 5. *Hadriae* = the Adriatic. Gr. 44. A. & S. 42. 2. — 12. *Seu (sive)* is omitted before *tollere*. This is common in Horace. *Ponere* = to smooth. Cf. Virg. A. I. 66. — 13. *Gradum* = approach; i. e. what form of coming death should he fear, etc. — 14. Cf. Milton: "Sight so deform what heart of rock could long Dry-eyed behold?" The ancients wept more freely than men do now. Caesar, describing the effect of fear on his men, says: *Hi neque vultum fingere neque interdum lacrimas tenere potuerunt*. (B. G. I. 39). — 15. *Acrooeraunia*; a promontory in Epirus (now *Cape Linguetta*) the western end of the *Montes Ceraunii*. Cf. Virg. G. I. 332; A. III. 506. — 16. *Disociabili*; used actively, like *illacrimabilem*, C. II. 14. 16, which is used passively, C. IV. 9. 26. — 17. See on Ov. M. I. 134. — 18. *Audax* — *perpeti*; i. e. bold to endure all sufferings. *Perpeti* = to endure to the end. — 19. *Vetitum* with *nefas* is not altogether redundant. It expresses crimes which are obviously forbidden, as shown by the obstacles thrown in the way of their commission. — 20. *Genus* = *filius*; i. e. Prometheus, who stole fire from heaven and gave it to mortals. For this he was chained to a pillar, where an eagle fed upon his liver, which grew as fast as it was consumed; and Pandora was sent down to earth (for the various forms of the myth see any Classical Dictionary) with all the ills and diseases that have since been the lot of mortals. — 21. *Mala* = mischievous (in its consequences). — 22. The order is *tardaue necessitas leti, prius semoti, corripuit gradum*. — 23. *Daedalus*. See Ov. M. VIII. 183 and Virg. A. VI. 14 foll. — 24. *Perrupit*; last syllable lengthened by the arsis. *Acheronta*; put, as often, for the lower world. See on Virg. G. II. 492. *Herouleus*. Gr. 398. 2. A. & S. 211, R. 4 (a). The reference is to the twelfth labor of Hercules. See on Virg. A. VI. 395. — 25. *Ardui*. Gr. 396. III.; 441. A. & S. 212, R. 3, N. 3. — 26. *Iraunda ponere fulmina* = to lay aside his wrathful thunderbolts.

ODE IV. — L. Sestius, whose name is used in this Ode, served with Horace under Brutus, and they were no doubt on terms of inti-

macy. The poem professes to be written at the beginning of spring, and its subject is the uncertainty of life and the duty of enjoying it.

1. **Solvitur**. Cf. the description of spring, Virg. G. I. 44 foll. **Favoni** = of Favonius; i. e. Zephyr, or the west wind. — 2. **Ma-chinae**; the rollers used to launch vessels after they had been drawn up on shore during the winter. **Carinas**. See on *trabe*, C. I. 1. 13. — 3. **Neque . . . aut . . . nec**. The two first of these form one branch of the sentence, and the last the other. — 4. **Candis pruinis** = the hoar frost. — 5. **Cythera**; from the island *Cythera*. See on Virg. A. I. 680. — 6. **Gratiae** = the Graces; daughters of Jupiter and Eurynome, according to Hesiod (cf. Milton's *L'Allegro*), the personifications of grace and beauty, and usually, as here, the attendants of Venus. **Decentes** = comely. — 7. **Graves** = laborious. **Cyclopus**. See on Ov. M. I. 259. — 8. **Vulcanus**. See on Ov. M. II. 5. **Urit** = kindles up. Cf. *incendimus aras*, Virg. A. III. 279. Vulcan is hard at work, getting bolts ready for the thunderstorms of summer. — 9. **Nitidum**; i. e. with oil. Cf. C. II. 3. 13. **Impedire** = *vincere*. The myrtle was sacred to Venus. Cf. Virg. E. VII. 62. — 11, 12. **Fauno** = Faunus; the Latin god of fields and shepherds, worshipped also as an oracular divinity. From his varied manifestations, the idea arose of a plurality of Fanni. See on Ov. M. I. 193 and Virg. G. I. 10. The Faunalia took place on the Ides of December. But a lesser festival was observed on the Ides of February, at the advent of Faunus, or Pan, the two being identified by the later Romans. See on Ov. M. XI. 147 and Virg. G. 1. 17. At that time the flocks and herds went out to graze, and the god was invoked for their protection. **Immolare** takes either the accusative or the ablative of the victim. Here the MSS. vary and many editors adopt *agna* and *haedo*. — 13. **Pulsat** = knocks at the door. Cf. Ov. Heroid. XXI. 46: *Persephone nostras pulsat acerba fores*. — 14. **Reges** = the rich; as often in Horace. Cf. C. II. 14. 11; C. II. 18. 34; E. I. 10. 33; A. P. 434, etc. — 15. **Longam** = far-reaching. — 16, 17. **Premet** belongs more properly to *nox*, but is joined, by *zeugma*, with *Manes* and *domus*. Gr. 704. I. 2. A. & S. 323 (b) (2). **Fabulae** = unreal, visionary. Cf. C. IV. 7. 16 and Persius, S. V. 152: *cinis et Manes et fabula fies*. **Exilis** = bare, or joyless. Some make it = shadowy. **Simul** = *simul ac*, as often in Horace. Cf. C. I. 9. 9; C. I. 12. 27; C. II. 16. 2; C. III. 4. 37; C. IV. 7. 10, etc. — 18. **Regna vini**. It was usual at feasts for one to be chosen by lot or by throw of dice, as president, called by the Greeks *εὐπροειπάρχος*, and by the Romans *rex bibendi* or *magister bibendi*, his office being principally to regulate the quantity and quality of wine to be drunk. **Talis** = dice; not the adjective with *vini*, as a few of the editors have made it. — 19. **Quo**. Gr. 414. 2. A. & S. 247. 1. (2).

ODE VII. — It is uncertain whether this Ode is addressed to Munatius Plancus who was consul A. U. C. 712, B. C. 42, or to his son, or to some other Plancus. Its subject is the praise of a quiet life and convivial enjoyment. The story of Teucer is taken from some source unknown to us, probably from the Greek.

1. **Rhodon** = Rhodes; the capital of the island Rhodes, in the Aegean, off the coast of Caria, famous for its delightful climate (to which some critics refer *olaram*) as well as for its architectural beauty. **Mytilenen** = Mytilene, or Mitylene, the chief city of Lesbos, which Cicero (de Leg. Agr. II. 16) calls *urbis et natura et situ et descriptione aedificiorum et pulchritudine imprimis nobilis*. — 2. **Epheson** = Ephesus; the chief of the twelve Ionian cities on the coast of Asia Minor. **Bimariave Corinthi**. See on Ov. M. V. 407. — 3. **Thebes**, the chief city of Boeotia, was said to be the birthplace of Bacchus. **Delphi**, on Mount Parnasus, was famous for its oracle of Apollo. See on Ov. M. I. 313–321. — 4. **Tempe**. See on Virg. G. II. 469. — 5–7. **Sunt — olivam** = There are those who make it the single business of their lives to tell of chaste Minerva's city in unbroken song, and to gather a branch from every olive to entwine their brow. **Perpetuum carmen** = a continuous poem, such as an Epic. "A branch from every olive" (more literally, "an olive-branch from every quarter,") means that the various themes connected with the glory of Athens are as olive-trees, from each of which a branch is plucked to bind the poet's brow. The olive was sacred to Minerva. Cf. Virg. G. II. 181. 8. **Plurimus** = many a one; common with a noun, but nowhere else found alone. **In honorem**, for the ablative, is an unusual construction. — 9. Homer calls Argos *ἰππόβοτον* (= *aptum equis*), the plain in which the city was built being famous for breeding horses. Juno had a celebrated temple between Argos and Mycenae. **Dites** = *πολύχρυσος*. Homer, II. VII. 180. Cf. *claros Mylenas*, Virg. A. I. 284. — 10. **Patiens**; referring to the patient endurance which was the result of the Spartan discipline. — 11. **Larissae** was a city of Thessaly, on the Peneus, in an extensive plain famed for its fertility. **Perousait** = *has struck*; the English verb being used in the same figurative way as the Latin. — 12. **Albunea**. Albunea, one of the Sibyls worshipped at Tibur, gave her name to a grove and fountain. There is a beautiful ruin at Tivoli which still goes by the name of "the Temple of the Sibyl." — 13, 14. The **Anio**, now the *Teverone*, was famous for its falls. **Tiburnus**, or *Tiburtnus*, was one of the mythical founders of Tibur. The orchards of Tibur were celebrated. — 15. **Albus** = clear; because it clears the sky. Cf. *clarus Aquilo*, Virg. G. I. 460. **Deterget**; an older form than *detergit*. — 17. **Sapientia**. See on *serus*, C. I. 2. 45. — 21. **Tui**; because he probably had a villa there. **Teucer** was brother of Ajax,

and son of Telamon, king of Salamis, the island on the southern coast of Attica where Themistocles defeated the forces of Xerxes. When he returned from Troy his father refused to receive him, because he came without his brother, whereupon he went with his followers to Cyprus, and built a city there which he called after his native place, Salamis. *Quum fugeret tamen* is an imitation of the Greek *καὶ φεύγων ὅμως*. But this use of *tamen* is not uncommon in Cicero. Teucer selected Hercules as his protector, and so wore a crown of poplar, which was sacred to that hero. See Virg. E. VII. 61. — 22. *Lyao*. See on Ov. M. XI. 67. Cf. Virg. G. II. 229; A. I. 686, etc. — 25. *Mellior* — *parente* = Fortune, kinder than my father. — 27. *Duce et auspice*. Horace here puts into Teucer's lips technical distinctions of which he could know nothing. The commander-in-chief of a Roman army had a power called *imperium* given him, in virtue of which his acts in the war in which he was engaged were done on behalf of the state. He alone had the power of taking the auspices under which the war was carried on. The difference between *dux* and *auspex* was the difference between a commander who had the *imperium* (and therefore the *auspicium*) and one who had not. If an *imperator* commanded in person, the war was said to be carried on under his *ductus* as well as his *auspicia*; otherwise only under his *auspicia*, his *legatus* being the *dux*. — 29. *Ambiguum* = of doubtful name; i. e. liable to be confounded with the old Salamis. *Tellure*; i. e. in Cyprus. — 30. Cf. Virg. A. I. 198 foll.

ODE IX. — This is a drinking song for the winter, imitated from an Ode of Alcæus. A party is supposed to be assembled in the city, and one calls on the master of the feast to bring out his best wine, and make the fire burn bright, that they may banish care and all thought of the future, since youth is the time for innocent enjoyment.

1, 2. *Stet* = stands out; i. e. having a fixed and prominent appearance. Cf. Virg. A. VI. 300. See on *Adspice ut*, Virg. E. V. 6. *Soracte* was one of the Faliscan range of hills, about 2,200 feet high, and twenty-four miles from Rome. It is seen very clearly from the northern part of the city. — 4. *Laborantes*. Cf. C. II. 9. 7. — 5. *Constiterint* = have ceased flowing. *Acutis* is applied to cold, like our words *sharp*, *keen*. Horace applies it to heat also. See E. I. 10. 17. — 7. *Deprome* = draw out; i. e. from the *diota* (so called from its having two ears, *ōra*, or handles), or *amphora*, *testa*, or *cadus*; all which were names for the vessels of earthenware or glass in which the wine was kept, as we keep it in bottles. The name of the wine is applied, by metonymy, to the vessel containing it. — 8. *Thaliarche* = feast-master. See on C. I. 4. 18. Some critics have

thought it a proper name by which the poet addresses one of his friends; *C. Proculus*, Ritter thinks, because the quantity of the syllables of the two names is the same (as was customary in fictitious names, it is said), and for some minor reasons. — 9. **Permitte divia**. Cf. Milton: "Live well; how long or short permit to Heaven." **Simul**. See on C. I. 4. 17. — 10. **Fervido** = boiling. Cf. Virg. G. I. 327. — 13. **Sit futurum**. Gr. 525. A. & S. 265. **Fuge** = *noli*. Gr. 552. 1. A. & S. 271, N. 3. — 14. **Quem dierum cunque** = *quemcumque diem*. Gr. 187. 5; 396. III. A. & S. 136, R. 3; 212, R. 2. **Dabit**. Gr. 475. 3. A. & S. 259, R. 4 (3). — 16. **Puer** = while you are young. Gr. 363. 3. A. & S. 204, R. 1 (a). — 17. **Virenti**; sc. *tibi*. Gr. 386. 2. A. & S. 224, R. 1. — 18. **Campus**; sc. *Martius*. See on Virg. A. VI. 873. **Areae** were open places about the temples and elsewhere, used as promenades and for games. — 20. **Composita** = appointed, agreed upon. **Repetantur**. Gr. 488. II. A. & S. 260, R. 6. — 21, 22. The order is, *Et nunc gratus risus (repetatur) ab intimo angulo, proditor latentis puellae*. — 24. **Male pertinaci** = mischievously obstinate, or (since *male* may be taken in either sense) not obstinate; that "yieldingly resists," as an old English ballad has it. Cf. Virg. E. III. 65 and Thomson's "maid, On purpose guardless, or affecting sleep."

ODE X. — In this Ode, which is a translation or close adaptation of one written by Alcaeus, the attributes and legends belonging to Hermes, the Greek divinity, are applied to Mercurius, the Latin, who was properly the god presiding over commerce.

1. See on Virg. A. IV. 247 foll. — 2. **Feros** — **recentum** = the rude manners of the early race of men. **Voce**. Hermes was the herald of Zeus and the god of eloquence. **Deorae** = graceful; i. e. giving grace to the limbs. — 6. **Lyrae**. Hermes was said, when a child, to have taken the shell of a tortoise and put strings to it, making the lyre. — 7. Hermes, as the god of gain, was the patron of thieves. — 9. Translate in the following order: *Olim Apollo, dum te puerum terret (terrebat) minaci voce, nisi reddidisses boves per dolum amotas, risit viduus (spoliatus) pharetra*. Hermes is also said to have stolen, when a child, some cows of Apollo's. After some time, that god discovered the thief, and, when threatening to punish him if he did not restore them, he turned and found his bow and arrows gone; and Horace says he smiled at the expertness of the theft. This story is said to have been invented by Alcaeus. — 13. **Atridae**. See on Virg. A. I. 458. — 14. **Ilio**; here neuter, from *Ilium*, or *Ilium*. See feminine form, C. IV. 9. 18. **Priamus**. Cf. Virg. A. I. 483-487. — 15. **Thessalos ignes**; i. e. the watch-fires of the Thessalian troops of Achilles. **Trojae**; dative with *iniqua*.

—17-19. Cf. Virg. A. IV. 242-244, where also we have a description of his *virga*, or *caduceus*. On *levem* cf. Ov. M. X. 14. *Deorum*; partitive genitive.

ODE XI. — The swarms of impostors from the East, who pretended to tell fortunes at Rome, in the time of the Empire, became a public nuisance, and laws were passed against them, but without the effect of putting them down. Horace here warns a friend, whom he calls Leuconoe, not to give heed to them.

1. *Quaestoria*. Gr. 488. II. A. & S. 260, R. 6. So *Sapias*, etc., vv. 6, 7. On *sotro nefas*, cf. C. III. 29. 29-32. — 2. For *neo* with the imperative (or subjunctive = imperative) cf. C. I. 9. 15; C. III. 29, 6, etc. *Babylonios numeros* = the calculations of the Chaldeans. — 3. *Ut* = *quanto*. — 4. *Hiemes* = *annos*. — 6, 7. *Spatio* = *reseces*; i. e. cut down far-reaching hopes and confine them within a narrow compass. Cf. C. I. 4. 15. — 8. *Carpe diem* = seize the (present) day.

ODE XII. — The object of this Ode is to celebrate the popular divinities and heroes of Rome; but the design is so worked out as to draw the chief attention to Augustus.

1. This opening is taken from the beginning of the second Olympic Ode of Pindar: —

ἀναφύμωγος ἔμους
τίνα θεῶν, τίς ἦρως, τίνα δ' ἄνδρα κολοίβομεν;

2. *Celebrare*. See on C. I. 1. 8. Horace invokes the Muses without much discrimination; but Clio is not improperly invoked here, as the Muse of history. Calliope, the Epic Muse, is invoked C. III. 4. 2; Melpomene, the tragic, is asked for a dirge, I. 24. 3, and is invoked by Horace as his patroness in C. IV. 3; Euterpe and Polymnia, the proper lyric Muses, occur C. I. 1. 33. — 3, 4. *Jocosa imago* = the sportive echo. — 5, 6. *Hellion*. See on Ov. M. II. 219. *Pindo*. Ov. M. II. 225. *Haemo*. Virg. G. I. 492; II. 488, where the same epithet is used. — 7-10. *Temere* = involuntarily, not knowing why. See on Ov. M. XI. 1. Calliope was the mother of Orpheus. Cf. Virg. E. IV. 55-57. — 11, 12. *Auritas* = listening, attentive. *Ducere*. See on C. I. 1. 18. — 13-16. *Parentis* = Jupiter. Cf. Virg. E. III. 60; A. I. 229, 230. *Variis horis* = the changing seasons. *Mundum* = the sky; as in Virg. G. I. 240. — 17-20. *Unde* = from whom. Cf. C. I. 12, 17. Even Cicero uses it of persons. *Neo* = *secundum*. Cf. Milton: "for none I know, Second to me or like, equal much less"; and again: "no fair to thine Equivalent or second." Cf. Virg. A. V. 320. *Pallas* is said to be next to Jupiter, not absolutely, but among those *qui generantur*

ipse, and only these are mentioned. — **21-24.** *Proelia* refers to the war of Bacchus with the giants, and his Indian conquest. See on Ov. M. IV. 605. *Te.* Gr. 371. 3. 1). A. & S. 232 (2) and N. 1. *Libet*. See on Ov. M. III. 636. *Virgo* = Diana. Cf. the Greek *Κόρη, Πάρθενος*. Homer calls her *θηροκτόνος*, the slayer of wild beasts. So Apollo is *ἐκρηβόλος*, the far-shooter, and *κλυτότοφος*, famed with the bow. — **25-28.** *Alciden* = Hercules, who was the reputed grandson of Alcaeus. *Pueros*; i. e. the Dioscuri, Castor and Pollux, the sons of Jupiter and Leda. See on C. I. 3. 2. *Pugnis*; ablative from *pugnus*. Pollux was a pugilist; *πύξ ἀγᾶθόν*, as Homer says, of which *pugnis nobilem* is a translation. Castor was *ἵπποδάμων*, the horse-tamer. For syntax of *superare*, see on C. I. 1. 18. *Simul*; sc. *ac.* *Alba stella* = *lucida sidera*, C. I. 3. 2. — **31.** *Voluere*; i. e. the Dioscuri. *Ponto*. Dillenb. says that the poets use the dative with *recumbere*, as with *incumbere* in prose. Cf. Virg. G. I. 401. — **34-36.** *Pompili* = Numa Pompilius. Cf. Virg. A. VI. 810. *Tarquini*. It has been much disputed whether this refers to Tarquinius Priscus or Superbus. Ritter, Dillenburger, and others make it the latter; Maclean favors the former, taking *superbos* in a good sense (= *splendidior*) as in C. I. 35. 3. *Catonis* = M. Cato Uticensis, who put himself to death rather than fall into the hands of Julius Caesar. Cf. Virg. A. VI. 841. On *memorem*, see Gr. 525. A. & S. 265. The order is, *dubito (utrum) prius post hos memorem Romulum, an quietum Pompili regnum*, etc. — **37-44.** In *Scauros* the plural is used for the singular, and M. Aemilius Scaurus is meant, who was consul B. C. 115. The story of M. Atilius Regulus, who as consul commanded the Roman army in the first Punic war, and was taken by the Carthaginians, is told in C. III. 5. L. Aemilius Paullus commanded with Varro, his colleague in the consulship, at the battle of Cannae, when the Romans were defeated by Hannibal, and Paullus lost his life by refusing to fly when he might have done so. C. Fabricius Luscinus (cf. Virg. A. VI. 844) was consul and commanded in the war with Pyrrhus B. C. 278, three years after which M. Curius Dentatus was consul and commander in the same war. Both of these consuls were celebrated for the simplicity of their habits, and for rejecting the bribes of the Samnites. The older Romans wore their hair and beards long. L. Furius Camillus is he who was said to have forced the Gauls to raise the siege of the Capitol, B. C. 390. Cf. Virg. A. VI. 825. *Insigni Camena* = in lofty song. *Saeva* does not necessarily bear a bad sense, nor is it so used in C. III. 16. 16. *Apto cum lae* = with a suitable-house; i. e. of a size proportionate to the small ancestral farm. The *lar*, or household god is put for the house. See on Virg. A. V. 744 and cf. the similar use of *penates*. — **45-48.** *Ooculto . . . aevo* = "in the impercep-

tible lapse of time." **Marcelli** = M. Claudius Marcellus, who took Syracuse in the second Punic war, B. C. 212. His name stands also for his descendants, and particularly the young Marcellus, who married Julia, the daughter of Augustus, B. C. 25, and died in less than two years after. Cf. Virg. VI. 855 foll. The star of Julius Caesar and the lesser lights of that family are meant by what follows. At the death of Caesar, a comet is said to have appeared, which was supposed to be his spirit translated to the skies. — 51, 52. **Tu regnes** = Thou shalt reign, with Caesar thy vicegerent (on earth). — 53-56. **Parthos**. See on C. I. 2. 22. **Latlo** is put for the Roman Empire. **Justo** = legitimate, complete. **Orae**. Gr. 386. A. & S. 224. The **Seres** and **Indi** are not much distinguished by Horace, and, when he is speaking of the East, their names are used indefinitely for the farthest nations known to the Romans in that direction. They are often, as here, associated with the Parthians. Cf. Virg. G. II. 121. — 59, 60. **Parum castis** = *pollutis*, polluted, profaned. **Lucis**. See on *terris*, C. I. 2. 1. Cf. C. I. 3. 40.

ODE XIV. — During the troubles in Mitylene, his native city, Alcaeus wrote an Ode, of which this seems to be a close imitation. It was written most probably during the civil wars, that is, between B. C. 41 and 30 (when Horace returned to Rome). The state is likened to a ship drifting out to sea with its rigging crippled, and in danger of destruction.

4. **Remigio**. Gr. 393. 5. 3). A. & S. 250. 2 (1). — 5. **Africo**. See on C. I. 1. 15. — 6. **Gemant**. See on *Adspice ut*, Virg. E. V. 6. *So possint*. Cf. C. I. 9. 1. **Sine funibus** = without rigging. Some make it = without girding-ropes; referring to Acts xxvii. 16. — 7, 8. **Carinas**; poetic plural. Cf. C. I. 35. 7 and see on *trabe*, C. I. 1. 13. **Imperiosius** = too violent. Gr. 441. 1. A. & S. 122, R. 3. — 10. **Di**. There was usually a niche in the stern of a ship where the image of the tutelary god was kept. **Pressa** = *oppressa*. **Voces** = you may invoke. Gr. 501. I. A. & S. 264. 1. — 11-13. The best ship timber came from Pontus. See on Virg. G. I. 58. **Pinus** is in apposition with the subject of *jactos*, and *nobilis* agrees with *silvae*. — 14-16. **Pictis**. Cf. Virg. A. V. 663. **Nisi-ludibrium** = if you are not fated to be the sport of the winds. Gr. 508 and 2. A. & S. 261, R. 1. — 17-20. Taking the Ode as an address to the state, we can only understand Horace to mean, that while he was attached to Brutus, or before he had received pardon, he had no other feelings than fear for his own safety and disgust with the state of the country; but now, under Augustus, he watches its fate with the affection and anxiety of a friend. The order is, (*Tu*) *quae nuper eras mihi sollicitum taedium (et quae) nunc (es) desiderium*

curaque non levis, vites aequora interfusa (inter) nitentes Cycladas.
Nitentes = shining; as cliffs do in the sun. The Cyclades abound in white marble. See on Virg. A. III. 127.

ODE XVI. — Horace appears to have written some severe verses against some woman or other, and this seems to be written in mock penitence for that offence. He represents the evils of anger, and begs her to destroy his verses and forgive him.

2, 3. *Quem* — *iambis* = Put what end you will to those abusive verses. On *pones* see Gr. 470. 1. A. & S. 259. 4. *Flamma*. Gr. 414. 4. A. & S. 247. 3. — 3. *Hadriano*. Cf. C. I. 3. 15. — 5 — 8. *Dindymene* = Cybele, the mother of the gods; so called from Mount Dindymus, in Galatia, where she had a temple. Her priests were called Galli (from this locality) and Corybantes. Her rites were celebrated by these priests in a very mad fashion, as were those of Bacchus. Cf. Virg. A. III. 111 and Ov. M. XI. 16. *Sacerdotum* limits both *mentem* and *incola*. For a description of the Pythian possession, or inspiration, see Virg. A. VI. 77 foll. On the Bacchic frenzy cf. Virg. A. IV. 301 foll. and Ov. M. XI. 3 foll. *Acuta geminant aera* = redouble the blows on the shrill brass; i. e. the cymbals. *Non sio* = *non tanto cum impetu*. — 9 — 12. *Noriosa*. The best steel for sword-blades came from Noricum, on the Danube. *Ruens* = rushing down, descending. — 13 — 16. This story is not found elsewhere. It would seem to be a merry invention of Horace, to add to the ironical extravagance of the poem. *Principi limo* = the primary clay; i. e. the raw material with which he began. — 17 — 20. *Irae* — *stravere*; referring to the quarrel between Atreus and Thyestes which ruined the royal house of the Pelopidae. *Et* — *perirent* = and has ever been the final cause of the fall of lofty cities. *Urbibus*. Gr. 398. 5. A. & S. 211, R. 5 and N. *Stetere*, expressing "a fixed fact," is more forcible than *fuere* would be. — 22. *Compescere mentem* = be appeased. — 23. *Celeres iambos* = hasty iambics. Cf. A. P. 251. — 25. *Mitibus*. Gr. 416. 2. A. & S. 252, R. 5. — 26 — 28. *Flas*. Gr. 503. I.; 505. A. & S. 263. 2. So *redas*. — *Opprobria*. Gr. 431. A. & S. 257.

ODE XXII. — Aristius Fuscus was an intimate friend of Horace. See S. I. 9. 61 and E. I. 10. He is said to have been a grammarian and a writer of plays. The subject of the Ode is the security and happiness of the upright man. He is safe wherever he may go; even the wild beasts will not harm him.

1, 2. *Integer vitae*. Gr. 399 and 3. 4). A. & S. 213 and R. 1 (a). So *amens animi*, Virg. A. IV. 203. Cf. Milton: "from sin and blame entire." *Mauris* = *Mauritanicis*. The Mauritians

were famous for their skill in the use of the javelin. On *jaculis* see Gr. 419. III. A. & S. 250. 2 (2). — 5-8. *Syrtes*; i. e. along the burning coast bordering on the Syrtes. See on Virg. A. I. 146; IV. 41. Cf. C. I. 31. 5. *Caucasum*. See on Virg. G. II. 440; A. IV. 367. *Fabulosus* = famed in fable; not, fabulous. *Hydaspes*; one of the tributaries of the Indus, now the *Behut*, or the *Jelum*, or (Macleane) the *Vitasta*. — 10, 11. *Canto*. Gr. 467. 4. A. & S. 259 (1) (c). *Curis expeditis* = with cares forgotten. Some read *curis expeditus*, free from care. — 13-16. *Portentum* = monster. *Daunias* (sc. *terra*) = Daunia; the ancient name of northern Apulia, derived from Daunus, a native king, the father-in-law of Diomed. *Militaris* = famed for its soldiers. *Aesculetis*; a word not found elsewhere. The Apulian slopes of the Apennines were thickly wooded. *Jubae tellus*. Juba, the son of Hiempsal, was king of Numidia. His son, by favor of Augustus, was restored to that kingdom, but afterwards received in exchange for it Mauritania and parts of Gaetulia. It is uncertain which of the two kings Horace had in mind, or whether he means generally the northern parts of Africa, which were famous for lions. — 17-20. *Pone*. Gr. 535. 2. *Pigris* = torpid, unfruitful. *Juppiter*. See on C. I. 1. 25. *Urget* = broods heavily over. — 21, 22. These verses describe the torrid zone, as vv. 17-20, the frigid. *Domibus negata* = uninhabitable; literally, denied to dwellings. — 24. *Dulce*. Gr. 335. 4. 1). A. & S. 205, R. 10.

ODE XXIV. — Quintilius Varus was born at Cremona, and was a neighbor and friend of Virgil, through whom it is probable Horace made his acquaintance. He is referred to in the *Ars Poetica*, v. 438 foll., as a discerning critic. He died young, B. C. 24, and this Ode is intended to console Virgil for the loss of his friend.

1-3. *Desiderio*; dative, instead of the genitive. Gr. 398. 5. A. & S. 211, R. 5 and N. *Capitis*. The Greek and Latin poets use the head for the whole person, especially in expressing affection. *Melpomene*. See on C. I. 12. 2. — 5. *Ergo* = can it be that? — 7, 8. Cf. C. S. 57 foll. — 9. *Bonia*. Gr. 391. A. & S. 222. 3, R. 1 and (c). So *nulli* and *tibi*. — 11, 12. *Tu — deos* = It is vain, alas! that with pious prayers thou dost ask the gods to restore Quintilius, whom thou didst intrust to their keeping, but not on these terms (i. e. that they should take him away). — 13. *Quodsi*. Horace never uses *sin*, which Virgil uses as often and in the same way as Horace uses *quodsi* = but if. *Orpheo*. See on C. I. 12. 8. Cf. Ov. M. XI. 2, 92. — 15-18. *Imagini* = shade; the unsubstantial body in which the soul dwelt after death. Cf. Virg. A. VI. 292 foll. *Virga*. See on C. I. 10. 18. *Non — recludere* = not in-

indulgent enough to our prayers to undo the door of fate; i.e. the door of Hades when Fate has closed it. *Precibus* is the dative, depending either on *lenis* (Ritter) or on *recludere*. *Nigro* = dark, gloomy; like everything in the lower world. Even Proserpina is called *furva* in C. II. 13. 21. See on Ov. M. V. 404. *Gregi* = *ad gregem*. Gr. 384. 2. 1). A. & S. 225. IV. R. 2. — 19, 20. *Durum*: — *nefas* = 'tis hard to bear; but patience makes that lighter which no power can change. Donatus says that Virgil was much in the habit of commending this virtue of patience, saying that the hardest fortunes might be overcome by a wise endurance of them. Cf. Virg. A. V. 710. Therefore, says Fabricius, Horace consoles Virgil with his own philosophy.

ODE XXVI. — This Ode is an invocation of the Muse, praying her to do honor to L. Aelius Lamia, a Roman of noble family, who distinguished himself in the war with the Cantabri. It would appear that, at the time it was written, the affairs of the Parthians were occupying a good deal of attention at Rome, since Horace speaks of himself as the only one who gave no heed to them. The circumstances that may be supposed to be referred to are to be gathered from the following account. In the year B. C. 30, Phraates (Arsaces XV.) being on the Parthian throne, and having by his cruelties made himself obnoxious to his subjects, Tiridates, likewise one of the family of Arsacidae, was set up as a rival to Phraates, but was defeated in his attempt to dethrone him, and fled for protection to Augustus, who was then in Syria, after the death of M. Antonius. Shortly afterwards, however, the Parthians succeeded in getting rid of their king, and Tiridates was called to the throne. In B. C. 25, Phraates, having obtained assistance from the Scythians, returned and recovered his kingdom; and Tiridates fled to Augustus once more for protection. He was then in Spain. The assembling of the Scythian force and the alarm of Tiridates are evidently referred to here, and the two seem to be associated. It is natural to infer, therefore, that it was just before Tiridates fled from his kingdom, in B. C. 25, that the Ode was composed.

1. Cf. C. III. 4. 25. — 2. *Mare Creticum* = the Cretan Sea; lying north of Crete, here put for the sea in general. See on C. I. 1. 13. — 3 — 5. *Portare*. Gr. 553. V. A. & S. 274, R. 7 (b). Cf. C. I. 1. 8. *Quis* = *quis* = *quibus*. Gr. 388. 3. A. & S. 225. II. Some make it nominative with *res*. *Arcto*. See on Virg. G. I. 246 and Ov. M. II. 129, 171. *Tiridaten*. Cf. Virg. G. II. 496. — 6. *Integrus* = pure. — 9. *Pimplea* = Muse; from Pimplea, a hill and fountain in Thrace, sacred to the Muses. — 10, 11. *Fidibus novis* = lyric strains new (to the Romans). Cf. C. III. 30. 13. See also C. I. 1. 34 and note.

ODE XXXI. — In A. U. C. 726, B. C. 28, Augustus dedicated a temple with a library attached, which he had built in honor of Apollo, on the Palatine Hill, to commemorate his victory at Actium. After the ceremonies of the day of dedication were over, we may suppose Horace putting in his own claim to the god's favor in this Ode, in which he represents himself as offering a libation (whether in private or at the temple is uncertain), and asking for that which, according to Juvenal (X. 356), should be the end of all prayer, *mens sana in corpore sano*.

1. **Dedicatum.** This word is applied to the god as well as to his temple. — 2. **Novum.** New wine was used in libations. — 4-8. Sardinia, like Sicily, was famed for its fertility. **Feraces** is properly applied to the soil; here to the crop, and = abundant. Some read *opimas . . . feracis*. Calabria, in Southern Italy, was celebrated for its pastures. **Ebur Indium.** Cf. Virg. G. I. 57 and Ov. M. X. 167. **Idria.** This river, now called Garigliano, took its rise in the country of the Aequi, and, passing through the richest part of Latium, emptied itself below Minturnae into the sea. The upper part of the stream is much broken by waterfalls. Horace's description applies only to the lower part, where, having left the Apennines, it flows quietly through Latium. — 9-12. **Premant.** Cf. Virg. G. I. 157. **Calena** is transferred from the vine to the knife. Cf. *Sabina*, C. I. 9. 7. **Cales** was in Campania, and produced excellent wine. **Vitem** is governed by both *premant* and *dedi*. **Vina — merce** = wine taken in exchange for Syrian goods; which includes all the costly merchandise of the East, exported through the Syrian sea-ports. A mercator was a dealer in wares who generally sailed or travelled into foreign parts. The *mercatores* were an enterprising class, and penetrated into barbarous and distant countries and dangerous seas. The mention of the Atlantic is a little out of place, immediately after *Syra merce*; but, as usual, Horace writes generally, and does not aim at strict accuracy. *Aequor Atlanticum* suited his verse. The travelling merchants are often referred to by Horace. See C. I. i. 15; C. III. 24. 40; S. I. i. 6; E. I. 16. 71, and elsewhere. — 15-20. **Leves** = light; i. e. easy of digestion. Cf. Ep. 2. 58. **Frui — mente.** The order is, *Precor, Latœ (ut), domes mihi, et valido et integra cum mente, frui paratis*. Gr. 493. 2. A. & S. 262, R. 4. **Latœ** (Λατῆς); i. e. son of Latona. **Neo — carentem** = *et non*, etc. This is the second part of the petition, and = and to lead no degenerate old age, nor devoid of the lyre. *Frui* and *degere* are the direct objects of *dones*; a poetical construction.

ODE XXXIV. — If Horace had any serious meaning in this Ode, — and he probably had, — he wrote it under some impulse of

conscience, which told him that he had been too careless of that sovereign power which governs all things. He seems to express more than mere poetical feeling; and the power acknowledged is not the conventional Fortune of the next Ode, but the Supreme Being, who declares his existence by the voice of conscience, through sudden impressions and startling signs, such as, under some form or other, we may believe Horace was struck with.

2. *Insanientis sapientiae* = a mad philosophy; the Greek σοφία δωροφος. It is an example of *oxymoron*, the rhetorical figure which "unites words of contrary significations, thus producing a seeming contradiction." — 3. *Consultus* = versed in, learned in. — 4. *Iterare* = retrace, return to. — 5-8. *Diespiter* = Jupiter. It is said to be compounded of *dies*, an old form for *diei*, and *pater*. *Purum*; sc. *coelum*. See on Virg. G. I. 487. *Volucrum*. See on *dirae*, C. I. 2. 1. — 10, 11. *Taenari*. See on Ov. M. X. 13. *Atlanteus finis*. Atlas was supposed to be the boundary of the world in that direction. See on Virg. A. IV. 247. — 12-16. *Valet mutare*. Cf. Luke i. 52, Psalms lxxv. 6, 7, etc. For the construction, see on C. I. 16. 25. *Valere* with the infinitive is not used by prose writers till after the Augustan age. *Apicem*; properly the tuft on the top of the Flamen's cap, but applied to the cap itself, and figuratively, as here, to the royal crown. *Stridore* = whirring (of her wings). *Sustulit*. Gr. 471. 3. On *posuisse* cf. *collegisse*, C. I. 1. 4 and note.

ODE XXXV. — When Augustus was meditating an expedition against the Britons, and another for the East (A. U. C. 727, B. C. 27); Horace commended him to the care of Fortune the Preserver, to whom this Ode is addressed. The goddess Fortune, under different characters, had many temples at Rome; but her worship was most solemnly maintained, when Horace wrote, at Praeneste and at Antium, where she had an oracle, and was worshipped under a double form as *prospera* and *adversa*. She was represented on Roman coins with a double ship's rudder in one hand and a cornucopiae in the other, which may furnish a clew to the allusions in the second stanza. There are passages which may have been drawn from paintings in the temple at Antium.

1. *Antium* was a maritime town of Latium, now Porto d' Anzo. — 2-4. *Praesens* = *potens*, as often. It expresses the presence of the gods as shown by their power. Cf. Psalms xlii. 1. See Ov. M. III. 658. There is no other instance of *praesens* with an infinitive. See on C. I. 1. 18. *Funeribus* is ablative of means, used with *vertere* after the analogy of *mutare*. See on C. I. 16. 23, and cf. A. P. 226, the only other instance of the construction. — 6-8. *Ruris limita*.

colonus, which means the lessee of a farm, in distinction from *dominus*, the owner. **Bithyna carina** = a vessel built of the timber of Bithynia, in Asia Minor. See on C. I. 1. 13. **Carpathium pelagus**; the part of the Mediterranean around the island Carpathus, between Rhodes and Crete. — 9-12. **Dacua**. Dacia was north of the Danube, and included the modern Transylvania, Wallachia, Moldavia, and part of Hungary. **Profugi Scythae** = the roving (or nomadic) Scythians; the most northern tribes known to the ancients. **Latium serox**. Cf. C. III. 3. 44. **Matrea**. Orelli quotes Judges v. 28. **Purpurei** = *purpurati*. — 14-16. **Columnam**. What Horace means is, that tyrants are afraid lest Fortune should overthrow their power, represented figuratively by a standing column. **Ad arma**. The repetition of these words suggests the cry of the **populus frequens**, the thronging people. **Cessantes** = the peaceably disposed. — 17-20. The several things that Necessity is here represented as holding are emblems of tenacity and fixedness of purpose, — the nail, the clamp, and the molten lead: they have nothing to do with torture, as many have supposed. **Anteit** is here a dissyllable. **Clavos trabales**; nails of the largest sort, for fastening beams in large houses. There is one in the Museum of the *quondam* Grand Duke of Tuscany, at Florence, weighing fifty pounds, made of bronze. **Clavi trabales** had passed into a proverb with the Romans. Compare Cicero (in Verr. Act. II. 5. 21): *ut hoc beneficium, quemadmodum dicitur, trabali clavo figeret*. **Cuneos**; also nails wedge-shaped. On the nails of Fate, see C. III. 24. 7. **Severus** = unyielding. — 21-28. The picture in these lines, apart from the allegory, is that of a rich man in adversity, going forth from his home with hope in his breast, and accompanied by a few faithful friends, but deserted by those who only cared for his wealth. In the person of Fortune, therefore, is represented the man who is suffering from her reverses; and in that of Fidelity, the small (*rara*) company of his true friends. Fortune is represented in the garments of mourning (*mutata veste*), and Fides in a white veil, emblematic of her purity. With such a veil on their heads men offered sacrifice to her. She is called by Virgil (A. I. 292) *Cana Fides*, but there it probably means "aged." **Neo** — *abnegat* (sc. *se*) = nor refuses herself for thy companion. **Ferre** — *dolui* = too faithless to bear the yoke with him; i. e. to share his adversity. *Dolui* is perhaps = crafty, worldly-wise. — 29-32. See Introduction. **Britannos**. Cf. Virg. E. I. 67. **Examen** = levy; a metaphor taken from the swarming of bees. — 33-36. **Pudet**; sc. *mor*. Gr. 410. III. A. & S. 229, R. 6. **Dura aetas** = a hardened generation. **Nefasti**. Gr. 396. 2. 3) (3). A. & S. 212, R. 3. **Unde** = from what? — 38-40. **O** — *ferrum* = O forge anew the blunted sword for the Scythian and the Arab! *Diffringere* is a word found in

no author but Horace, who uses it here and in C. III. 29. 47. The *Massagetae* are said by Herodotus (I. 204) to have inhabited the great plain east of the Caspian; but the Romans had no distinct knowledge of them, and the name is used for the unknown regions of Northern Asia, like the name of the Scythians.

ODE XXXVII. — The occasion that gave rise to this Ode, and the time therefore of its composition, are sufficiently clear. Intelligence of the deaths of M. Antonius and Cleopatra was brought to Rome in the autumn of B. C. 30, and on this occasion Horace wrote the following Ode, which is directed chiefly against Cleopatra.

2-4. *Saliaribus*. A Saliaric banquet is a rich banquet, fit for the *Salii*, the priests of Mars. The feasts of the Pontifices were proverbial for profusion. On great occasions a banquet was set out, in place of a sacrifice, and the images of the gods were placed on couches, as if to partake of it. This was called a *lectisternium*. The imperfect *erat* seems to mean that this was the time the Fates had intended for such festivities. The Greeks used the imperfect *ἔρχομαι* in the same way. — 5-8. *Antebac* is a dissyllable. Cf. C. I. 35. 17. *Nefas*; sc. *erat*. *Caecubum* = the Caecuban wine; here put for choice wines in general. *Cellis*. The *cella* was, properly speaking, a chamber, partly above and partly under ground, in which the *delia* were kept. That in which the *amphorae* were stored was called *apotheca*, and was in the upper part of the house: hence the terms *depromere*, *deripere*, *descendere*. *Capitolio* = *urbi*. See C. III. 3. 42; III. 30. 8. *Dementes*. Gr. 704. III. A. & S. 323. 3. Cf. Virg. A. II. 576: *sceleratas poenas*. *Imperio* is used for the sovereign power of Rome, as in C. III. 5. 4. — 10, 11. *Virorum* is ironical. *Quidlibet* — *spere* = wild enough to expect anything. See on *perpeti*, C. I. 1. 18. So *tractare*, v. 27. *Impotens* here expresses want of self-control. — 12-15. Cleopatra's fleet escaped from the battle of Actium, but M. Antonius saved no more than his own ship, in which he fled to Egypt. On *lymphatam*, see note on Ov. M. XI. 3. *Marcotic* wine came from the shores of Lake Marcotis, near Alexandria. Cleopatra's fleet fled from Actium, before a blow was struck, under the influence of a panic; but Horace chooses to say it was a *verus timor*. The historical facts are not accurately represented in this Ode. Though it is said that Cleopatra meditated a descent upon Italy, if she had been successful at Actium, she fled from that place to Egypt, and never went near Italy, whither Augustus returned after the battle; and it was not till the next year, A. U. C. 724, that he went to Alexandria, and the deaths of M. Antonius and Cleopatra occurred. — 20. *Haemonias* = Thessaly, of which it was the ancient name. — 21. *Quae*. Gr. 445. 5. A. & S. 206 (11). — 23, 24. *Latentes reparavit oras*

= (literally) took in exchange for her own kingdom shores out of the sight of men. Cf. C. I. 31. 12. It is said that Cleopatra contemplated quitting Egypt, to escape from Augustus, and that she transported vessels across the desert to the Red Sea; but they were destroyed by the Arabs, and she abandoned her design. — 25. *Ja-centem* is to be taken figuratively, not literally. — 26-29. *Asperas* = venomous. *Atrum* = deadly. *Corpore*; instrumental ablative. *Deliberata* — *ferocior* = growing bolder when she had resolved to die. — 30-32. *Liburnis*; sc. *navibus*. These were light ships, taking their name from the Liburni, a piratical tribe on the Illyrian coast. Augustus employed them in his expeditions against Sex. Pompeius, and they were of great service at Actium. *Invidens* = disdaining. *Privata*. Gr. 547. A. & S. 271, N. 5. *Triumpho*. Gr. 384. 2. 1). A. & S. 225. IV. R. 2.

ODE XXXVIII. — This little Ode is either a translation or an imitation of the Greek, probably the latter.

1. *Persulosa*. The luxury of the Persians was proverbial. *Apparatus* is a rare word in poetry. — 2. *Philyra* was the Greek name of the linden-tree, the thin inner bark of which was used in making chaplets. — 3. *Mitta*. Gr. 552. 1. A. & S. 271, N. 3. — 5-8. *Al-labores* = that you labor to add. The word occurs in no other writer. Gr. 493. 2. A. & S. 262, R. 4. *Sedulus* belongs to the subject of *allabores*. *Arta* = thick, close-leaved.

THE ODES. BOOK II.

ODE II. — This Ode on the moderate desire and use of wealth is dedicated to C. Sallustius Crispus, grand-nephew of the historian and inheritor of his property.

1. *Argento*; dative of possessor. *Color* = beauty, or lustre. — 2-4. *Lamnae*; for *laminae* = money. *Nisi splendeat*. The conclusion (*apodosis*) is implied in *inimice*. — 5-8. *Proculeius*. C. Procleius is stated by the Scholiasts to have assisted his brothers, who had lost their property in the civil wars. *Animi limits notua*. Gr. 399. 3. 4). A. & S. 213, R. 1 (a). *Metuente*. Cf. Virg. G. I. 246. — 9-12. Cf. Proverbs xvi. 32. *Gadibus*. Gades (Cadiz) was taken poetically for the western limit of the world. It was originally, like Carthage, a Phoenician settlement, of which there were many in

Spain, whence Horace says *uterque Poentia*, the Phoenicians in Africa and those in Hispania. *Uni*; sc. *tibi*. — 17-23. Phraates was restored to the Parthian throne B. C. 25. It is called the throne of Cyrus, because the Parthians succeeded to the greater part of the empire founded by Cyrus the Great. See on C. I. 2. 22. *Plebi*. Gr. 385. 4. A. & S. 224, R. 3. The final syllable of *beatorum* is elided. *Populumque* — *vocibus* = and teaches men not to use wrong names for things. *Tutum* and *proprium* mean that the crown and the laurel are indisputably his by right. *Oculo irretorto* = with steady eye; not with the sidelong glance of envy.

ODE III. — The person to whom this Ode is addressed is generally supposed to be Q. Dellius, who, from being a follower, first of Dola-bella, and then of Brutus and Cassius, became a devoted adherent of M. Antonius, till shortly before the battle of Actium, when he quarrelled with Cleopatra and joined Augustus, who received him with favor. Dellius was called *desultor bellorum civilium*, in allusion to the *desultor* of the circus, who rode two horses at the same time. The subjects of the Ode are moderation, the enjoyment of the present moment, and the certainty of death.

2. *Non secus* = as well as. *Non secus ac* is the usual phrase. — 4. *Morture* = who art doomed to die; or, since you must die. The conditional clauses which follow depend on this word, not on *memento servare*. — 6. *Remoto gramine* = in a secluded grassy spot. — 8. *Intiorem* — *Falerni* = with old Falernian (wine). The cork of the *amphora* was stamped with the name of the consul in whose year it was filled, or a label with that inscription was fastened to the vessel, and the *amphorae* being placed in the *apotheca* as they were filled, the oldest would be the innermost. — 9. *Quo* = to what purpose? The idea is: What were the shade and the cool stream given for, if not to be enjoyed? *Populus*. The Greeks had two names for the poplar, — *λευκή*, which was white, and *αἴψυρος*, which was dark. Virgil calls the white *bicolor*. *Amant*, as in C. III. 16. 10, is used like the Greek *φιλοῦσι*, are wont. — 11, 12. *Quid* — *rivo* = To what purpose does the flying stream struggle to haste down its winding channel? The stream is represented as striving to hurry on, in spite of the obstructions offered by its winding banks. — 14, 15. *Flores*; for the garlands which they wore at feasts. *Res* = circumstances, opportunities; or, as some give it, wealth. *Sororum* = the Fates. See on Ov. M. I. 256 and X. 31. — 17-20. Cf. C. II. 14. 31 foll. Horace uses *lavit*, not *lavat*, the usual prose form. *Divitiis*. Gr. 419. I. A. & S. 245. I. — 21-24. *Inachos* = Inachus, the earliest mythical king of Argos. Gr. 425. 3. 1). A. & S. 246, R. 2. The order is, *Nil interest diuinae natum ab Inacho, an pauper et de infima gente, sub*

divo moreris, etc.; i. e. it matters not whether rich and noble, or poor and of humble birth, etc. Gr. 526. II. A. & S. 265, R. 2. **Victima** — **Oros** = (since you must be) the victim of pitiless Pluto. Nil. Gr. 380 and 2. A. & S. 232 (3). — 25 — 28. **Cogimur** = we are driven (like sheep). Cf. Virg. E. III. 20. **Urna**. Cf. C. III. 1. 16. The notion is that of Fate standing with an urn, into which every man's lot is cast. She shakes it, and he whose lot comes out must die. Ovid has imitated this passage, Met. X. 32. **Cumbæ**; i. e. Charon's boat. Cf. Virg. A. VI. 298 foll. The word is in the dative (= *in cumbam*) and is the form usually found in inscriptions for *cymbæ*.

ODE IX. — C. Valgius Rufus was a poet of much merit, and appears to have been sad for the loss of a young slave, not of his son, as some critics have supposed. At a time of public rejoicing (probably at the closing of the gates of Janus, B. C. 24) Valgius is called upon to cease from writing mournful verses on *Mystes*, and to turn his thoughts to the praises of Augustus. *

1 — 6. **Nubibus**. Gr. 422. 2. A. & S. 255, R. 3 (6). **Inaequales** = varying, fitful. Maclean makes it = *informes* (rough), C. II. 10. 15. The table-lands of Armenia are intensely cold in winter, and covered with snow and ice. The summers are hot and dry. — 7 — 12. **Gargani** = of Garganus, an Apulian range terminating in the bold promontory of the same name. It is still covered with woods. **Laborant**. See on C. I. 9. 4. **Mensas per omnes** corresponds to *semper* and *usque* above. **Tu — ademptum** = but thou art ever dwelling in doleful strains upon the loss of *Mystes*. Tibl. Gr. 385. 4. A. & S. 224, R. 1. **Vespero surgente** refers to Venus as the evening star and **fugiente** as the morning star. Dillenburger calls attention to the fact that Venus is not morning and evening star on the same day; but, as he adds, *non tenentur poetas certis immutabilibusque mathematicorum legibus*. Longfellow, alluding to a similar poetic liberty in his "Occultation of Orion," says that his observation is taken "from the hill of song, not that of science." — 13 — 16. **Ter — functus** = who had thrice completed the (usual) age of man. Cicero (de Senect. 10) says: *Nestor tertiam jam aetatem hominum vivebat*. But the length of an "age" cannot now be determined. Antilochus, the son of Nestor and friend of Achilles, was killed by Memnon. He was famed for his beauty and manliness, as well as for his filial piety. On the death of Troilus, see Virg. A. I. 474. — 17 — 20. **Mollium** = weak, unmanly. **Querelarum**. Gr. 409. 4. A. & S. 220. 2. **Cantemus**. Gr. 488. II. A. & S. 260, R. 6. **Rigidum Niphaten** = ice-bound Niphates; a mountain range east of the Tigris. — 21 — 24. **Flumen** = the Euphrates. It is the sub-

ject of *volvere*, which verb depends on *cantemus*. So *equitare*. **Vertices** = waves. Some read *vortices*, which is merely another form of the same word. Quintilian explains how *vertex* passed into its applied meanings, thus: "*Vertex est contorta in se aqua, vel quicquid aliud similiter vertitur. Inde propter flexum capillorum pars est summa capitis, et ex hoc quod est in montibus eminentissimum. Recte inquam dixeris haec omnia vertices; proprie tamen, unde initium est.*" (VIII. 2.) **Gelonos**. This was one of the tribes on the north bank of the Danube. **Intra praescriptum**; i. e. within limits that Caesar should prescribe them.

ODE X. — Licinius Murena, or A. Terentius Varro Murena, as he was called after his adoption by A. Terentius Varro, was a man of restless and ambitious character, and finally paid the penalty of his rashness with his life. It is very probable that Horace wrote this Ode to his friend to warn him of the tendencies of his disposition, and to recommend to him the virtue of moderation. All else that we learn from Horace's poems respecting Murena is, that he was of the college of augurs, and that he had a house at Formiae, where he received Maecenas and his party on their way to Brundisium (S. I. 5. 37 foll.).

2-4 **Procellas**. Gr. 371. 3. 1). A. & S. 232 (2). **Iniquum** = perilous. — 5-8. **Auream mediocritatem** = the golden mean. **Obsoleti** = gone out of use; hence, old, dilapidated. **Invidenda aula** = an envied palace; perhaps, "the envy of a palace." Cf. C. III. i. 45. — 9-12. **Ingens, celsae, and summos** are emphatic. It is the *lusty* pine, that is oftenest shaken by the winds, etc. **Summos** = the highest; not the *tops*, as some give it. **Fulgura** = *fulmina*, as in Virg. G. I. 488. — 13-15. **Sortem** is the object of *metuit* and *sperat*. **Informes**. See on v. 3 of the preceding Ode. — 17-20. **Olim** = by and by. The word being derived from the demonstrative pronoun *ill-*, of which the older form is *āl-*, or *all-*, and which only indicates the remoter object, signifies some time more or less distant either in the past or future. So likewise *quondam*, which is akin to *quum*, an adverb relating to all parts of time, signifies any time not present; here = at times. Cf. Virg. A. II. 367. **Apollo** is almost always represented with a bow and arrows, or a lyre, or both. Homer has many epithets describing him with his bow. The ancients believed him to be the punisher of the wicked and the author of all sudden deaths among men, as Diana (Artemis) was among women. — 22. **Appare** = show thyself. **Idem**. Gr. 451. 3. A. & S. 207, R. 27 (a). Cf. v. 16.

ODE XIII. — The accident referred to in this Ode probably hap-

pened when Horace was about forty years old, B. C. 25 or 26. A year afterwards we find him celebrating the anniversary of his escape with a sacrifice to Liber (C. III. 8. 6), and in the 17th Ode of this book (v. 32) he speaks of offering a lamb to Faunus for his preservation.

The latter part of the Ode is a remarkable instance of Horace's way of digressing into subjects only remotely connected with his principal theme. In speaking of his escape, he is led into a description of the company he should have been brought into, if he had been sent so suddenly to Hades, dwelling particularly on Alcaeus and Sappho, and the power of their music over the spirits of the dead.

1-4. *Nefasto*. A *dies nefastus* was properly one on which, the day being dedicated to religion, it was not lawful for the praetor to hold his court. Ovid thus defines *dies fasti* and *nefasti* (Fast. I. 47):—

Ille nefastus erit per quem tria verba silentur;

Fastus erit per quem lege licebit agi;

where the three words alluded to are said to be *do, dico, addico*, all of them familiar and of common occurrence in Roman civil procedure. Hence the name, which is compounded of *ne* and *faci*. And because no secular work but what was necessary could prosper on the days called *nefasti*, all unlucky days came to bear that name, as here; and the word was thence applied to express all that was bad, as C. I. 35. 35. The words may be rendered: he not only planted thee on an evil day (whoever it was that first planted thee), but with impious hand reared thee. The *pagus* was Mandela, in a valley of the Sabine hills, where Horace had his farm. — 5-12. *Crediderim*. Gr. 486. 3. A. & S. 260, R. 4. *Fregiasse cervicem* is the ordinary phrase for strangulation. The force of *penetrallia* is, that in the inner part of the house the images of the Penates and the hearth of Vesta were placed, where, if anywhere, the person of a guest should be sacred. *Colothica*; an allusion to the poisons of the Colchian sorceress, Medea. *Tractavit*, which is a word of very wide application, may take both *venena* and *nefas* as objects. It is not necessary to call it a *zeugma*. *Caduoum* signifies falling, fallen, or ready to fall, but generally the last, as here. Cf. C. III. 4. 44 and Virg. A. VI. 481. — 13-16. *Quid — horas* = man is never sufficiently careful from hour to hour in regard to the dangers he should avoid; or, as Martin gives it: "No mortal due provision makes 'Gainst ills which any hour may fall." *Bosporum*. The form of the Greek *βοῦς πόρος* requires that the name should be written thus, and not *Bosphorum*, as it is often spelt. See on *procellas*, C. II. 10. 2. The Phoenicians were proverbial as sailors, and the name is so used here. — 17-19. *Sagittas — Parthi*; referring to the deadly aim with which the Parthians, even when fleeing, shot their arrows. The defeat of Crassus by the Parthians, B. C. 55, and of M. Antonius, B. C. 36, made a deep and last-

ing impression on the Romans. *Catenas et Italum robur* = the bonds and the prowess of the Roman. Some critics understand *robur* = *Tullianum robur*, the famous prison in Rome, described by Sallust (Catil. 55), and mentioned by Livy, Tacitus, Festus, *et al.* It is not easy to decide between the renderings, but "the strength of Italy" seems the simpler. Among the things which the Roman soldier carried to battle with him (an axe, a saw, etc.) was a chain to secure any prisoner he might take. To this Horace perhaps refers in *catenas*. Cf. C. III. 8. 22. — 21 — 28. *Furvae*. See on C. I. 24. 18 and cf. Virg. VI. 134. *Bedesque* — *plorum*. According to the notions of the ancient poets, the great divisions of Orcus were three: 1st, Erebus, the region of darkness and mourning, but not of torment, which lay on the banks of the Styx, and extended thence over a considerable tract towards the other two; 2d, Tartarus, the place of punishment; and 3d, Elysium, the place of happiness. In the first of these Minos presided, in the second, Rhadamanthus, and in the third, Aeacus. In the Homeric times Elysium was upon earth in the *μακάρες νῆσοι*, "the Islands of the Blest." *Aeolis* — *popularibus* = Sappho complaining on the Aeolian lyre of the maidens of her country. Some of Sappho's poetry, of which fragments remain, is addressed to her young female friends, and complains with jealousy of their transferring their affections to others. Horace alludes to this. The Aeolians settled in Lesbos, Sappho's native island (C. I. 1. 34), wherefore her lyre is called Aeolian. *Plentius* = in grander strains. Alcaeus took an active part in the civil struggles in Mitylene, and was banished by the victorious party. He could sing, therefore, from experience, of the perils of the sea, and of exile, and of war. — 29 — 32. *Utrumque*; i. e. Sappho and Alcaeus. *Mirantur ... dicere* = *mirantur dicentem*; a Grecism. *Magis* modifies *bibit*. *Densum humeris* = crowded together. On *bibit aure*, cf. Virg. A. IV. 359 and 661. Shakespeare (*Othello*): "with greedy ear devoured up my discourse." Pope also: "Such the pleased ear will drink with silent joy." Lincoln quotes Wordsworth: — "his spirit drank the spectacle." It would be easy to multiply examples of this poetical illustration of one of the five senses by another. — 33 — 36. *Carminibus*; ablative of cause. *Belua* = Cerberus; usually described as having three heads (Virg. A. VI. 421; Ov. M. X. 65, etc.), but sometimes with fifty, sometimes a hundred. *Eumenidum*. See Ov. M. X. 45, 46 and note. — 37 — 40. *Quin et* = moreover; nay, even. *Quin* (= *qui ne*) is strictly an interrogative, and = why not? but like the Greek *οὐκὼν*, it is used in direct affirmations, as here and often. *Prometheus*. See on C. I. 3. 27. *Felopsis parens* = *Tantalus*. See on Ov. M. X. 41. *Laborum*, Gr. 409. 2. A. & S. 220. 1. *Orion*. See on Ov. M. VIII. 207; Virg. A. I. 535. *Lynceus* is

elsewhere only of the feminine gender. Homer represents the heroes as following in Elysium the favorite pursuits of their lives on earth. Cf. Virg. A. VI. 651 foll.

ODE XIV. The subject of this Ode is the certainty of death for all men. The tone is rather more melancholy than is usual with Horace.

S - 8. Quotquot — dies = *quotidie*. Ritter thinks this makes the expression a ridiculous hyperbole, and prefers to render it, *oder wie viele Tage (im Jahre) ablaufen mögen*, that is, *or as many as there are days in the year!* **Illacrimabilem** = the tearless; i. e. pitiless. **Geryonen** = Geryon. See on Virg. A. VI. 289. On **Tityon**, see Virg. A. VI. 596 and Ov. M. X. 43. — **9 - 12.** **Unda**; i. e. of the Styx. Cf. Virg. A. VI. 438, 439. **Sollicit** = assuredly. **Omnibus**. Gr. 388. I. A. & S. 225. **III.** **Munera**. Gr. 419. I. A. & S. 245. **I.** **Rogen**. See on C. I. 4. 14. **Coloni**. See on C. I. 35. 6. **Inops** is used by Horace, sometimes in an extreme, sometimes in a qualified sense of want, but generally the latter, like *pauper*. See on C. I. 1. 18. On the whole passage cf. C. II. 3. 21 foll. and Job iii. 19. — **14 - 20.** **Hadriae**. See on C. I. 3. 15. **Corporibus**; dative with *nocentem*. Dillenb. thinks it might be governed by *metuemus*; but, as Maclean remarks, "Horace would not put the participle absolutely for *noxium*, especially with a dative immediately following and depending on another word." **Austrum**. See on S. II. 6. 18. **Coccyton**. See on Virg. A. VI. 297. **Danae genus** = the Danaides. See on Ov. M. X. 44; and also for **Sisyphus**. **Laboria**. Gr. 410. 5. 1). A. & S. 217, R. 3. — **23 - 28.** **Cupressos**. The cypress was sacred to Pluto. It was planted at graves, and branches of it were used in connection with funeral rites. **Brevem dominum** ("*cujus dominium breve est*") = "their sometime lord" (Martin), like the Greek *θεσπότην ἀεργοχρόνον*. It is nearly, but not precisely = "their *short-lived* master," as usually rendered. **Caecuba** (sc. *vinea*) = Caecuban wine; which took its name from the *Caecubus ager*, a district in Latium, bordering on the gulf of Amyclae. **Clavibus**. Gr. 705. V. A. & S. 324. 5. **Superbo** agrees with *mero*. This reading is supported by better MSS. than *superbum*, *superbus*, and *superbis*, each of which has its defenders among the critics. The pride of the heir is transferred to the wine. **Pontificum** — *coenis* = better than (that drunk at) the banquets of the pontifices. See on C. I. 37. 2.

ODE XV. — When Augustus had brought the civil wars to an end, B. C. 29, he applied himself to the reformation of manners, and Horace probably wrote this and other Odes (II. 18; III. 1 - 5) to promote

the reforms of Augustus; perhaps by his desire, or that of Mæcenææ. They should be read together, and with C. I. 2. From the reference to the temples in the last stanza, it may be assumed perhaps that this Ode was written B. C. 28, when Augustus set himself particularly to restore the public buildings, which had fallen into neglect during the civil wars.

Augustus passed several sumptuary laws to keep down the expensive habits of the rich citizens, regulating in particular the cost of festivals and banquets. But they soon fell into disuse and contempt, as Tiberius, writing to the Senate fifty years afterwards, declared: "*Tot a majoribus refertæ leges, tot quas divus Augustus tulit, illas obliuione, hæc, quod flagitiosius est, contemptu abolitæ securiorem luxum fecere* (Tac. Ann. III. 54). Horace in this Ode complains that the rich are wasting their means on fine houses and luxurious living, contrary to the example of their forefathers, who were content to live in huts while they built handsome temples for the gods.

1-4. Jam = soon. Regiæ moles = regal piles; i. e. the villas of the rich. See on C. I. 4. 14. Undique — lacu = on every side fish-ponds will be seen spread out more widely than the Lucrine lake. See on Virg. G. II. 161. Cicero (ad Att. I. 18, 19, 20) complains that some of his contemporaries (*piscinarii* he calls them) were so devoted to their fish-ponds that they cared more for them than for all the interests of the state, as if this might fall and they still keep their play-things. *Ita sunt stulti ut amissa republica piscinas suas fore salvas operare videantur* (18). Elsewhere he calls them *piscinarum Tritones* (II. 9). Platanus œolebs = the unwedded plane-tree; so called because the vine was not trained upon it. The elm, on the other hand (cf. Virg. G. I. 2), is called by Quintilian *maritum ulmum*. — 6-12. Narium = perfumes; used contemptuously, Ritter thinks. Myrtus is here of the fourth declension, plural. Gr. 117. 2. A. & S. 89 (b). Iotus; sc. solis. In Ov. M. V. 389, some editors read *ictus* for *ignes*. Catonis; i. e. M. Porcius Cato, called the Censor from the stern way in which he exercised the duties of that office, B. C. 184, doing all he could to put down luxurious and expensive habits. Cf. C. I. 12. 41. — 13-20. A man's property was called his census, because it was rated by the *censors* once in five years. Commune = the public revenue. Privatis agrees with *decompedis*; but some excellent authorities make *privatis* = for private citizens. Horace complains that the verandas of these private houses were so large as to be measured with a ten-foot rule. Here they dined in the hot weather, and caught the cool breezes of the north. This practice was called *coenatio ad Boream*. Opacum excoliebat Aroton is like Virgil's *Frigus captabis opacum* (E. I. 53). Metata is used passively by no other writer. Fortuitum cœspitem = the chance turf; i. e.

the turf that lies at hand, and therefore cheap. The reference is to cottages roofed with turf. Cf. Virg. E. I. 69. Dillenb., Ritter, and others take it to mean couches of turf.

ODE XVI.—The person to whom this Ode is addressed, Pompeius Grosphus, is said to have been of the equestrian order. He was possessed of large property in Sicily, of which island he was probably a native. He appears, from the latter part of the Ode, to have been in Sicily when it was written. Perhaps he had written Horace a letter which called up the particular train of thought that runs through the Ode, or had qualities which made it applicable to him. The object of the Ode is to reprove the craving for happiness which has been bestowed upon others.

2 *Simul*; sc. *ac.* The storms of the Aegean are mentioned, C. III. 29. 63. — 5-8. *Thraee*; Greek form for *Thracia*, put, by metonymy, for *Thrace*. *Medi* = the Parthians. *Venale* (sc. *otium*) = to be bought. — 9-12. The idea is, that neither riches nor honor can drive away care. *Summovet* is the proper word to express the licitor's duty of clearing the way. *Laqueata* = panelled; i. e. splendid. — 13-16. *Vivitur* — bene = he lives well with little. Gr. 301. 3. A. & S. 142. 1. *Cui* goes with both *splendet* and *aufert*. Gr. 385 and 4. A. & S. 223 and 224, R. 2. The saltcellar, except among the very poorest people, was usually of silver, and an heir-loom. It stood in the middle of the table, and had a sacred character. *Cupido* is always masculine in Horace. — 17. 20. *Quid* — multa = why do we with all our might aim at so many things in our brief life? *Fortes* = "tanto cum nisu." On *jaoulamur*, cf. C. I. 2. 3. *Quid mutamus* = why do we seek in exchange (for our own)? Cf. C. I. 16. 25. *Patriae limits exsul*; a Grecism = *στυγιδος φρυγας*. — 21. *Aeratas* = brazen, or brazen-beaked; a common epithet of ships of war, because their *rostra* were ornamented and strengthened with bronze. *Vitiosa* = morbid. — 25. *Laetus in praesens* = contented with the present. — 26. *Lento* = quiet. — 29-32. *Cita* = early. *Tithonum*. See on Virg. G. I. 447. *Et* — hora = and Time may perhaps give me what it denies thee. — 33-36. *Siculae*. See Introduction. *Hinnitum*. See on *beatorum*, C. II. 2. 18. *Equa*. See on Virg. G. I. 59. *Bis* — *tinotae*. These garments were called *δισαφα*. The purple dyes most prized were the Tyrian, the Sidonian (E. I. 10. 26), the Laconian (C. II. 18. 8), and African (E. II. 2. 181). The garment dyed with this color (which was very costly) was the *lacerna*, an outer cloak worn over the *toga*. What these garments gained in appearance by their dye, they lost in savor; for Martial reckons among the worst smelling objects *bis murice vellus inquinatum*. — 38-40. *Spiritus* — *Camenae* = a slight inspira-

tion of the Grecian Muse; a modest way of speaking of himself as a follower of the lyric poets of Greece. *Parca non mendax*. Cf. C. S. 25. The *Parcae*, the Greek *Μοῖραι*, attended men at their birth, and foretold their character and fortunes, and so Horace says *Parca* gave him the gifts he mentions. The original conception, which Homer adopts, supposed but one *Μοῖρα*; but according to the later notions there were three. See next Ode, v. 16, and cf. C. II. 3. 16.

ODE XVII. — Maccenas was an invalid for years; and it would appear that Horace had to listen to his complaints and apprehensions of death, his fear of which is said to have been great. Horace remonstrates with his friend in an affectionate way about his complaints and apprehensions.

2. *Amicum est* is a translation of the Greek *φίλον ἐστίν*, and = *placet*. — 4. Cf. C. I. 1. 2. — 5. Cf. C. I. 3. 8. — 6. *Altera* = I, the other part. Two definitions of friendship by Pythagoras are worth preserving. One is, *σώματα μὲν δύο ψύχη δὲ μία*, and the other, *ἐστὶ γὰρ, ὥς φαμεν ὁ φίλος δεύτερος ἐγώ*. — 7. *Carus* = dear; i. e. to myself. — 11. *Utoumque* = *quandocumque*. — 13-16. *Chimærae* and *Gyaa*. See on Virg. A. VI. 287, 288. *Justitia* (*Δίκη*) was the sister of the *Parcae*. The idea may be, that the decrees of Fate are just as well as unerring. Cf. v. 39 of the preceding Ode. — 16-22. What Horace thought of astrology may be gathered from C. I. 11. He introduces a little of it here to entertain his friends, showing at the same time but little knowledge of the subject, and rather a contempt for it. *Capricornus*, which the sun enters in the winter, is charged with the storms of that season, and is called the tyrant of the Western wave, as *Notus* is called lord of the Adriatic, C. I. 3. 15. *Utrumque* — *astrum*; i. e. our stars (and our destinies) coincide. *Impio* = malignant. — 23-26. *Saturno* may be governed by *resurgens* (=shining in opposition) or *eripuit*; or better, perhaps, as Dillenb. suggests, by both. See on *cui*, C. II. 16. 13. *Quum* — *sonum* refers to the applause with which Maccenas was greeted on his first appearance in public after his recovery from fever, "when thrice with glad acclaim the teeming theatre was heard to ring" (Martin). — 27-30. See C. II. 13. *Sustulerat*. Gr. 511. II. 2. A. & S. 259, R. 4 (b). Cf. Virg. A. II. 55. *Faunus*. See on C. I. 4. 11. Cf. C. III. 4. 27 and C. III. 8. 7. *Mercurialium virorum*; i. e. of poets, who were under the protection of Mercury, *curvae lyrae parens* (C. I. 10. 6). Faunus was the son of Mercury.

ODE XVIII. — This Ode deals with Horace's favorite themes, the levelling power of death, and the vanity of wealth and the schemes of the wealthy. It is like C. III. 24.

2-6. *Lacunar*. Cf. C. II. 16. 11. *Trabes* = blocks; i. e. the architrave resting on the columns. The marble from Mount Hymettus in Attica was white. The Numidian (*ultima recias Africa*) was yellowish and variegated. On *Attali*, see C. I. 1. 12 and note. The meaning is: I have not had the luck to receive an unexpected legacy, as the Romans got the property of Attalus. — 7, 8. *Laconicas*. See on C. II. 16. 36. *Trahunt* = spin. *Honestas* = *nobiles*; i. e. not of the lowest rank. Martin translates: "Client dames of high degree." — 9-14. *Fides* = *vena* = integrity and a genial vein of talent. *Nihil* ... *deos*; with *lucro*, after the analogy of *flagita*, etc. Gr. 374. A. & S. 231. *Amicium*; i. e. Maecenas. *Sabinis* (sc. *praediis*) = my Sabine farm. See *Life of Horace*. — 16. *Interire* = to wane. — 17, 18. *Tu* — *locas* = you (i. e. any luxurious old man) enter into contracts for the hewing of marble, to ornament your houses. *Locare* may be said either of one who receives or of one who pays money; *locare rem faciendam* or *utendam*, to let out work to be done, or to let a thing (as a house, etc.) to be used. In the former case the *locator* pays, in the latter he receives payment. Here the former is meant. The correlative terms are *redemptor* and *conductor*. See C. III. 1. 35 and note. — 20-22. *Baia* = *Baiae*; a town in Campania, the favorite watering-place of the Romans. The whole region was studded with the palaces of the nobility, which covered the shores from *Baiae* to *Puteoli*. *Urges* — *litora*. Cf. C. III. 1. 33. Many of the palaces were built out into the sea. *Farum* — *ripa* = *terrae fastidiosus*, C. III. 1. 36. — 23-28. *Quid quod*. See on Ov. M. V. 527. *Revellis* — *terminos*. A law of the twelve tables provided against this wrong: *Patronus si clienti fraudem fecerit, sacer esto*. Cf. Proverbs, xxiii. 10, 11. *Salis*; from *sature*. *Sordidos* = squalid. — 29-32. *Nulla* — *herum* = and yet no surer home awaits the rich lord than the fated bourn of greedy *Orcus*. Some critics join *destinata* and *aula*; but we prefer, with Dillenb. and others, to join it with *sine*, which is sometimes feminine. See Virg. A. II. 554. — 33-36. Cf. C. I. 4. 13; C. II. 14. 9, etc. *Satelles Orci*; i. e. Charon. This story of Prometheus trying to bribe Charon is not found elsewhere. *Elio*; i. e. *Orcus*, *non exorabilis auro* (E. II. 2. 179). — 37-40. *Tantali genus*; i. e. *Pelops*, *Atræus*, *Thyestes*, etc. *Levare* depends on *vocatus*. Gr. 553. V. A. & S. 271, N. 3. *Laboribus*. Gr. 419. I. A. & S. 245. I. *Non vocatus audit* is an instance of *oxymoron*. See on C. I. 34. 2.

ODE XX. — This Ode appears to have been written impromptu, in reply to an invitation of Maecenas (v. 6). The poet says that he whom Maecenas delights to honor cannot fail to live forever, and that he already feels his immortality, and that wings have been given him

with which he shall soar to heaven, and fly to the farthest corners of the earth.

1, 2. Non — ferar = on no common or mean wing shall I be borne. **Biformis**; i. e. as swan and poet. — **6, 7. Sanguis = filius**, as often in poetry. Cf. A. P. 292; Virg. A. VI. 835, etc. **Quem vocas** = whom thou dost invite (to visit thee). Cf. C. III. 18, 10, where he may allude to such invitations. Some critics join *dilecte* with *vocas*, and translate: whom thou callest "dear," O Maecenas! On the one hand, *vocas*, as we have translated it, is peculiar; on the other, the separation of the two vocatives is unnatural, and does violence to the measure. Orelli and Dillenb. adopt the former, which seems to us the less harsh of the two; while Ritter defends the latter. — **9, 10. Asperae pelles**; i. e. like the skin on a swan's legs. — **13-16. Icaro**. See Ov. M. VIII. 183 foll. and Virg. A. VI. 14-33. **Bospori**. See on II. 13. 14. **Syrtesque Gaetulae**. See on C. I. 22. 5, and cf. Virg. A. V. 51. **Hyperboreosque campos** = the Hyperborean plains; i. e. the most northerly regions, without any reference to the fabulous *Hyperborei*, whom Pindar calls Ἀπώλωνος θεράποντες, worshippers of Apollo. — **17-20. Colchus** = the Colchian; living in Asia, east of the Euxine. The Marsi were one of the hardest of the Italian tribes, and supplied the best foot-soldiers for the Roman army, which is here called *Marsae cohortis*. Cf. C. III. 5. 9 and Virg. G. II. 167. **Daous**. See on C. I. 35. 9. **Geloni**. See on C. II. 9. 23. **Hiber** = Spaniard; though some refer it to the Caucasian people of that name. **Peritus** = learned; either in comparison with the barbarous nations mentioned, or because of the cultivation of Roman letters in Spain. Seneca, Lucan, and Martial were Spaniards. Some understand *peritus* to be used "by anticipation," and that the meaning is: the Iberian will become versed in my writings. **Rhodanique potor**; i. e. the Gaul. Cf. Virg. E. I. 63 and A. VII. 715: *Qui Tiberim Fabarimque bibunt*. — **21-24. Abstinent**. Gr. 488. II. A. & S. 260, R. 6. **Turpes** = unmanly. **Supervacuos** = superfluous.

THE ODES. Book III.

ODE I. — This and the four following Odes, written about the time when Augustus set himself the task of social reformation, after the close of the civil wars, are among the finest specimens of Horace's manner. In this, the first of the series, the poet exhorts to moderate living and desires.

1-4. The first stanza is an imitation of the language used by the priests at the mysteries, requiring "the multitude profane," that is, all but the initiated, or those who were to be initiated, to stand aloof. *Favere linguis*, like *εὐφραίν*, in its first meaning signifies the speaking words of good omen. But it came as commonly to signify total silence, as here. Horace speaks as if he despaired of impressing his precepts on any but the young, and bids the rest stand aside, as incapable of being initiated in the true wisdom of life. *Musarum sacerdos*. So Ovid, *Amor.* III. 8. 23: *Ille ego Musarum pater Phœbique sacerdos*. — 5-8. He begins by saying that even kings, though they are above their people, are themselves inferior to Jove, and goes on to say that, though one man may be richer or nobler than another, all must die; that the rich have no exemption from care, but much more of it than the humble. *Giganteo triumpho*. See on *Virg. G. I.* 280-283 and *Ov. M. I.* 151-155. *Supercillio* = with his nod. — 9-16. *Est ut* = it may be that. *Latius*; i. e. over a broader estate; or, as some say, farther apart. On *ordinet*, see *Virg. G. II.* 277. The meaning of the sentence is, that one man may own more land than another. *Generosior* is more noble by birth, as another is more distinguished for his character and deeds, and a third for the number of his clients. *Clientes* were free persons under the protection of rich and noble citizens, who in their relation to their *clientes* were called *patroni*. *Campum*; sc. *Martium*, where the election of magistrates took place. *Contendat* = strives for office. *Aequa* = impartial. *Omne — nomen*. Cf. *C. I.* 4. 13; *C. II.* 3. 26; *C. II.* 18. 32. — 17-20. The Sicilians were at one time proverbial for good living. The story alluded to is that of Damocles (*Cicero, Tusc. Disp. V.* 21), who was invited by Dionysius of Syracuse to a feast, and was set in the midst of luxuries, but with a sword hanging by a single hair over his head; by which the king meant him to understand the character of his own happiness, which had excited the admiration of Damocles. Horace says generally, that the rich cannot enjoy their riches, since they have ever a sword, in the shape of danger, hanging over them. *Cui. Gr.* 398. 5. *A. & S.* 211, *R.* 5 (1). *Dulcem — saporem* = shall force sweet appetite. — 22-24. *Villorum* limits domos. *Tempe* is plural, rd *Τέμνη*. This charming valley was in Thessaly, between Olympus and Ossa. Cf. *Virg. G. II.* 469. — 27, 28. *Arcturi*. See on *Ov. M. II.* 176 and *Virg. G. I.* 67. *Haedi* = the Kid, or the Goat; in the constellation Auriga. See on *Ov. M. III.* 594. — 29. Cf. *Virg. G. I.* 448, 449. — 30-32. *Mendax*. Cf. *Ov. M. V.* 479: *arvæque fussit fallere depositum*. *Arbore nunc*, etc. = while the tree (the olive) complains, now of the excessive rains, now, etc. — 33-37. Cf. *C. II.* 18. 20. The walls were faced on either side with stone, and loose stones (*caementa*)

were thrown in between. *Frequens redemptor* = many a contractor; or *frequens* = *frequent*. *Dominus* is the proprietor of the estate. *Terrae fastidiosus* = disdainful of the land. *Minae* = threats (of conscience, perhaps). *Triremi* may be, as Maclean suggests, the rich man's private yacht. See on C. II. 16. 21. — 41-44. *Phrygius lapis* = Phrygian marble; a very famous variety, white with red spots, from Synnada, in Phrygia. *Purpurarum sidere olarior usus* = the enjoyment (or possession) of purple brighter than a star; a singular comparison. *Falerna vitis* = the Falernian vine; by metonymy, for wine. The wine from the *Falernus ager* in Campania was considered the best in Italy. *Achaemenium* = Persian; from Achaemenes, a king of Persia. *Costum* = oil, or ointment. — 45-48. *Invidendia*. Cf. C. II. 10. 7. *Valla*. For the construction, see on C. I. 16. 25. *Operosiores* = more burdensome, troublesome.

ODE II. — The purpose of this Ode is to commend public and social virtue, and the opening shows that it is a continuation of the preceding Ode. It is chiefly addressed to young men.

1-4. *Angustam — condiscat* = Let the youth, made strong by active warfare, learn patiently to endure privations. *Amice ferre* is the reverse of *moeste ferre*. — 5-12. *Sub

o

divo* = in the open air. *Trepidus in rebus* = in danger. The picture which follows represents the fears of the Parthian mother and maiden, the danger of their son and lover, and the prowess of the Roman soldier, likened to a fierce lion. Helen, looking out with her damsels from the walls of Troy (Il. III. 139), or Antigone looking from the walls of Thebes (Eurip. Phoen. 88), was perhaps before Horace's mind. *Suspiret* = sighs (and *says*); or, sighs (and *fears*): probably the latter. *Tactus limits asperum*. — 13. *Dulce — mori*. In Horace's mind there was a close connection between the virtue of frugal contentment and devotion to one's country. Cf. C. IV. 9. 49 foll. — 14-16. The first of these lines is a translation from Simonides, —

δ δ' αὖ θάνατος κίχεν καὶ τὸν φυγόμενον.

Persequi = to pursue and overtake. *Timido* applies to both *poplitibus* and *tergo*. See on C. I. 2. 1. — 17-20. *Virtus — sordidas* = Virtue which knows no disgraceful defeat; i. e. *ignorant of*, because *indifferent to*, the disgrace, which, if disgraceful to any, is not so to the virtuous, but to those who reject them. *Intaminatis* is not found elsewhere. Like *contaminatus*, *attaminatus*, it is derived from the obsolete word *tamino*, and contains the root *tag* of *tango*, as *integer* does. *Secures* = the axes; i. e. her authority. The allusion is to the axes of the lictors, emblems of office. *Popularis auras*.

Cf. Virg. A. VI. 817. — **22.** Cf. Virg. A. VI. 130. **Negata** = denied (to others). — **25 - 32.** **Est** — **merces** is a translation of

ἐστὶ καὶ σιγᾶς ἀκίνδυνον γέρας,

which words of Simonides it appears Augustus was acquainted with, and approved. Plutarch tells this story. When Athenodorus was about to leave Augustus's camp, he embraced the emperor, and said, "O Caesar, whenever thou art wroth, say nothing, do nothing, till thou hast gone over in thy mind the twenty-four letters of the alphabet." Whereupon the emperor took him by the hand, and said, "I have need of thee still"; and he detained him a whole year, saying, "Silence, too, hath its safe reward." Horace's indignation is levelled against the breaking of faith generally, and the divulging of the secrets of Ceres (whose rites, however, it appears, were attended by none but women) is only mentioned by way of illustration. **Solvat** (sc. *de litore*) = to unmoor. **Diespiter**. See on C. I. 34. 5. The meaning is, that Jupiter often punishes the innocent with the guilty. **Pede claudo** = though lame of foot. Justice, though often slow, is sure.

ODE III. — This Ode commends the virtue of perseverance by the example of heroes who had secured divine honors by it. Juno is introduced as making a long speech to the gods, when it was proposed to admit Romulus among them. This speech is contrived to introduce the glory and extent of the Roman empire and the praises of Augustus. It also contains indirect exhortations to abstinence and contentment, and so bears on the general scope of these Odes.

1-6. **Justum** — **propositi** = just and firm of will. **Jubere** occasionally takes an accusative, as here. Cf. E. II. 2. 63. **Instantis** = menacing. **Mente** — **solida** = shakes him from his fixed purpose. **Hadriae**. See on C. I. 3. 15. **Fulminantis** is a word not used in prose in Horace's day. So *triumphatis*, v. 43. — 7-12. **Si** — **ruinae** = Though the arch (of heaven) break and fall on (him), the wreck will strike a fearless man. **Orbis** is used for the sky, as the Greek poets used κύκλος with or without οὐρανοῦ. **Illabatur**. Gr. 511. II. and 1. A. & S. 261. 2 and R. 1. **Arte**; i.e. *constantia*. **Pollux**. Cf. C. I. 3. 2 and C. I. 12. 25 foll., where Hercules and the Dioscuri are associated, as here. **Enisus** — **igneas** = struggling upward gained the fiery heights; "those far celestial citadels"; "the starry eminences" (Martin). **Enisus** is better than *innisus* = relying upon, the reading of some editions. Cf. Virg. G. II. 360, where *eniti*, climb, is more forcible than *inniti*, the other reading. **Quos inter**; a transposition not uncommon in poetry, upon the force, beauty, and harmony of which Dillenb. eloquently expatiates.

Cf. C. I. 2. 34; Ep. II. 38, VII. 3, XVI. 40; S. I. 1. 47; E. II. 1. 43; Virg. A. I. 32, II. 792, etc. On the apotheosis of Augustus, cf. Virg. G. I. 24 foll. **Purpureo** is applied to **ore** in its sense of *lips*. Cf. Virg. A. I. 590 and II. 593, and the *πορφύρεον ὀρόμαρος* of Simonides. Some have thought it = stained with the purple nectar. — 13-16. **Hao**; sc. *arte*. **Tigres**. Cf. Ov. M. III. 668 and note. **Martis equis**. This appears to have been the genuine old legend of the disappearance of Romulus. Ovid also uses it, M. XIV. 820 foll. and Fast. II. 495 foll. **Acheronta**. See on C. I. 3. 36. — 17-24. **Elocuta** . . . **Junone** = after Juno had spoken; i. e. at the instance of Juno, who thus addressed the assembled gods. **Ilion** — **fraudento**. The order is: *Fatalis incestusque iudex et peregrina mulier vertit in puberem Ilion, Ilion, damnatum mihi castaeque Minervae, cum populo et fraudulento duce, ex quo Laomedon destituit deos pacta mercede. Ilion*. See on C. I. 10. 14. **Judex** = Paris. Cf. Virg. A. I. 27. **Mulier peregrina**; contemptuously for Helen. **Ex quo** (sc. *tempore*) = ever since. This signifies that the fall of Troy was determined from the time of Laomedon's crime, and that the crime of Paris and Helen caused its accomplishment. In the *Iliad* (XXI. 441 foll.) Poseidon relates how he built the walls of Troy, while Apollo kept sheep for Laomedon, father of Priam, and how they were cheated of their pay and dismissed with threats, when their work was done. The same king cheated Hercules out of some horses he had promised him, and he lost his life for his pains. Juno and Minerva had their own quarrel with Troy for the judgment of Paris, which gave Venus the prize of beauty; but Juno here makes out a different case against the city. The ablative with **destituit** is unusual. **Damnatum** = doomed; given over for punishment. **Duce** = Laomedon, not Priam. — 25-32. **Lacaenae**. Cf. Virg. A. II. 601. Critics are not agreed whether **adulterae** is genitive with **hospes**, or dative with **splendet**. We prefer the former construction, taking **splendet** absolutely = "*floret, superbit*." (Dillenb.) **Refringit** = *repellit*. **Hectoreia**. Gr. 441. 5. A. & S. 211, R. 4. **Nostris**; referring to the gods. **Ductum** = *productum*. **Nepotem**; i. e. Romulus, her grandson through Mars. **Troica sacerdos**; i. e. Rea Silvia, or Ilia, daughter of Numitor, and descended from Aeneas. Cf. C. I. 2. 17 and Virg. A. I. 273, 274. — 33-36. **Marti** = for the sake of Mars. **Redonabo** = *condonabo*. **Lucidas sedes**; like *igneas arces*, v. 10. **Ducero** = to quaff. Many MSS. have *discere* = to become accustomed to (the flavor of the nectar); and Dillenb. and others adopt that reading. **Quietis**. Cf. S. I. 5. 101 and Virg. A. IV. 379. — 37-44. **Dum** = provided that. It is said that Julius Caesar had meant to transfer the seat of government from Rome to Ilium. There were probably some, at the time this Ode was written,

who advocated such a change, and it may have been a part of Horace's purpose to bring it into disfavor. **Exsules**; i. e. the Romans. **Priami busto**. Priam had no tomb, according to Virgil's account (A. II. 557), but Horace assumes that he had one. No greater affront could be supposed than is here desired. **Electra** represents Aegisthus as leaping on her father's grave intoxicated with wine (Eurip. *Elect.* 326). Compare Ep. XVI. 10 foll. **Inulsa** = unmolested. **Capitolium** = the Capitol; the name given collectively to the sacred buildings on the Capitoline hill. **Ferox**. See on C. I. 35. 10. — 46-52. **Medius liquor** = the intervening sea. **Afro** = the African; poetically for Africa. **Qua dextra**. The connection between the two stanzas is this: Let Rome extend her arms as she will, — to the ends of the earth, to the pillars of Hercules, to the Nile, — only let her not, as her possessions increase, learn to prize gold above virtue; which is thus expressed: Only be she stronger by despising the gold that yet lies hid, and is better placed when concealed in the earth, than by gathering it for man's use with hand that plunders all that is sacred. **Humanos in usus** is opposed to *divinos* implied in *sacrum*. **Spernere**. See on *perpeti*, C. I. 1. 18. — 53-56. **Quicumque** = obstatit = whatever boundary limits the world. **Visera**. See on *tollere*, C. I. 1. 8. **Qua — ignes** (sc. *solis*); i. e. in the torrid zone. **Qua — rores**; the frigid zone. Cf. C. I. 22. 17 and Virg. G. I. 234 foll. — 58-60. **Hac lege** = with this condition; (namely,) *ne velint*, etc. **Nimium pii** = too loyal (to their Trojan ancestors). — 61-64. **Alite lugubri** = under evil auspices. The English order is, *Fortuna Trojae, renascens lugubri alite, iterabitur tristi clado*. On *ducenta*, etc. cf. Virg. A. II. 613. **Conjuge** = *sorore*. Cf. Virg. A. I. 46. — 65-67. **Ter** is often used poetically for an indefinite number. Cf. Virg. G. I. 281, etc. **Phoebo**. Cf. Virg. G. III. 36: *Trojae Cynthia auctor*. See on v. 22. **Argivia**. Gr. 414. 5. 1). A. & S. 248. L. R. 3. — 69-72. **Jocosae** = sportive. The poet checks his Muse for venturing to sing of heroic themes in lyric verse. **Pervicax** = bold, presumptuous. **Tenuare** = to debase, degrade.

ODE IV. — Pursuing his purpose, Horace here commends the power of wisdom and learning in subduing brute force and violent passions, which he illustrates by a story about himself when he was an infant (see *Life*), and by the protection he has always received from the Muses, by the love Augustus bore them, and by the destruction of the giants when they attacked the skies, which the poet attributes to Minerva, the goddess of wisdom.

2-8. **Longum melos** seems to mean a sustained and stately song. **Calliope**. See on C. I. 12. 2. **Acuta** = clear, musical.

Amabilis insania; i. e. the *furor poeticus*, "the 'fine frenzy' of Shakespeare; under whose influence the poet already hears the Muse responding to his call, and is transported to the sacred groves she loves to haunt" (Lincoln). Martin translates, "frenzy's pleasing dream." On **luco** — **aurae**, cf. Virg. A. VI. 638 foll. — 9-16. **Fabulosae** belongs to **palumbos**, "the storied doves," (Martin), like *fabulosus Hydaspes*, C. I. 22. 8. The range of the Apennines that bore the name **Vultur** was partly in Apulia and partly in Lucania. It is still called Monte Vulture. **Venusia**, Horace's birth-place, was near the boundary of those provinces, whence he calls Apulia his nurse. Doves, which were sacred to Venus, have their part in sundry tales. Here Horace intimates they were sent to cover him with laurel and myrtle in token of his future fame, and that he owed his safety to the Muses. In **Apulo**, *a* is long, *u* short; in **Apuliae**, *a* short, *u* long. Such variations in proper names are not unusual in the Latin poets. The word **Sicanus** is used as three different feet. **Italus** has the first syllable long or short, and so with other names. **Ludo fatigatumque somno**. It is clear that some other word, like *oppressum*, must be understood for *somno*. It is a translation of *καμῶντες ἀδδνηκότες ἡδὲ καὶ ὕπνῳ* (Il. x. 98). **Acherontia**, **Bantia**, and **Forentum** were neighboring towns, and still retain their names under the forms *Acerenza*, *Vanci*, *Forenza*. Stories similar to this are told of *Stesichorus*, *Pindar*, *Aeschylus*, *Plato*. — 17-20. **Ut . . . dormirem** = how I slept; depending on *mirum*. Gr. 556, I. 2. A. & S. 262, R. 3, N. 3. **Non sine dis**; i. e. under the protection of the Muses. — 22-28. The Sabine hills were part of the Apennines, which Horace had to climb when he went to his farm. **Praeneste** (Palestrina) was in Latium, about twenty-three miles due east of Rome, on the edge of the Apennines. It was a favorite summer retreat in Horace's day. **Tibur**. See on C. I. 7. 13. **Supinum** = sloping; because built on the side of a hill rising from the right bank of the Anio. **Balae**. See on C. II. 18. 20. **Liquidae** probably refers to the clearness and purity of the atmosphere. **Vestris fontibus**. All retired streams and shady groves were held sacred to the Muses. *Parnasus* had its fountain, *Castalia*; and *Helicon* two, *Hippocrene* and *Aganippe*. **Philippia**. See *Life*. **Arbos**. See C. II. 13. **Palinurus**. See Virg. A. VI. 381. Horace's escape from shipwreck off Cape *Palinurus* is nowhere else related; and it is doubtful when it happened. **Sicula unda** here means the Tuscan Sea, not the *Mare Siculum*, which was on the other side of Sicily. — 29-36. **Utrumque**. See on C. I. 35. 23. **Bosporum**. See on C. II. 13. 14. **Assyrii** = Syrian. The poets confounded Syria and Assyria, as did the prose writers sometimes. Cicero speaks of *reges Persarum ac Syrorum*, for the kings of Persia and Assyria (in *Verr.*

II. 3. 33). *Britannos*. The stories of the human sacrifices of the ancient Britons are too authentic to be doubted. The *Concani* were a Cantabrian tribe. Virgil (G. III. 463) says that the *Geloni* (C. II. 9. 23) ate cheese dipped in horse's blood. *Amnem*; i. e. the Tanais, or Don. — 37-40. *Simul*; sc. *ac*. *Addidit* = assigned. After the conquest of the Salassi B. C. 25, Augustus assigned their territory to some of the praetorian troops, and there they built *Augusta Praetoria* (Aosta); and lands were assigned to others in Lusitania, on which they built *Augusta Emerita* (Merida). Tacitus uses *addere* in the same sense (Ann. XIII. 31). Some editors prefer the reading *abdedit*, as more poetical, and conveying the idea of repose after long service in war. Another reading is *reddidit*, which also has good MSS. authority. *Pierio antro*. See Ov. M. V. Introduction (p. 403), and on Virg. E. III. 85. Suetonius says that Augustus devoted himself to literary pursuits with great zeal, and even dabbled in poetry. — 41-48. *Vos — almae* = Ye give peaceful counsel, and rejoice in giving it, (because ye are) gentle. *Conallium* is here a trisyllable. Cf. *connubio*, Virg. A. I. 73. The wars of the Titans (with Uranus), the Gigantes, the Aloidae, and Typhon, or Typhoeus, (with Zeus), are all mixed up in the description which follows. Cf. Virg. G. I. 279 foll. But neither poet was writing a mythological history. There is great power in the description here. Milton mixes up myths in much the same way when it answers his purpose to do so; as in *Lycidas* (where he speaks of Atropos as "the blind *Fury*"), in *L'Allegro* and *Il Penseroso* (in the genealogies of Mirth and Melancholy), in *Comus*, the *Hymn on the Nativity*, and elsewhere. *Ut*. The accusative with the infinitive would express merely the *fact*; *ut* with the subjunctive tells *how* it all happened (Dillenb.). *Caduco* = swift-descending; like *καταβάρης* in Aeschylus. *Inertem* = motionless; like *bruta*, C. I. 34. 9. *Regna tristia* = the gloomy realms (of Pluto). — 49-56. *Juventus* refers to the Gigantes. *Brachia* limits *fidens*; the *χείρῶσι πεινουμένοις* of Homer. *Fratres*; i. e. Otus and Ephialtes, the sons of Aloëus, whose exploit of piling Pelion on Ossa in their attack upon Olympus (Olympus, Ossa, and Pelion formed a continuous range, running down the coast of Thessaly), is first mentioned by Homer, Od. XI. 314. See Virg. G. I. 280, where *frondosum* explains Horace's *opaco*. Ovid, *Fasti*, III. 441, inverts the order, and puts Pelion uppermost, as Horace does. In *Fasti*, V. 35, he attributes to the hundred-handed giants (v. 69) the exploit which the oldest legend assigns to the Aloidae. These variations are only worth noticing as they help to show that the Romans set little value by these stories, and only used them as ornaments of poetry; and to prevent students from wasting their time in attempting to reconcile statements which are not reconcilable. — Typhoeus

(*Typhœus*) warred with Zeus on his own account. He belonged neither to the Titans nor the Gigantes. Mimas and Rhoetus were of the Gigantes. Porphyryon and Enceladus were of the same family. Cf. Virg. A. III. 578. On *imposuisse*, cf. *collegisse*, C. I. 1. 4. — 57-64. *Aegida* = the aegis; the skin of the goat Amalthea, the nurse of Zeus, said to have been worn by him first in these wars with the Gigantes. It is occasionally found in ancient representations of Jupiter, but more commonly of Minerva. To account for the epithet *sonantem*, we must understand that the *aegis* was taken to represent, not only the goat-skin folded over the breast, but also a shield and a metal breastplate, either of which it may signify here. Homer represents both Apollo and Pallas as wearing their father's *aegis*. *Avidus* = eager (for the battle). In enumerating the principal gods who assisted Zeus in the battle, Horace means to say that, although they were present, it was Pallas to whom the victory was mainly owing. The Greek Here was commonly represented naked, or partly so. The Roman Juno was always clad as a matron from head to foot. Her favorite character was Juno Matrona or Romana, which meant the same thing. Her introduction, therefore, under this title, is meant as a compliment to Rome. The description of Apollo combines his various places of abode. *Castalia* was a fountain on Parnassus. *Lyciæ dumeta* are woods about Patara, a town in Lycia, where Apollo passed six months of the year, as he passed the other six at Delos, which place Horace means by *natalem silvam*; i. e. the woods on Mount Cynthus. Cf. Virg. A. III. 73 foll. and A. IV. 143 foll. — 65-72. *Vis* — *sua* = "unreasoning strength by its own weight must fall." (Martin.) *Temperatam* = governed, controlled; i. e. by reason. *Idem* = and yet they. See on C. II. 10. 22. *Vires* = brute force. *Gyas*. See on C. II. 17. 14. He belonged to another family consisting of three brothers, Gyas, Cottus, and Briareus or Aegæon, distinguished from the rest by having each of them a hundred arms. Most accounts represent these brothers as helping Zeus. Horace follows a different legend. *Integræ* (like *intactæ*, which has the same root) = chaste. See on C. I. 7. 5 and C. III. 2. 18. Cf. Virg. A. I. 345. *Orion*. See on C. II. 13. 39. *Virgineæ* = *virginis*; adjective for limiting genitive, as often. — 73-80. These monsters, with the exception of the Alœidae, were said to be the offspring of Terra (cf. Virg. A. VI. 580; A. IV. 178; Ov. M. I. 157, etc.); and they are often represented as buried under islands and mountains for their punishment. The one under Aetna is variously spoken of as Typhœus, Enceladus, and Briareus. Cf. Ov. M. V. 346 foll. and Virg. A. III. 578 foll. *Tityl*. See on C. II. 14. 8. *Nequitias* (= *nequam*, the abstract for the concrete), is dative with *additus*. *Amatorem*; sc. *Proserpinae*. *Pirithoum*. See on C. IV. 7. 28 and on Virg. A. VI. 601.

ODE V. — In the year B. C. 53, M. Licinius Crassus, as consul, marched an army into Mesopotamia against the Parthians, and was disastrously defeated, losing his own life, with twenty thousand men killed and ten thousand prisoners. Again, in the year B. C. 36, M. Antonius attacked the Parthians, and was repulsed with great loss.

It was Horace's purpose in this Ode to allay the prevalent feeling of soreness and impatience under the disgrace of these reverses, so long unredeemed; and to discourage any hope or desire for the return of the Parthian prisoners. This desire he seems to impute to a degenerate spirit, and the story of Regulus is introduced to call back men's minds to the feeling of a former generation.

1-4. *Coelo*—*regnare*==We believe that Jove the Thunderer reigns in heaven. Jupiter Tonans had a temple on the Capitoline hill. *Credidimus*. See on *collegisse*, C. I. 1. 4. *Præsens*; sc. *in terris*, as opposed to *coelo*. *Adjectis*==when he shall have added. He had not done it, nor did he ever do it. *Gravibus*. Cf. C. I. 2. 22. — 5-7. It was about twenty-eight years since the disastrous campaign of Crassus. Orelli says Horace does not allude to M. Antonius's losses in the same quarter eighteen years afterwards, partly because it would have been indelicate towards Augustus, and partly because of his affection for his son, L. Antonius. *Vixit* is emphatic, since they married to save their lives. The disgrace lay in their intermarrying with those who not only had not *connubium* with Rome, but were her enemies. *Pro*—*mores*! = Alas for our senate and our altered manners! *Pro* expresses vehemence varying in kind according to circumstances. It is followed by the nominative or accusative. In the common exclamation, *Pro deum hominumque fides!* the accusative is always used. The *Curia* (called *Hostilia*, because it was said to have been built by Tullus Hostilius) was the senate-house. — 8-12. *In armis*; for the prisoners may have served in the Parthian armies. *Marsus et Apulus*. See on C. II. 20. 18. It does not appear that the Apulians were particularly good soldiers, but the states of Italy all furnished troops (*socii*), and the Roman army is here referred to. Perhaps Horace added the Apulians to the Marsi through affection for his native state. *Ancillorum*. Gr. 136. 3. A. & S. 93. 2. The *ancilia* were twelve shields, of which, according to tradition, eleven were made by order of Numa after the pattern of one that was found in his house, and was supposed to have come down from heaven. It was prophesied that, while the *ancile* was preserved, Rome should survive. The *ancilia* were kept by the priests of Mars (*Salii*) in his temple. By *togæ* is meant his citizenship, since none but Roman citizens wore the toga. Horace collects the most distinguished objects of a Roman's reverence, his name, his citizenship, the shield of Mars, only to be lost, and the fire of Vesta,

only to be extinguished, when Rome should perish. *Incolumi Jovi* = while Jove is safe; i. e. while the Capitol is safe, where was Jove's temple. — 13-16. *Hoc* = *aevum* = This the far-seeing mind of Regulus guarded against, when he refused to agree to dishonorable conditions, and drew from such a precedent a presage of ruin upon generations to come; i. e. Regulus had foreseen the danger to posterity of a precedent which should sanction the purchase of life upon dishonorable terms. In the year B. C. 256, during the first Punic war, M. Atilius Regulus, being consul, invaded Africa, and after many successes, taking many towns and laying waste the country, he was terribly defeated and taken prisoner with 500 others. After he had been five years a prisoner, the Carthaginians sent him to Rome to negotiate peace, which, at his own instigation, was refused. He returned, and, it is said, was put to death with torture. On *condictionibus*, see Gr. 385. 4. A. & S. 224, R. 3. — 17-24. *Si* = *pubes* = if the prisoners were not left to die unpitied. *Affixa*. See on Virg. A. III. 287. *Militibus*. Gr. 385. 4. A. & S. 224, R. 2. *Tergo* is dative for *in tergum*. *Portasque non clausas* = the gates (of Carthage) wide open. Cf. A. P. 199. *Marte populata nostro* = devastated by our army. Gr. 705. II. A. & S. 324. 2. — 25-30. *Repensus* = ransomed; a sense not found elsewhere. *Scillioet* marks the irony. Gr. 705. IV. A. & S. 324. 4. *Flagitio* = *damnum* = you are adding mischief to disgrace; the mischief of a bad precedent, as Dillenb. suggests. Ritter refers *damnum* to the waste of money in ransoming those who were worthless. Maclean thinks, from what follows, that the mischief would arise from having among them again those who had sunk so low. The *flagitium* was in the defeat and surrender. *Fuoo* = dye; a marine plant of some kind which yielded a red juice used in coloring. From some accounts it would seem to be a *mordant* rather than a dye. *Nec* = *posterioribus* = true virtue, when it has once been lost, does not care to be restored to the degenerate. Horace does not seem to consider that he is making Regulus speak bitter things against himself. The argument of Regulus is not worth much, and is an invention of Horace's. There is an opposite statement in Virgil, A. II. 367. *Posterioribus* is dative; not ablative, as some make it, translating: "does not suffer itself to be replaced by false virtue, or virtue of a lower sort." — 34-40. *Marte* = *proelio*. See on v. 24, and cf. Virg. A. II. 335. *Hic* = *misouit* = He (i. e. the coward), not considering to what he ought to owe his life (i. e. to his own sword, *una salus victis*, Virg. A. II. 354), confounded peace with war; i. e. made peace for himself on the field of battle. *Duello*; old form for *bello*. See on Ov. M. V. 555. *Probris* = *ruinis* = the higher (prouder) for the disgraceful downfall of Italy. *Ruinis*; abl. of cause. — 42-44.

A Roman citizen taken prisoner by the enemy lost his *status* or civil rights, and he who had done so was said to be *capite minutus* or *deminutus*, or *capitis minor*. Livy says the Romans always wanted compassion for their own soldiers taken in war (XXII. 61). **Torvus** = sternly. **Humi**. Gr. 424. 2. A. & S. 221, R. 3. — 45, 46. **Labantes** = wavering, irresolute. **Consilio**; abl. of means with **firmaret**. **Nunquam** — **dato** = such as was never given before. — 49 — 56. Cf. Cicero de Off. III. 27: *Nec vero ignorabat se ad crudelissimum hostem et ad exquisita supplicia proficisci*. **Sciebat** = he knew all the while. Note the force of the imperfect. **Redditus**. Dillenb. thinks the plural is used to express his frequent efforts to shake off his friends and return; but, as Maclean suggests, it is more probably to avoid the recurrence of a final *m*. **Quam**; with **non aliter**. The sense is: just as if he had been settling a dispute, as *patroni* were wont to do for their *clientes* (see on C. III. 1. 10), and was going to his country-seat at Venafrum or Tarentum. **Venafrum**, now *Venafrò*, was a town near the river Vulturnus, on the confines of Latium, celebrated for its olives and oil. **Tarentum**, the modern *Taranto*, was on the western coast of Calabria. It is called *Lacedæmonian*, because its inhabitants were expelled by Spartan invaders, B. C. 708.

ODE VIII. — This Ode was written on the anniversary of Horace's accident with the tree (C. II. 13). It is addressed to Maecenas, whom he invites to join him in celebrating the day, which was the first of March, B. C. 25 probably.

.1-4. **Martis caelebs**. The Matronalia, or feast of married persons in honor of Juno Lucina, when husbands made presents to their wives, and offered prayers for the continuance of happiness in their married life, was celebrated on the first of March. **Quid velint** = what mean. Gr. 525. A. & S. 265. **Acerra thuris** = a box of frankincense. **Caespite vivo**; i. e. on an altar of green turf. Cf. Ov. M. IV. 752. — 5-8. **Docte** — **linguae**; i. e. well read in the literature of Greece and Rome; perhaps said sportively in this connection. **Sermones**. Gr. 380. A. & S. 234. II. **Epulae**. A solemn sacrifice was commonly followed by a banquet, at which libations were poured to the god to whom the sacrifice had been offered. **Funeratus** is not found in any other writer earlier than Pliny. He and others after him use *funerare* for *to bury*. Horace here attributes to Liber the deliverance he had before attributed to Mercury, Faunus, and the Muses, successively. See on C. II. 17. 28. Why the goat was sacrificed to Bacchus, Virgil tells us, G. II. 376-380. — 9-12. **Anno redeunte** = with the returning year; i. e. every year. The **amphorae** were kept in the *apotheca* in the upper part of the house, to which the smoke from the bath had access, as this was thought to

hasten the ripening of the wine and to improve its flavor, just as Madeira wine is improved by being kept in a warm temperature. The *amphora* being lined with pitch or plaster, and the cork being also covered with pitch, the smoke could not penetrate if these were properly attended to. *Amphorae* is the dative. Gr. 385. 4. A. & S. 222, R. 2. **Consule Tullo.** L. Volcatius Tullus was consul B. C. 66, the year before Horace was born. This wine, therefore, had probably been in the amphora upwards of forty years. Sulla once treated the Romans with some wine more than forty years old. — 13-15. **Amici sospitis** = for (on account of) the safety of thy friend; a Greek construction. **Centum**; a hyperbole. **Vigiles** — lucem; i. e. keep up the feast till daybreak. — 17-24. **Mitte** = dismiss. Cotiso was king of the Daci, a tribe on the Danube. **Sibi**; with *infestus*, though it may depend on *luctuosus* or *dissidet*. On the quarrels of the Parthians among themselves, see *Introduction* to C. I. 26. The *Cantabri*, in Spain, were a fierce and warlike people, and were subdued by Augustus only after a struggle of several years. Hence *sera* — *caena*. The *Scythae* may be the Scythians who helped Phraates; or, as some think, the Geloni and other tribes beyond the Danube. Horace means, in general terms, that the enemies of Rome were no longer troubling her. — 25-28. **Negligens** — *laboret* = not anxious lest in aught the people suffer; i. e. since you have no cause to be anxious about public affairs. **Privatus**, according to Dillenb. and Ritter, is = *cum privatus sis*, but the explanatory remarks of the former make it quite the same as Maclean's "Be here the private gentleman," which seems to express the meaning. **Severa**; i. e. *civiles curas* (v. 17).

ODE XVI. — Horace here dwells on his favorite theme, contentment and moderation, which he is able to illustrate by the example of Maecenas (v. 20), as well as his own.

1-4. **Danaën.** See on Ov. M. IV. 611. **Tristes** = strict. **Munierant.** See on *sustulerat*, C. II. 17. 28. **Adulteris** = lovers. — 7, 8. **Fore** is dependent on the *verbum sentiendi* implied in *risissent*. **Pretium** = a bribe. The fable of the shower of gold has here its simplest explanation. — 10-16. **Amat.** See on *amant*, C. II. 3. 10. **Auguris**; i. e. Amphiaraus. His wife Eriphyle, (see on Virg. A. VI. 445) bribed by her brother Polyneices, induced her husband to join the expedition against Thebes, where he fell, enjoining upon his sons to put their mother to death. This Alcmaeon did, and, like Orestes, was pursued by the Furies, and finally lost his life in attempting to get possession of the gold necklace with which Eriphyle had been bribed. **Vir Macedo**; i. e. Philip, who used to say that he could take any town into which an ass could climb laden with gold.

Javonol (S. XII. 47) calls him *cathidus emptor Olympi*, and Valerius Maximus (VII. 2. 10), *major ex parte mercator Graeciae quam victor*. The oracle of Apollo had told him, it is said, to fight with *silver spears* (*ἀργυρείαις λόγχαισι*) and he should always conquer. *Menas* — *duces* is supposed to refer to Menas, otherwise called Menodorus, the commander of Sex. Pompeius's fleet, who deserted from him to Augustus, and back to Pompeius, and then to Augustus again. He was rewarded beyond his merits. *Savos* = "rough"; or, perhaps, brave, as in Virg. A. I. 99. — 18. *Majorum* is *nester*, and objective genitive with *fama*. *Jure* = with good reason, then; referring to what precedes. — 20. *Decus*; because he preferred to remain an *eques*, when higher rank was in his power. — 21-23. *Quanto* — *feret*. This sentiment approaches as near as possible to the fundamental rule of Christian morals. The accuracy of the picture in the next verses must not be insisted on too closely. It would imply that Horace, a wealthy Epicurean, had thrown up his riches in contempt, and gone over to the ranks of the Stoics. But as Horace never was rich, he could not have acted the deserter on these terms, though he changed his opinions. Horace may sometimes be supposed to put general maxims in the first person, without strict application to himself. *Nudus* signifies one who has left everything he had behind him. By *contemptas* he means, not that for which he had a contempt, as some explain it, but despised by others; i. e. the rich. *Apulus*. Apulia, with the exception of a comparatively small tract which was productive, was occupied with forests or pasture lands, or tracts of barren hills. But Horace likes to speak of his own country with respect. See on C. III. 5. 9. *Arat*; first syllable lengthened by the *caesura*. *Oocultare* = to hoard; i. e. in order to raise the price. *Mais* is emphatic, as *proprie horrea*, C. I. 1. 9. — 29-32. *Rivus*; i. e. the *Digentia*. *Certa fides*. See C. III. 1. 30 and note. *Fallit beatior* is a Greek construction, *λαβόντι δαβνιώτερον εἶναι*. The meaning is: Mine is a happier lot than his who has all Africa for his own, though he knows not that it is so. Cf. *sensit medios delapsus in hostes, ut delapsus esse*, Virg. A. II. 377. — 33-36. *Calabrae apes*. Tarentum in Calabria was famous for its honey. *Laestrygonia amphora*; i. e. a jar of Formian wine. Cf. *Sabina diota*, C. I. 9. 7. The inhabitants of Formiae in Latium supposed it to be the same as the *Laestrygonia* mentioned by Homer, Od. X. 81. *Languescit* = ripens, mellow. *Gallicis pasuis*; i. e. the rich pastures in the basin of the Po. The wool from that region was famous. — 39-44. *Cupidine*. See on C. II. 16. 15. There was a Mygdonia in Mesopotamia, and Bithynia is said to have been called by that name of old. The Mygdonia of Asia Minor was not very clearly defined. *Alyattai* = of Alyattes, or

Alyattes. See Gr. 46. 3. 5) and 92. 2. A. & S. 54. 5 and 73. 1. R. Bene est; sc. *est* = it is well with him; happy is he. Gr. 392 and 2. A. & S. 228. 1.

ODE XXIV. — This Ode is of the same class, and was probably written about the same time as the early ones of Book III. It deals with the licentious abuses of the times, and points indirectly to Augustus as the real reformer of them, as in C. I. 2. The variety of images and illustrations in this Ode is very remarkable, and they are particularly well chosen and original. There is no one of the Odes that more completely exhibits Horace's peculiar style.

1-4. *Intactia.* Cn. Pompeius, Marcellus, and others had entered Arabia Petraea; but Arabia Felix, which is here referred to, had not yet been invaded. *Caementia.* See on C. II. 18. 20 and C. III. 1. 35. *Oocypea.* Gr. 515. A. & S. 263. 2. *Mare Apulionum* would apply to the bay on which Tarentum is situated, and there the Romans had handsome villas. Horace, however, had the other sea more in mind, perhaps with reference to Baiae in particular, that place being situated on the northern projection of the *Sinus Cumanus*. — 5-8. *Id — clavos.* Some take this to mean: when Fate drives in the nails up to the heads. Others: when Fate has driven her adamantine nails into thy head; i. e. to kill thee. Others: when Fate, by driving her nails (C. I. 35. 18) into the roof of the house, puts an end to the work. On the whole, this last seems the most satisfactory interpretation. It is adopted by Orelli, Dillenb., Lincoln, and others. Macleane prefers the second. Ritter suggests yet another explanation; that of Fate nailing a man to the top of his house, as Prometheus was fastened. *Mortis laqueis.* Cf. Psalm cxvi. 3. — 9-16. *Campestres — vivunt* = The nomadic Scythians live happier, whose wagons, as their custom is, carry their wandering homes. *Getae.* See *Life of Ovid*, and Trist. IV. 10. 110. The habits of the Suevi, as described by Caesar (B. G. IV. 10), are here assigned to the Getae. *Immetata* does not occur elsewhere. Virgil (G. I. 125, 126) and Ovid (M. I. 135, 136) make this freedom from enclosures a feature of the golden age. *Fruges et Cerecerem* = *Cereris fruges.* Gr. 704. II. 1. A. & S. 323. 2 (3). *Defunctumque laboribus* is applied to death, C. II. 18. 38; here it means one who has finished his work. *Aequali — vicarius* = a substitute relieves him with an equal share (of toil). — 17-24. *Illo — innocens* = there the guiltless wife is kind to her motherless step-children. *Adultero.* Gr. 419. II. and 4. 2). A. & S. 245. II. and R. 1. *Dos — oestitas*, i. e. an ample portion for wives is their virtue and that chastity which, living in unbroken bonds, shrinks from any other man (than the husband). *Parentium.* Gr. 89. II. 2, foot-note. A. & S. 82. II. 4. With Et

peccare repeat *illic*. **Aut** = *aliquin*. *Peccare* refers to violations of *castitas*. — 25-32. **Quisquis** = *si quis*. **Pater Urbium** is a title not found elsewhere, but is analogous to *Pater Patriae*, C. I. 2. 50. The phrase is the subject of **subscribi**. **Postgenitis** does not occur elsewhere. **Quatenus** = *quandoquidem*, since. Cf. S. I. 1. 64. **In-columem**; i. e. of the living. The sentiment is repeated and illustrated, E. II. 1. 10 foll. — 33-44. **Quid** — *reciditur*; i. e. what is the use of complaining so sadly, if crime is to go unpunished? There were many perhaps who complained, as Horace did, of the state of society, but he says active measures are wanted for the suppression of crime, and these Augustus resorted to, by the enactment of laws regulating expense, marriage, etc. Cf. E. II. 1. 3. **Quid** — *proficiunt*. "But then," he goes on, "laws are of little use, unless the character of the age supports them, for there are vices which the law cannot reach, such as the spirit of avarice," which he goes on to speak of. Tacitus has echoed Horace's words: *Bonae leges minus valent quam boni mores* (Germ. 19). On the description of the torrid and frigid zones, cf. C. I. 22. 17 foll. and III. 3. 55, 56. On *mercatores* see on C. I. 31. 12. Cf. *Caes. B. G. I. 1*, where the enterprise of these men and the effects their visits had on uncivilized people, are noticed. **Horrida** — *navitae*. Cf. C. I. 3. 9 foll. **Magnum** — *opprobrium* = (If) poverty (esteemed) a great disgrace. — 45-50. He recommends that the rich should take their wealth and offer it to the gods in the Capitol, or throw it into the sea; for multitudes would applaud such a sacrifice, and accompany those who made it to the temple. **Lapides**, Dillenb. says, are pearls. He quotes *Ov. Met. Fac. 20, 21*: *conspiciam gemmis vultis habere manum, Induitis collo lapides oriente paratos*. Many similar examples might be given; as *Catullus, 68. 3*: *pelluciduli deliciis lapidis*; *Seneca, in Hippol. 391*: *niveus lapis . . . Indici donum maris*; also, in *Herc. Oet. 661*: *lapis Eoa lectus in unda*; *Martial, XI. 50. 4*: *gemma vel a digito, vel cadit aure lapis*, etc. **Scelerum**. Gr. 410. III. A. & S. 215. **Poenitet**; sc. *nos*. — 54-58. **Formandae**. The word occurs in the same sense, C. I. 10. 3; E. II. 1. 128, etc. **Ludere**. See on *pati*, C. I. 1. 18. The *trochus* was a hoop of metal, and it was guided by a rod with a hook at the end, such as boys use now. Horace means to say that the young are brought up in idle, dissipated habits, and instead of manly exercises they amuse themselves with the childish Greek sports and gambling, while their fathers are employed in making money by fraud. **Malis**; from *malle*. There were laws at Rome, as there are with us, against gaming, which practice was nevertheless very prevalent among all classes, in the degenerate times of the republic and the empire. Juvenal complains that young children learnt it from their fathers (XIV. 4). Cicero charges M. Antonius with

being a great gambler, and with pardoning a certain condemned gambler with whom he had been in the habit of playing (Phil. II. 23). — 59 — 64. *Perjura patris fides*; i. e. his perjured and faithless father. *Consortem socium* means the partner whose capital (*sors*) was embarked with his own. The Romans held it to be a very serious offence for a man to cheat his partner. Cicero (pro Rosc. Am. C. 40) says: *in rebus minoribus fallere socium turpissimum est*. Horace couples the crimes of cheating a partner and a ward in E. II. 1. 123. *Properet* = hastens (to heap up). *Sollicit* — *rei* = of course, vile wealth increases; still something is ever lacking to (what seems) the incomplete fortune. *Improbis* is one of the most difficult words to which to assign its proper meaning. Orelli has quoted instances in which it is applied to labor, a jackdaw, a man, a mountain, a tiger, winter, and the Hadriatic Sea. He might have added others, as self-love, an old woman, an angry man, etc. It implies "excess," and that excess must be expressed according to the subject described.

ODE XXIX. — This is an invitation from the poet to his patron, pressing him to pay him a visit at his farm. He bids him throw off the cares of the state, and live for the enjoyment of the hour. The time is the dog-days. The year is uncertain.

1 — 4. *Tyrrhena* — *progenies*. Cf. C. I. 1. 1. *Lene*; like *molle*, C. I. 7. 19. *Verso* = broached. *Cado*. Gr. 422. 1. 2). A. & S. 254, R. 3. The *balanus* was an oleaginous nut, here put for the oil obtained from it. — 5 — 8. *Morae*. Gr. 385. 4. A. & S. 224, R. 2. *Ne* is more abrupt, and therefore more spirited than *neq*, which some editors prefer; but either is well enough. *Udum* is an epithet commonly applied to Tibur, which stood on the banks of the Anio. The town itself was built on the side of a hill (C. III. 4. 23), but the fields below seem to have been damp (see C. I. 7. 14) from a number of small streams which watered them. It appears that Maecenas was sighing for the country all the time he was detained at Rome. *Telagonus*, son of Ulysses and Circe, was the reputed founder of Tusculum and Praeneste. One of the legends of the death of Ulysses attributes it to this son. *Aesula* was probably a town between Praeneste and Tibur, but no traces of its site remain, and Pliny says that it no longer existed in his time (III. 5). On *contempleris* see Gr. 488. II. A. & S. 260, R. 6. — 10. *Molem* refers to the palace of Maecenas on the Esquiline hill. — 11. *Omitte*. This is the only instance in this book of an iambus at the beginning of the third verse. It occurs four times in the First book, and twice in the Second. It does not occur in the Fourth. On *mirari*, see on *sectari*, C. I. 38. 3. — 14 — 16. *Lare*. See on C. I. 12. 43. On *aulaeis* and *ostro*, see on Virg. A. I. 697, 700. *Sollicitam* — *frontem* = have smoothed

the anxious brow. Gr. 471. 3.—17—19. *Andromedæ pater*; i. e. Cepheus. See on Ov. M. IV. 669, 670. *Procyon* is the chief star in the constellation *Canis Minor*. Its heliacal rising is about the twentieth of July, when the sun enters *Leo*. *Stella* is here = *sidus*, constellation.—23. *Silvani*. See on Virg. G. I. 20.—25—28. Cf. C. III. 8. 17. *Seres*. See on C. I. 12. 56. The Bactrians, formerly part of the Persian empire, were at this time subject partly to the Parthians and partly to a Scythian race, the Tochari. *Bactra* was their capital. *Tanais*, the Don, is put for the tribes on its banks. *Dissors*; i. e. quarrelling among themselves, and therefore the less to be feared.—29—32. *Prudens*; i. e. with wise forethought. *Temporis limits exitum*; "the issues of the future" (Martin). *Nocte premit* = "hath suppressed in night" (Milton). *Pas* here seems to mean "the law of reason" (Lincoln), but Ritter translates it: *terminos a coelesti numine positas*. *Quod adest*; i. e. the present.—34—39. *Aequore* = *alvea*, which is the reading of many MSS. and most editors. Since one of the words is an invention, it is more likely to be the commoner word, *alvea*. The next line describes well the quiet flow of a river. *Stirpesque raptas*; i. e. uprooted trees. *Glamore* = reverberation.—41—44. *Potans sul*. Cf. Sir Henry Wotton's "Lord of himself, though not of lands." *In diem*; for the more usual *in dies* = *quotidie*. *Vixi*. Lincoln aptly quotes Dryden: "To-morrow do thy worst, for I have lived to-day." *Occupato*. Gr. 535. 2. On the passage, cf. C. II. 10. 15 foll.—46—48. *Retro est* = is past. Gr. 353. 2. *Diffinget*. See on C. I. 35. 39. *Vexit* = *evexit*, has borne away.—50. *Ludera*. See on *patis*, C. I. 1. 18. On the passage, cf. C. I. 34. 12 foll.—53—56. *Manentem*; *sc. eam*. *Si* = *sin*, as often in Horace. *Resigno* = *rescribo*, I pay back. Cf. Festus: *Resignare antiqui dicebant pro rescribere*. *Mœa* = *involve* = I wrap myself in my (cloak of) integrity; i. e. in contented indifference to the freaks of Fortune. *Probamque—quæro* = and choose honest poverty (as a bride) without a portion.—57—64. *Meum*. Gr. 404. 1. A. & S. 211, R. 8 (3) (a). *Africis procellis*. See on C. I. 1. 15, and cf. C. I. 14. 4. *Votis pactisq* = to bargain with vows. *Cypris Tyriasque merces*. Cyprus abounded in copper (which thence gets its name), gold, silver, and precious stones. It exported wines also and oil. The trade of Phœnicia was carried on to some extent through Tyre, but more largely through Sidon. *Avaro*. Cf. *avaris terris*, C. II. 2. 1. *Biremis* = two-oared; usually, having two banks of oars. *Geminusque Pol-lux* is a poetical expression for *Pollux cum gemino fratre*. See on C. I. 3. 2; C. I. 12. 25 foll.

ODE XXX. — This Ode appears to have been written as an epi-

logue to the first three books, as C. I. i. was the prologue. It expresses the conviction, which time has justified, that, through his Odes, Horace had achieved an immortal name. The same just pride had been shown by poets before him; as by Sappho, in a poem of which the first line only has been preserved, *μυῖανθά τινά φάμε καὶ ὕστερον ἀμύνειν* (16 Bergk.); and by Ennius, in the lines:

Nemo me lacrimis deoet nec funera fletu
Fasit. Cur? volito vivu' per ora virum,

which words Virgil has made his own (G. III. 9). Propertius (III. 1), Ovid (Met. XV. 871 foll. quoted on Ov. Trist. IV. 10. 130, page 426), and Martial (X. 2. 7 foll.) have all imitated Horace very closely.

1-3. *Aere*; i. e. bronze statues or memorial tablets. *Regalique* — *altius* = and loftier than the regal pile of the pyramids. *Situ* for *solis* is unusual. *Impotens* (sc. *ira*) = uncontrolled, violent. — 7-9. *Libitinam*; one of the oldest Roman deities, her worship dating back to the days of Numa, who identified her with Vesta. She presided over funerals and all things pertaining to the dead. In her temple all things required at funerals were kept for purchase or hire. *Usque* = continually; a sense in which it occurs only in poetry, and always joined to a verb. — 8. 9. *Dum* — *pontifex*; i. e. while the Pontifex Maximus shall, on the Ides of every month, go up to the Capitol to offer sacrifice, the Vestal virgins walking silently in the procession, the boys at the same time singing hymns. With a Roman this was equivalent to saying "forever." — 10-16. *Dioar* — *modos*. The meaning is: It will be said on the banks of my native river (i. e. the *Ausidus*. See *Life*), that I, a humble man made great, was the first to fit the Grecian strain to the Italian lyre. The clause *qua* — *populorum* seems naturally connected with *dicar*, but Orelli and others make it depend on *ibi natus* understood, and some on *deduxisse*, etc. *Daunus* was an ancient king of Apulia, which was badly watered; hence *pauper aquae*, the epithet being transferred from the country to the king. *Populorum*. Gr. 409. 3. A. & S. 220. 4. *Aeolium carmen*. See on C. II: 13. 24, and cf. C. IV. 3. 12. See also Virg. G. II. 176. *Quaesitam meritis* = earned by thy merits; i. e. justly thy due. *Mihi*. Gr. 398. 5. A. & S. 211, R. 5 (1). *Delphica lauro* is the same as *laurea Apollinari*, C. IV. 2. 9. *Volens* = propitious. *Melpomene*. See on C. I. 12. 2, and cf. C. I. 24. 3.

• THE ODES. Book IV.

It is clear that Horace, after the publication of the first three books of his Odes, laid aside that style, or wrote in it only occasionally, and turned to the more serious task which employed him in his Epistles. Of the lighter sort of lyrics, therefore, we find but few in this book, and those probably inserted to fill out the volume. The moral and historical Odes are not surpassed by any of his earlier compositions.

ODE II. — Iulus Antonius was son of M. Antonius the triumvir. He was a man of letters and a poet. In B. C. 17 the Sigambri, with two other German tribes, crossed the Rhine and laid waste part of the Roman territory in Gaul. They defeated the legate Lollius, and this disaster was sufficient to induce Augustus to go in person to Gaul. At his approach the Germans withdrew into their own territories, and, giving hostages, obtained peace. The defeat of Lollius had caused great consternation at Rome, and the news of the subjection of the barbarians was hailed with proportionate joy. Augustus did not return for two years to Rome, having meanwhile restored order in Germany, Gaul, and Spain; but it is probable this Ode was written in the expectation of his return, and while the news respecting the Sigambri was still fresh, that is to say, about the end of B. C. 16. The general impression derived from the Ode is that Antonius had pressed Horace to write a poem in honor of Augustus's victory in the style of Pindar's *ἐπικάμια*, and that he very wisely declined. At the same time he pays Antonius the compliment of saying that he could celebrate Augustus's victory better than himself.

1-4. Pindar, the greatest lyric poet of Greece, was born in or near Thebes, about B. C. 522, and died B. C. 442. He wrote a great number of odes, hymns to the gods, paeans, dithyrambs, dancing-songs, drinking-songs, dirges, panegyrics, etc., but none of his poems have come down to us except his *ἐπικάμια*, or triumphal odes, the four books of which celebrate victories gained in the Olympian, Pythian, Nemean, and Isthmian games. *Iule*. Virgil makes this name a trisyllable, after the Greek. The maternal grandmother of Antonius was Julia, one of the family of the Caesars. For the story of Daedalus and Icarus see Ov. M. VIII. 183 foll. and Virg. A. VI. 14 foll. *Pennis*. Gr. 419. II. A. & S. 245. II. 1. Cf. Virg. A. IV. 252. *Ponto* Cf. *Icaris fluctibus*, C. I. 1. 15. — 6-8. *Notas* = *consuetas*. Cf. C. I. 2. 10; Virg. A. VI. 221; and Tacitus, Agric. 18: *nota vada*. *Alnere* = have raised. *Immensus* = "unconfined; transcending the ordi-

rary limits of poetic license" (Lincoln). Osborné translates: "Pindar foams and rolls on, unconfined, with his mighty depth of expression." Martin: "So deep-mouthed Pindar lifts his voice, and pours His fierce tumultuous song."—10-12. The *dithyrambus*, of which word the etymology is uncertain, was a song in honor of Bacchus, and sung at his festivals. It was wild and enthusiastic in its character. *Nova verba* signifies words coined for the occasion, as was common, and to be expected from the nature of the poetry, of which the metre seemed to a Roman irregular and arbitrary (*lege solutus*). A few fragments remain of dithyrambic poems by Pindar.—13-16. These verses refer to Pindar's hymns in honor of gods and heroes. See on v. 1. He may have written on the victory of Pirithous (see on Virg. A. VI. 393, 601, and cf. C. III. 4. 80) over the Centaurs, and that of Bellerophon over the Chimaera. See on Virg. A. VI. 288. On *sanguinem*, cf. C. II. 20. 6. *Justa*; because the Centaurs had carried off Hippodamia, the bride of Pirithous.—17-20. This stanza refers to the *ἐρμίσια*. See on v. 1. *Elea*—*coelestis*. See on C. I. 1. 5, 6 and Virg. G. I. 59. The chariot-race and boxing were the chief features of these games. *Signis*—statues. Gr. 417. 2. 3). A. & S. 256, R. 5 (*δ*), where for "never" read "very rarely."—21-24. This stanza refers to the *θρήνοι*, or dirges, of Pindar. On *sebilli*, here used actively, cf. C. I. 24. 9, where it is used passively. *Spon-sana*. Gr. 385. 4. A. & S. 224, R. 2. *Moresque aureos*—= and his golden virtues. Cf. *auream mediocritatem*, C. II. 10. 5. The metaphor is a familiar one in all languages. So *educit in astra*—extols to the stars. Cf. Virg. E. V. 51, 52; A. III. 158; A. IV. 322, etc. *Nigroque*—*Oroo*; i. e. saves his name from oblivion. See on C. I. 24. 18.—25-32. *Multa cyonum*—a strong breeze lifts the swan of Dirce; i. e. Pindar. Dirce was a fountain near Thebes. Cf. Ov. M. II. 239. On the swan as a bird of song, cf. C. IV. 3. 20; Ov. M. V. 387; Virg. E. IX. 29; A. I. 398. For this reason it was sacred to Apollo (Cicero, Tusc. I. 30). Ritter gives *cygnus* when the penult is long, as here; *cynus* when it is short, as in the next Ode. *Mons Matinus* was in Apulia. On *uvidi*, cf. C. III. 29. 6. *Ripas*; the banks (of the Anio). *Plurimum*; with *laborem*. *Operosa*. See remarks on the Odes, in *Life*. *Fingo* corresponds to *πλάττω*, which the Greeks applied especially to the making of honey.—33-36. *Majore*—*plectro*; i. e. a poet of higher strain. "But thou . . . with bolder hand the echoing strings shalt sweep" (Martin). *Ferooes*; because they had hanged the Roman officers who came to collect their tribute. The *olivus sacer* was a deity between the Via Sacra and the Forum, down which the triumphal processions passed. A certain number of prisoners usually walked behind the victor, and when the procession reached a certain point in the Forum,

they were carried off to prison and strangled. Cf. Ep. VII. 8. *Fronde*; i. e. laurel. The *Sygambræ* (*Sag-, Sig-, Sx-, or Sicambri*) were a powerful tribe in Germany, between the Rhine and the Lippia, now the *Lippe*. — 29, 40. In *aurum primum* = to their ancient gold; i. e. the golden age. See on Ov. M. I. 89 foll. Cf. Milton: "Time will run back, and fetch the age of gold." — 44. A *justitium* had been ordered by the senate; i. e. a suspension of the courts and of business generally. *Litibus*. Gr. 419. III. A. & S. 213, R. 5 (4). — 46-48. *Sol* = *die*. *Felix* may refer either to *sol* or to the subject of *canam*. — 49-51. *Triumphus* is addressed as a divinity. Horace says: As thou marchest, we will shout thus thy name, Io Triumphæ! and again, Io Triumphæ! *Civitas omnis* = the whole city (of us); all we citizens. — 53-60. *Te*. Iulus was rich. *Me* — *vitulus*. Cf. C. II. 17. 32. *Juvenescit* = *juvenescit fil.* *Vota*; sc. *solvenda*. *Fronte* — *ortum* = imitating with its forehead the crescent fires of the moon when she brings back her third rising; i. e. its young horns curved like the new moon. *Duxit* = contracted, received. *Videri*. Cf. *major videri*, Virg. A. VI. 49. *Cetera*. Gr. 380. 2. A. & S. 234. II. R. 3.

ODE III. — The publication of his three books of Odes had doubtless established Horace in the high position he here asserts as *Romanæ fidicen lyrae*; and when, after several years' silence, he produced the *Carmen Seculare* in B. C. 17, it was received probably with so much favor as to draw forth this Ode. It is an address to the Muse, gratefully attributing to her all his success.

1-4. *Melpomene*. See on C. I. 12. 2. *Nascentem* = at his birth. The *Isthmian* games were celebrated every third year, on the Isthmus of Corinth, and, like the Olympian games, were attended by all the Greek states. *Clarabit* = shall make famous; a sense not found elsewhere. — 5-8. *Curru* — *Achaico* may refer to the Olympian chariot-races (cf. C. I. 1. 3), or the Greek games generally may be meant. *Achaico* is often = *Græco*. *Dellis foliis* is like *Delphicus lauro*, C. III. 30. 15 and *laurea Apollinari*, C. IV. 2. 9. Cf. v. 35, preceding Ode. *Quod contuderit* = because he has crushed. Gr. 520. II. A. & S. 266. 3. *Capitolio* = the Capitol; where the triumphal procession ended, and the victor returned thanks to Jove in his temple. — 10-12. *Aquæ*; i. e. the Anio. He says the waters that flow past Tibur and the leafy groves shall make him glorious with the song of Lesbos, which he practices by the stream and in the grove. Cf. C. I. 1. 34; III. 30. 13, etc. *Comæ*. Ovid, Virgil, Tibullus, and other poets use the same metaphor. — 16. See *Introd.* and *Life*. Cf. C. II. 20. 4. — 17-20. *Testudinis aureæ* = *χρυσίης φάσματος* (Pindar, Pyth. I. 1). See on C. I. 10. 6. *Pieri*. The singular is not

common. See on Ov. M. V. Introd. *Donatura* = *quae donare vales*. *Cyonl*. See on v. 25, preceding Ode. — 21–24. *Muneraria*. Gr. 402. 1. A. & S. 211, R. 3 (3). *Fidicem*; predicate nominative with *monstror*. *Spiro*; i. e. am inspired as a poet. *Tuum*. Gr. 404. 1. A. & S. 211, R. 3 (3) (4).

ODE IV. — The Vindelici were a tribe whose territories lay between the Danube and the Lake of Constanx, comprising the greater part of modern Bavaria and Suabia, and some part of the Tyrol. The Raeti lay to the south of the Vindelici, and reached to Lake Como on the south. These tribes, whom the historians describe as very fierce and warlike, commenced a system of predatory incursions into Cisalpine Gaul, in which they appear to have practised the greatest atrocities. Augustus was at this time (B. C. 16–15) in Transalpine Gaul, and Tiberius was with him. Drusus, his step-son, and younger brother of Tiberius, was Quaestor at Rome, and in his twenty-third year. He was required by Augustus to take the field against the offending tribes, whom he met under the Tridentine Alps and defeated signally. But, though driven from Italy, they continued their attacks upon Gaul, and Tiberius was accordingly sent by Augustus with more troops to his brother's assistance, and they between them effectually humbled the tribes, whose territories were constituted a Roman province. From C. IV. 14. 34–38, we infer that the war was brought to an end in August, B. C. 15, on the anniversary of the capture of Alexandria by Augustus, B. C. 30 (see C. I. 37. Introd.). In honor of these victories Horace wrote this Ode and Ode XIV., the one more expressly to celebrate the name of Drusus, the other of Tiberius.

1. *Qualem*. This comparison extends through v. 16. The correlative *talem* is understood with *Drusum*, v. 18. The order of translation is: *Qualem olim juvenas et patrius vigor propulit nido inscium laborum alitem ministrum fulminis, cui Juppiter, rex deorum, permisit regnum in vagas aves, expertus (eum) fidelem in flavo Ganymede, vernique venti, nimbis jam remotis, docuere paventem insolitos nisus; mox vividus impetus demisit (eum) hostem . . . (talem) Vindelici videre Drusum*, etc. Virgil calls the eagle *Jovis armiger*, A. V. 255. — 4. *In* = in the case of. Cf. *in haste*, Virg. A. II. 390. *Ganymede*. See on Virg. A. I. 28, and cf. A. V. 252 foll. *Flavo* = *pulchro*; like *farbós*. — 5. *Olim*. See on C. II. 10. 17. *Patrius vigor* = hereditary strength. Some take *patrius* — *inscium* to mean that the parent bird drives him from the nest that he may learn to fly. — 10–12. *Vividus impetus* = a quick instinct. *Reluctantes* = writhing. For *egit* and the other perfects see Gr. 471. 3. — 14–16. *Ab* — *depulsum*; i. e. just weaned. *Depulsus a lacte* (Virg. E. VII. 15) and *de-*

pulsus ab ubere are both common phrases, and Horace here combines them. Some, to get rid of the tautology, have made *ubere* an adjective with *lacte*, which seems to us much worse than the tautology. Dillenb. who had adopted this view, gives it up in his last edition (1860) for the one we have preferred. Ritter refers *fulvae* — *ubere* to *capreae*: as the weaned goat sees the weaned lion. It is hardly possible that critical ingenuity will devise a worse rendering than that. — 18. *Drusum*. Nero Claudius Drusus was the son of Tiberius Claudius Nero and Livia, who was divorced by Nero and married to Augustus. He was a great favorite of Augustus, and Velleius Paterculus (II. 97) says that he possessed every natural endowment carried by culture to perfection. *Quibus*. Gr. 398. 5. A. & S. 211, R. 5 (1). — 19 — 21. *Unde deductus* depends on *quaerere*. The whole passage *quibus* — *omnia* is awkward and prosaic, and may, as some critics think, be an interpolation. Dillenb. thinks that, if it is bad, Horace himself should bear the blame of it, and not some innocent copyist or scholiast. Ritter says: *est digressio et lyrico poetæ digna et huic loco apte inserviens*. *Amazonia*. See on Virg. A. I. 490. — 22. *sed* is commonly used after digressions to recover the thread of the subject. — 25. *Mens* refers to the head, *indoles* to the heart. — 28. *Nerones*; Drusus and his brother, Tiberius Claudius Nero. The former was not born until three months after Livia married Augustus. — 29. Horace probably had in mind the words of Euripides (Fr. Alcm. 7):

*ἰσθλῶν ἀπ' ἀνδρῶν ἰσθλὰ γίγνεσθαι τέκνα,
κακῶν δ' ἄμοια τῇ φύσει τῇ τοῦ πατρὸς.*

Fortibus et bonis (Gr. 425. 3. 4). A. & S. 246, R. 1) corresponds to the common Greek expression, which it is so difficult to render, *καλοῖς καγαθοῖς*. Horace does not refer to the father of these youths, who was a worthless person, but generally to their family, the Claudia gens, among whom were many persons of distinction. They were divided into a patrician and a plebeian branch. To the latter belonged the Marcelli. See on C. I. 12. 46. — 33. *Doctrina* — *instam* = "Yet training quickens power inborn" (Martin). — 35. *Utoumque* = *quandocumque*, or (Dillenb.) *simul ac*. — 36. *Bona nata* = *bonam indolem*. *Culpae* = *vitia*. — 37. *Neronibus*. Claudius Nero, who was of the same family as Tiberius and Drusus, defeated and slew Hasdrubal, when he was coming to the help of Hannibal, B. C. 207, on the banks of the Metaurus, a river in the north of Italy. Hannibal had been nearly eleven years in Italy, and had met with few reverses, but after his brother's defeat his cause failed, and, though he remained four years longer in Italy, it was far away in the mountains of the south, and the Romans ceased to be

harassed by him. — 41. *Adorea*. *Ador* was a coarse grain, called by the Greeks *ἄδω*, but the name was applied to grain in general, and in the form *adoreia* signified the supply of corn given to soldiers after a victory, and hence victory itself. — 42. *Dirus*. This epithet is thrice applied by Horace to Hannibal, whom with reason the Romans held in greater respect than any other enemy they ever had. *Ut* = ever since; as in Ep. VII. 19. — 43. *Taedas*; not torches, but a blazing forest of pines. *Eurus*. Cf. the picture in Virg. A. II. 417, 418. — 45–48. *Post hoc*; i. e. after the victory of Claudius. *Usque* = continually. *Rectos* = re-established; i. e. their statues, thrown down by the enemy, were set up again. — 49–53. *Perfidus* is the pet epithet for Hannibal with the Roman writers. *Seotamur* — *triumphus* = We are pushing on and pursuing those whom to evade and to escape is our noblest triumph. There is often some difficulty in translating *ultra*. *Uls* is an old preposition involving the same root as *ille*, and signifying “on the other side of,” opposed to *cis*. *Ultrō* signifies to a place beyond, as *ultra* at a place beyond. If *ultrō*, therefore, ever means “voluntarily,” it is not as involving the root *vol* of *volō*, but as implying forwardness to do what one is not obliged or asked to do. Cf. Livy, XXVII. 51. — 53–56. *Gens* — *aequoribus*. Aeneas had just rounded the western promontory of Sicily, and entered the Mare Tyrrhenum, when the storm arose that drove him back to the coast of Africa. Cf. Virg. A. I. 67 foll.; III. 705 foll. *Sacra*. Aeneas brought with him to Rome the fire of Vesta and the images of the *Penates publici*, who were ever after worshipped there. They were the protectors of the city, as the *Penates domestici* or *privati* were of private houses, and like them were worshipped as *Lares*. *Ansonias*. See on Virg. G. II. 385, and cf. A. IV. 349, etc. — 58. *Algidus* was a mountain in Latium sacred to Diana, often called *nivalis*, *gelidus*, etc., from its temperature. — 59. *Per damna*. Cf. Livy, XXIX. 3: *Illis Romanam plebem, illis Latium juventutem praebeuissimam maiorem semper frequentioremq; pro tot caesis adolescentibus subolascentem*. — 61. *Hydra*. See on *belua Lerna*, Virg. A. VI. 287, 803. — 62. *Vinci dolentem* = indignant at the thought of being beaten; or, refusing to be beaten. Cf. *metuente solvi*, C. II. 2. 7. — 63, 64. *Colchi*. Jason, when he went for the golden fleece, sowed at Colchis part of the teeth of the dragon which Cadmus had killed, and whose teeth he had sown at Thebes. From both sprung up armed men, to whom Hannibal here likens the Romans. Echion was one of the *γῆγευεις*, earth-born, who helped Cadmus to build Thebes, which is therefore called after him. Cf. Ov. M. III. 50 foll. — 65. *Mersus*; subjunctive with *si* omitted. Gr. 503. 1. A. & S. 261, R. 1. So *lucere*. — 69. *Karthagini* = *ad Karthaginem*. Gr. 379. 5. A. & S. 225. IV. R. 2. — 70. *Superbos* = exultant; as after the

battle of Cannae. — 75, 76. *Curas sagaces*; i. e. the forethought and sagacity of Augustus. *Expediunt* = carry them through. *Acuta belli* = the perils of war. Gr. 438. 5. A. & S. 205, R. 9 (A).

ODE VII. — Who Torquatus was we have no means of deciding. The Ode bears a strong likeness to C. I. 4, and may very likely have been written about the same time, and afterwards inserted here to help out a volume. It contains an exhortation to present enjoyment, since Death is certainly at hand for all.

2-6. *Comae*. See on C. IV. 3. 11. *Mutat vires* = undergoes its changes. Gr. 371. 1. 3). A. & S. 232 (1). *Praetereunt*; i. e. return within. *Gratia* — chorus. Cf. C. I. 4. 6. The Graces were sometimes represented nude, sometimes with drapery. — 7. *Spem*. Gr. 492. 2. A. & S. 218, R. 2. *Almum*. See on Virg. G. I. 7. Cf. A. V. 64. — 9-12. *Frigora* = the cold (of winter). *Zephyris* = the breezes (of spring). Cf. C. I. 4. 1. *Proterit*. Cf. C. II. 18. 15. *Simul*; sc. *ac*. *Iners* = dull; torpid. — 13-16. *Damna* — *lunae*. *Tamen* shows that the changes and deteriorations of the seasons are meant, and *celeres lunae* are the quick-revolving months. *Decidimus*; i. e. go to the lower world. *Tullus et Anous*. See on Virg. A. VI. 814, 815. Horace means that not piety, nor wealth, nor power can bring back the dead. — 17-20. *An*. Gr. 526. II. 2). A. & S. 198. 11, R. (c). *Hodiernae summae*; i. e. to the sum (of the past) which to-day completes. *Amico* — *animo* = whatever thou givest thine own dear self; a literal version of φίλην ψυχὴν χαρίζεσθαι. The meaning is: "In which you have indulged your inclination." — 21-22. *Splendida arbitria* = judgment august. *Minos*. See on Virg. A. VI. 432. Cf. C. II. 13. 23. — 25-28. Hippolytus was the son of Theseus and Hippolyte, queen of the Amazons. He was killed by being thrown from his chariot while riding on the sea-shore. He was a favorite of Diana, who induced Aesculapius to restore him to life, and according to Ovid (M. XV. 543 foll.) put him under the protection of the nymph Egeria, in the woods of Aricia, where he was worshipped as a god. Horace follows the earlier Greek legend. *Lethaea*. See on Virg. A. VI. 705. *Theseus*. See on A. VI. 617. *Pirithoo*. See on C. III. 4. 80. The common story of Theseus and his friend is, that, both having been consigned to their punishment together, Hercules went down and delivered Theseus, leaving Pirithous to his fate. This may be the legend Horace follows: for it may be understood that Theseus pleaded for Pirithous when he was himself returning, but failed to obtain his release.

ODE XIV. — The circumstances under which this Ode was written

are given in the Introduction to C. 4 of this book. The common inscriptions, which make it an address in honor of Augustus, sufficiently describe the spirit of it, though its professed purpose is to celebrate the part which Tiberius took in the victories over the German tribes. The Ode for Drusus was probably written soon after the end of the war, but this not till Augustus returned from Gaul, two years afterwards.

4, 5. *Titulos* = inscriptions; i. e. on triumphal arches and other monuments. *Fastos*; i. e. public registers, or chronicles, called *memores* as preserving the memory of events for posterity. — 7-11. *Quem officere . . . quid posses*. This kind of attraction is common in Greek, and not uncommon in Plautus and Terence. Cf. *Gr.* 445. 9. A. & S. 206 (6). *Marte*. Cf. C. II. 14. 13; III. 5. 24, 34, etc. *Milite*; used collectively. Cf. *Virg. A. II.* 20. The *Genauni* lived between lakes Verbanus (Maggiore) and Larius (Como). The *Breuni*, another Alpine tribe, lived near the source of the Oenus (Inn). — 13. *Plus vice simplicis* = with more than an even exchange; i. e. of blood. Cf. *vv.* 31, 32. *Gr.* 417. 3. A. & S. 236, R. 6 (a). — 14. *Major*; i. e. *Tiberius*. — 17-19. *Spectandus . . . quantis . . . ruinis* = worthy of admiration, with what destruction; i. e. worthy of admiration for the destruction with which. It is an imitation of the Greek idiom *θαυμαστός ὄσις*. *Devota* — *liberae* = hearts devoted to a freeman's death. — 20. The fourth verse of the Alcaic stanza is often constructed with a noun and its adjective in the first and last place, and corresponding in their final syllables. See *vv.* 12, 16, 20, 36, 52, and cf. other Odes. *Prope* is rarely used by the poets in comparisons. Ritter joins it with *indomitas*. — 21. *Pleiadum*. See on *Atlantides*, *Virg. G. I.* 221. — 23, 24. *Vexare*. See on *pati*, C. I. 1. 18. *Ignes* = the flames (of war). — 25. *Tauriformis* is taken from the Greek *ταυρόμορφος*, applied to the Cephissus by Euripides (*Ion.* 1261). Cf. *Virg. G. IV.* 371: *gemina auratus taurino cornua vultu Eridanus*; and A. VIII. 77: *Corniger Fluvius*. This conception of the river-god was probably suggested by the rush and roar of the waters. Cf. C. IV. 9. 2; III. 30. 10. — 26. *Dauni*. See on C. I. 22. 14; III. 30. 11. — 30. *Ferrata* = mailed. — 31, 32. *Metendo*. Horace (like Virgil, A. X. 513, *Proxima quaeque metit gladio*) gets his metaphor from Homer (*Il. XI.* 67), οἱ δ' ὄντ' ἀμνηστὲς ἐναντίοι ἀλλήλοισιν ὄργον θλαίνουσιν. *Humum*; direct object of *stravit*. *Clade*; i. e. of his own men. — 34. *Divos*. Augustus had the *auspicium*, and his step-sons were his *legati*. See on C. I. 7. 27. *Quo die*. See C. I. 37. *Introductio* and C. IV. 4. *Introductio*. — 39, 40. *Laudemque* — *arrogavit*; i. e. claimed for the wars carried on under thy command the glory thou didst desire. What follows is a compendious review of the successes of Augustus, all of which have

been noticed in these Odes. Before the present Ode was written, the Cantabri had been finally subdued by Agrippa; the Parthians had restored the standards of Crassus and M. Antonius; the Scythians had sent to ask to be taken into alliance; the distant nations of Asia had done the same (see C. S. 55 foll.); the successes of Lentulus had checked the inroads of the tribes of the Danube (C. II. 9. 23); Egypt had long been a tributary province; Armenia (Tigris) had been ceded by the Parthians; Britain, though only threatened, had sent tokens of submission. Augustus was just returned from Gaul and Spain, where he had put down the last efforts of rebellion, having also driven back the German tribes (Sygambri), whose success against Lollius had brought a stain upon the arms of Rome (see C. IV. 2. *Introd.*). — 43. *Præsens*. Cf. C. III. 5. 2. — 45. See on Ov. M. II. 254. — 47-51. *Beluossus*; like πολυκίτης, πολυθρέμμεν. Milton (*Lycidas*) calls the sea "the monstrous world." *Britannia*. Cf. C. I. 35. 30; III. 5. 3. *Non — Gallias*. Cf. Caesar, B. G. VI. 14: *In primis hæc volunt persuadere (Druidæ) non interire animos sed ab aliis post mortem transire ad alios, atque hoc maxime ad virtutem excitari putant, metu mortis neglecto*. *Sygambri*. See on C. IV. 2. 36.

THE SECULAR HYMN.

WHEN Augustus had completed the period of ten years for which the imperial power was at first placed in his hands (B. C. 27-17) he determined to celebrate his successes at home and abroad by an extraordinary festival, and he took as his model the *Ludi Tarentini* or *Taurii*, which had in former times been observed as a means of propitiating the infernal deities, Dis and Proserpina, on occasions of great public calamities. It does not appear that this festival ever was held at regular intervals, nor had the name *Ludi Seculares* been used until now. The Quindecimviri were ordered to consult the Sibylline books, and they reported, no doubt as they were desired, that the time was come for the repetition of this great national festival, and the details of it were laid down as from the commands of the oracle in a set of Greek hexameters, composed of course for the occasion.

The Hymn was sung at the most solemn part of the festival, while the Emperor was in person offering sacrifice to the Parcae at the second hour of the night, at the river-side, upon three altars erected for the purpose. The chorus consisted of twenty-seven boys and as many girls of noble birth, well trained for the occasion.

Steiner, who has been followed by Orelli, Dillenburger, and others, thinks that the Hymn was sung by the two choirs, as follows :

Stanzas 1 and 2, the *Proodus*, by the boys and girls together.

Stanza 3 by the boys		Stanza 10 by the boys
" 4 " " girls	Stanza 9, the <i>Mesodus</i> , Verses 1, 2 by the boys " 3, 4 " " girls	11 " " girls
" 5 " " boys		12 " " boys
" 6 " " girls		13 " " girls
" 7 " " boys		14 " " boys
" 8 " " girls		15 " " girls

Stanzas 16-19, the *Epodus*, by the boys and girls together.

We think it more probable that, as Ritter suggests, the 9th stanza was sung by the boys and girls together. It should be stated that the editors differ widely in this assigning of the parts to the choirs, and some, like Maclean, think that no accurate division can be made.

1, 2. *Silvarum*. Gr. 399. 2. 2) (3). A. & S. 213, R. 5 (3). *Deus* applies to both deities. — 3. *Sibyllini* — *versus*. See Introd. These were oracular books written, it is conjectured, on palm-leaves, in Greek verse, which were kept in the Capitol and consulted on extraordinary occasions. The leaves taken at random were supposed to give the directions required. They were under the care of certain persons, at this time fifteen in number (*quindecimviri*, v. 70), who alone had power to consult them. The books were said originally to have been sold to Tarquinius Superbus by an old woman, and to have been three in number. They were burnt with the Capitol, B. C. 82, but collections of these verses having accumulated in various towns of Italy, they were got together and deposited in the same building, and used as before. — 6. See Introd. — 7. *Colles*; the seven hills of Rome, which were Coelius, Esquilinus, Viminalis, Quirinalis, Capitolinus, Palatinus, Aventinus. — 9. *Alme Sol* = O Sun the nurturer. See on Virg. G. I. 7. — 10. *Alnusque et idem*; different in semblance, but in reality the same. Cf. Racine, Poem. Relig. cant. I: *Astre toujours le même, astre toujours nouveau*. — 11. *Poenis*. Gr. 488. 1. A. & S. 260, R. 6. — 13-16. *Rite* — *lenis* = O thou whose office it is gently to bring babes to the birth in due season. *Rite* = according to thy province and functions. *Ἐλευθία*, the Greek name for Here and Artemis, or more properly in the plural number for their attendants, when presiding at the delivery of women, is represented by the Latin *Lucina*, "*quae in lucem profert*," which title also was given indiscriminately to Juno and Diana. The title *Genitalis* does not occur elsewhere in this sense, but appears to be a version of the Greek *Γενετυλλίς*, which was applied to Aphrodite as well as Artemis and her attendants. Cf. Virg. E. IV. 10. *Probas* = *maior*.

—18-20. In B. C. 18, the year before this Ode was written, a law was passed which, after Augustus, was called *Lex Julia de Maritandis Ordinibus*, its object being the regulation and promotion of marriages. *Proles*. See on *silvarum*, v. 1. —21-24. The notion that the Secular Games were celebrated every 110 years, the length of a *seculum* as measured by the Etruscans, was a fiction invented probably at this time. There is no trace or probability of their having been so celebrated either before or after Augustus. They lasted three days and nights. They were celebrated by Claudius, A. D. 47, and again by Domitian, A. D. 88. *Frequentes* = attended by crowds. —25-28. *Vosque* — *servat* = Ye too who are true to declare, O Parcae, that which hath been once decreed, and which the steadfast order of events is confirming (that is, the power of Rome). The orders of the oracle (see Introd.) directed a special sacrifice of lambs and goats *σπρτογόνους Μοίραις* (sea-born Fates), which was the Greek name of the Parcae, who, as some said, were the daughters of Oceanus and Ge, the earth. *Semel* = once for all (*καθάραι*). The Parcae could not but be true exponents of the decrees (*fata*) of Jove, since to them their execution was intrusted. Cf. C. II. 16. 39. There may be some inconsistency in asking them to give good fates to Rome, since they could only execute ministerially *quod semel dictum est*; but such confusion is common. —31. *Fetus*; applied to the productions of the earth, as in Virg. G. I. 55; IL 390; Cicero, Or. II. 30, etc. —33. Cf. C. II. 10. 20. There was a statue of Apollo in his temple on the promontory near Actium, with bent bow and fierce aspect. See Virg. A. III. 275. To this god Augustus attributed his success in the battle with M. Antonius; and on his return to Rome he built a temple to Apollo of Actium on Mons Palatinus and set up a statue of the god, but in a different character, with the lyre in one hand and the plectrum in the other. —35. Diana, as the moon, is often represented in her chariot, drawn by two horses, and with a small crescent on her forehead. —37. *Vestrum*. Cf. Virg. A. III. 94; IV. 345; VI. 59, etc. —39. *Pars*; in apposition with *turnas*. —41-44. *Cui*; sc. *parti*. *Fraude* = injury. Cf. Virg. A. II. 633. *Patriae*. Gr. 391. 2. 4) (3). A. & S. 222, R. 2 (a). *Relictis*. Gr. 417. 2. A. & S. 256, R. 5 (a). —47, 48. *Remque* — *omne* = wealth and offspring and every honor. —49. *Veneratur* = *venerando precatur*. The oracle required that milk-white bulls should be offered by day to Zeus. —50-52. *Sanguis*; i. e. Augustus. See on C. II. 20. 6. *Bellante* — *hostem* = Mightier than his enemy in the fight, but merciful when he is fallen. Cf. Virg. A. VI. 853. —54. *Albanas securis*; i. e. the Roman fasces. Cf. *Albanique patres*, Virg. A. I. 7, and see A. I. 270 foll. —55. *Responsa*; i. e. to their offers of submission and petitions for friendship. —56. *Indi*. See on C. I. 12. 53. —57-60.

This group occurs nearly in the same combination in C. I. 24. 6. *Fides* represents honesty, good faith, and is called in the above place *Justitiae soror*. *Honos* has nothing to do with what we call honor in the sense of honesty (*fides*), but represents *Gloria*. *Virtus* is most usually represented in a military character, as *Fortitudo*; but the name embraced all moral courage and steadfastness in well-doing, with which military courage was closely associated in the mind of a Roman. *Pudor*, or *Pudicitia*, represents conjugal fidelity. Juvenal speaks of her especially as having left the earth at the close of the reign of Saturn. But all these virtues are said to have left the earth with Astraea at the close of the golden age, and their return is intended to represent the return of that age. *Copia*, whose horn was most properly the symbol of Fortune, but was also given to many other divinities, as *Fides*, *Felicitas*, *Concordia*, *Honos*, etc., was herself represented under the forms of *Abundantia* and *Annona*, the latter signifying the supply of corn for consumption in the city. *Cornu* limits *beata*. — 61 — 64. See on Virg. E. V. 35. *Et* — *arou* seems to contradict the prayer in v. 33; but the bow of Apollo did not always inspire dread. He is sometimes represented with this unstrung at his back, and the lyre and plectrum in his hands; and it is uncertain whether he did not so appear in the statue above referred to. *Camenis*. In some ancient reliefs and paintings Apollo is represented as seated in the midst of the nine Muses, who are all paying attention to him. *Qui* — *artus*. Apollo's attribute as the healer is one of the oldest that was attached to him, and is most commonly exhibited in his statues and other representations. It is symbolized by the serpent which always attends the figures of *Salus*, *Aesculapius*, and others connected with the healing art. Ovid makes him say (M. I. 521): —

*Invenit medicina meum est; opiferque per orbem
Dicor, et herbarum subjecta potentia nobis.*

— 65 — 68. See on v. 33. *Felix* — *aevum* = May he prolong this happy age to another and another lustrum, and ever to a happier. It is common with Horace to put an adjective and its noun at the two extremes of a sentence. — 69 — 72. *Diana* had a temple on Mons Aventinus and on Algidus. See on C. IV. 4. 58. From this stanza it has been assumed by some that the *quindecimviri* (see on v. 5) took part in the singing, which is not very probable. Their number, originally two, was increased to ten about one hundred and fifty years after the establishment of the Republic, and raised to fifteen either by Sulla or Julius Caesar. *Puerorum*; the whole choir of boys and girls. — 73 — 76. The whole choir declare their confidence that the prayers they have offered have been heard by Jove and all the gods. The clause *haec* — *cunotos* is in apposition with *spem*. Gr. 553. II.

THE EPODES.

THE word *Epode*, from *ἑπὶ ὁδός*, an additional song, was applied at first to the closing part of a lyric poem, succeeding the *Strophe* and *Antistrophe*. It next came to mean a lyric made up of alternate iambic trimeters and dimeters. Such were the Epodes of Archilochus, and to the same class belong most of Horace's Epodes. They were probably his earliest lyrical compositions, having been published, according to the best authorities, about B. C. 724.

EPODE II.—Horace, meaning to write on the praises of the country, put his poem into the shape of a rhapsody by a money-getting usurer, who, after reciting the blessings of a country life, and sighing for the enjoyment of them, resolving to throw up his business, and persuading himself that he desires nothing so much as retirement and a humble life, finds habit too strong for him, and falls back upon the sordid pursuits which, after all, are most congenial to him. Though the greater part of the speech must be admitted to be rather out of keeping with the supposed speaker, yet the picture is very beautiful, and the moral true.

2-7. Cf. Virg. G. II. 458 foll. **Ut**—*mortalium*; i. e. in the golden age. **Exercet**. Cf. Virg. G. I. 99; II. 356. **Penore**. A usurer is speaking. **Clasitoo** (sc. *signo*); i. e. the trumpet. **Mare**. Gr. 371, 3. 1). A. & S. 232 (2) N. 1. — 9-14. **Ergo**; i. e. since he is free from the cares just mentioned. **Propagine**. See on Virg. G. II. 26. **Maritat**. See on C. II. 15. 4. Cf. Milton: "They led the vine To wed her elm"; etc. **Reducta** = retired. Some make it = *curva*, winding. Cf. Virg. A. I. 161. **Inutillesque**—*inserit*. Cf. Virg. G. II. 73 foll. and note *ramis felicibus*, v. 81. — 16. **Infirmas** is merely an ornamental epithet. So Ovid: *pecore infirmo*. — 17. **Vel** is here copulative, not disjunctive. Cf. Virg. A. VI. 769. **Et** would have made the sentence too much of a climax, especially with the exclamation, *Ut gaudet*, etc. — 20-22. **Purpuree**. Gr. 385. 5. A. & S. 223, R. 2 (b). **Priape**. See on Virg. E. VII. 33. **Silvana**. See on Virg. G. I. 20. Strictly the *tutor finium* was the god Terminus. — 24-26. **Tenaci** = matted; or, as some make it, tenacious, tough-rooted. **Queruntur**; like *gemere*, Virg. E. I. 59. — 29. **Hibernus annus**; i. e. the winter. Cf. *formosissimus annus*, Virg. E. III. 57 and *frigidus annus*, A. VI. 311. — 31. **Multa cane** = many a dog. The feminine is often used of hunting-dogs. — 32-36. **Amites** were forked stakes on which the nets were stretched. **Plagae** were strong nets for large beasts; *retia*, finer ones for birds.

and fish; *retia rara*, those with wide meshes used only for birds. Cf. C. I. I. 28 and Virg. A. IV. 131. *Edacibus* refers to their depredations on the corn. *Advenam* = foreign; i. e. coming from foreign lands in the winter. *Laqueo*; instrumental ablative. — 37. *Malarum . . . quas curas*. Gr. 445. 9. A. & S. 206 (3) (b). — 39. *Quodai* is emphatic: if, therefore, etc. The conditional clause extends to v. 49. *In partem* = on her part. — 41–48. Horace often speaks of the domestic virtues of the Sabines and Apulians. See *Life*. *Pernix* = patient, steadfast; being compounded of *per* and *nitor*. *Sacrum—focum*. The fireplace was sacred to the Lares. The wood must be old that it might not smoke, like that which plagued the travellers at Trevicum (S. I. 5. 80). The *foc* was either a fixture of stone or brick, in which case it was synonymous with *caminus*, or it was movable and made of bronze, and then it was usually called *foculus*. In either case it was a wide and shallow receptacle for wood or charcoal, the smoke of which found its way out as best it could. See on Virg. E. VII. 50. *Horna—dolio*, i. e. poor wine of that year, which had not been bottled for keeping, but was drawn directly from the *dolium*. Like the other parts of this description, this is meant to convey the notion of primitive simplicity. *Inemptas*. So Virg. G. IV. 133: *dapibus mensas onerabat inemptis*. — 49–53. The oysters of the Lucrine lake (see on Virg. G. II. 161) were famous. The *rhombus* was probably the turbot. The *scarus*, whatever it may have been, is said by Pliny to have abounded most in the Carpathian Sea. The storm, therefore, must come from the east that should drive it to the coast of Italy. What bird is meant by *Afra avis* we cannot tell. The Greeks called them *μελεαγρίδας*. Martial (III. 58. 15) speaks of *Numidicae guttatae* (i. e. speckled), which seems to be the same bird, and answers to the appearance of the guinea-fowl. The *attagen* is usually said to be the moor-fowl. Martial says it was one of their most delicious birds (XIII. 61). It is repeatedly mentioned by Aristophanes. Aristotle, in his History of Animals, numbers it among *κοινοτικοὶ ὄρνιθες*, birds which do not fly high. *Juoundior*. Gr. 443. A. & S. 205, R. 15 (a). — 59, 60. The Terminalia took place in the early spring (February 23), and lambs were offered to Terminus, the god who protected boundaries. Plutarch says that sheep rescued from the jaws of the wolf were thought to be better flavored than others. The thrifty would eat them for economy. That is the idea Horace means to convey. — 61. *Ut* = how; as in v. 19. — 65, 66. *Vernas*; i. e. slaves born on the owner's estate. There was a hearth near which the images of the Lares were placed, in the centre of the *atrium*, the entrance-room, and round it the slaves had their supper. *Residentes* means shining by the light of the fire. — 67–70. *Alphius*. A usurer of this name is mentioned

by Columella, as an authority on the subject of bad debts. *Redigere* is the technical word for getting in money out on loan, and *ponere* for putting it out, as *καταβάλλειν*, *βάλλειν*, *τιθέναι*. The settling days at Rome were the Kalends, Nones, and Ides. Horace says that Alphius delivered the foregoing speech when he had made up his mind to turn farmer immediately, and that with this view he got in all his money on the Ides (the middle of the month), but when the next Kalends came (the first of the month) he could not resist the temptation to put it out again.

EPODE VII. — This Epode appears to have been written when some fresh war was breaking out. It may have been the last war between Augustus and M. Antonius, which ended in the battle of Actium and the taking of Alexandria, but it is not easy to decide.

1-3. *Dexteris*. See on *dextera*, C. I. 2. 3. *Conditis* = (lately) sheathed. *Campis* — *Neptuno* = *terra marique*. — 7-10. See C. III. 24. 1. What Horace means to say is, "The blood that has been spilt in these civil wars has been shed, not for the destruction of Carthage, as in the war that Scipio led, or that the Briton might be led in chains, as he was by Julius Caesar, but for the destruction of Rome herself." *Intaotus*; i. e. untouched, till Julius Caesar invaded them and carried away prisoners, many of whom walked in his triumph. The first time after Caesar's expeditions that a Roman army invaded Britain was in the expedition of Claudius, A. D. 43. On *descenderet* — *via*, see on C. IV. 2. 35. — 11, 12. *Dispar*; sc. *genus*. *Feris* agrees with *lupis* and *leonibus* and = fierce (though they be). — 13. *Vis acrior* seems to be absolute, not comparative with *furor*, and = some irresistible force; like *θεοῦ βία*. — 19, 20. *Ut* = *ex quo (tempore)*. *Sacer*; i. e. *expiandus*, or (Dillenb.) *pernicius*. Cf. Virg. A. III. 57. On the whole passage, cf. Virg. G. I. 501 foll.

EPODE XIII. — This Ode is like C. I. 9, a convivial song, written in winter. It is probably an imitation of some Greek lyric.

1. *Contraxit* = has shut in. — 2. *Jovem*. See on Ov. M. II. 377. *Silvae*; instead of *silvae*, for the sake of the measure. Gr. 669. III. A. & S. 306. 2. — 3. *Threicio*; because Thrace was north of Greece. — 4. *Occasionem de die*; i. e. the gifts of the present. *Die* is to-day as opposed to to-morrow, not, as some make it, "this stormy day." *Dumque* — *genua*. The strength of an active man lies very much in his legs, and so they are put for his strength, as in Psalms, cxlvii. 10. — 5. *Obducta . . . fronte* = clouded brow. *Seneotus* is nowhere else used as = melancholy, though *senectus* sometimes is. — 6. *Tu*; i. e. the feast-master. See on C. I. 4. 18.

Sextus Manlius Torquatus was consul, B. C. 55, when Horace was born. — 7. Cf. C. I. 9. 9. — 8-10. In sedem; i. e. in *pristinum statum*. Achaemenio . . . nardo. See on C. III. 1. 44. *Fide Cyllonsa*. See on C. I. 10. 6 and Virg. G. I. 337. *Sollicitudinibus*. Gr. 425. 2. 2). A. & S. 251 and N. — 11-14. Centaurus; i. e. Cheiron, the instructor of Achilles (alumno) and other heroes. Juvenal (VII. 210) describes Achilles as a big boy at school: *Metuens virgae jam grandis Achilles Cantabat patriis in montibus*; but *grandis* has not that meaning here, though some have supposed it has. *The tide*. See on Virg. E. IV. 32; G. I. 399. *Assaraci*. See on Virg. A. I. 284. *Scamandri*. See on *Xanthus*, Virg. A. I. 473. Homer took a more heroic view of the dimensions of the river Scamander, which was μέγας ποταμὸς βαθυδίνης (Il. XX. 73). *Simois*. See on Virg. A. I. 100. — 15-18. *Tibi*. Gr. 398. 5. A. & S. 211, R. 5 and N. *Certo subtemine*; i. e. by an unalterable destiny. *Parcae*. See on Virg. E. IV. 47. *Mater*; i. e. Thetis. *Alloquitis* = consolations; in apposition with *vino cantuque*. There is no other instance of *alloquium* except with reference to conversation. But Horace may have imitated the use of *παρηγορίαν*, *παρηγορία*, which were applied, in a derived sense, to anything that gave relief to sorrow.

EPODE XVI. — This Ode is written with great care, and was very likely one of those compositions by which Horace brought himself into public notice. Probably it was written at the outbreak of the Perusian war, B. C. 41. Horace mourns over the civil wars, and proposes that all good citizens shall migrate to the Fortunate Islands.

1. *Altera*; the last being that of Sulla, which ended about forty years before. — 2. *Suis et ipsa* would be *suis ipsius* in prose. — 3-8. *Marsi*; in allusion to the Social or Marsic war, B. C. 90-88. See on C. II. 20. 18. *Porcena* was King of Clusium in Etruria. He espoused the cause of Tarquinius Superbus, and attacked Rome with a large army. All the modern writers on Roman history believe that he reduced the city to submission and took from her all the territory she had obtained north of the Tiber. *Aemula* — *Capuae*. After the battle of Cannae, Hannibal established himself in Capua, and Livy (XXIII. 6) relates a boasting speech of the Campanians, — how they expected that Hannibal, when he withdrew to Carthage, would leave Rome a wreck and the power over Italy in the hands of Capua. They also sent ambassadors to Rome, and demanded, as a condition of their assistance, that one of the consuls should always be a Campanian. Five years afterwards the Romans took the town, and dealt very severely with it. *Spartacus* was a Thracian gladiator, the leader in the Servile War, B. C. 73-71. The Allobroges, whose

country lay on the left bank of the Rhone, had ambassadors at Rome at the time of Catiline's conspiracy, praying for redress for certain grievances. These men were tampered with by the conspirators, and promised to forward their designs, which, soon repenting, they betrayed, and became the principal witnesses against the conspirators (Sallust, Catil. 41; Cic. in Catil. III. 2-4). This explains Horace's meaning. Two years afterwards these people, having broken out in war and invaded Gallia Narbonensis, were defeated by C. Pomptinus, governor of that province. *Caerulea* = blue-eyed. *Germania*; i. e. the Cimbri and Teutones, conquered by Marius, B. C. 101. *Parentibus abominatus*; like *matribus detestata*, C. I. 1. 24. Some make *parentibus* = by our fathers. — 9. *Impia* — *aetas* = we, an impious race of doomed (accursed) blood, shall ruin. The object of *perdemus* is the antecedent of the relative clause *quam* — *Hannibal*. — 11. *Insistere* is followed by the accusative case sometimes, particularly when it implies motion, as *insistere viam*, which peculiarity is found in the Greek *καθίσταται*. It more usually governs the dative, or is followed by the ablative with *in*. Cf. Virg. A. VI. 563. On the passage, cf. Ezekiel, xxvi. 11 and Jeremiah, viii. 1, 2. — 12-16. Horace does not take account of the apotheosis of Romulus, to which he refers, C. III. 3. 16. *Videre*. Gr. 570. 1 and 3. 2). A. & S. 276. III. R. 2 and R. 4 (a). *Forte* — *carere*. *Si* is omitted. The order is: *Forte quaeritis communiter (omnes) aut melior pars* (cf. v. 37) *quid expediat carere malis laboribus*. Ritter makes it a question; Dillenb. says that *si* is omitted. *Carere* depends on *expediat*. Gr. 553. V. A. & S. 271, N. 3. — 17-20. *Phocaeorum*. The story of the Phocaeans abandoning their city when Harpagus was besieging it, and declaring that they would not return till a bar of iron they threw into the sea should float, is told by Herodotus (I. 165). It must have been familiar to educated men, and the form of oath may have become proverbial. *Exsecrata* is used in a middle sense, = binding themselves under a curse, *ἐπιθήσαντο λόχους καράπας*. So *agros* is governed by *profugit*, not by *exsecrata*. — 22. *Africus*. See on C. I. 1. 15. — 23. *Sic placet*? *Placetne*? was the formula addressed to the people at the *comitia*. The poet fancies himself addressing a meeting of the citizens. *Habet suadere* is another Greek construction, *πείθειν ἔχει*. — 25-28. *Sed* — *haec* = but let us take an oath in this form. *Simul* (sc. *ac*) = as soon as. *Ne sit nefas* = let it not be impious. The ordinary expression would be: Let it be impious to return before that, etc. *Domum* = homeward. *Matinus* was a hill in Apulia, while the *Padus* (Po) was in the north of Italy. — 31-34. *Ut* = *ita ut*. *Miluo*; for *miluo*. See on *silvae*, Ep. XIII. 2. *Ravos* is found in the oldest MSS. *Flavos*, *saevos*, and *fulvos* are other readings. *Levis hircus amet* = let the goat become sleek, and love.

— 35-40. *Hæbo . . . execrata* = this having sworn. *Quæ* = whatever else. *Mollis* = craven. *Præter et volate*; for *et volate præter*, or, as some say, by tmesis for *prætervolate*. For the position of *et* cf. C. I. 12. 11; I. 31. 10; I. 37. 8; III. 24. 48; IV. 7. 15; C. S. 3; Ep. II. 20, etc. — 41-44. *Oceanus circumvagus* = the circling Ocean; according to the Homeric conception of it as a vast river flowing round the earth. *Divites insulas* = the Fortunate Islands; generally supposed to be the Canaries. *Gererem*; for *fruges*, as in Virg. A. I. 177 and elsewhere. *Inarata*. Cf. descriptions of the golden age, Ov. M. I. 101, 102; Virg. E. IV. 41. So on *imputata*, etc. — 46-50. *Suam — arborem* = and the purple (i. e. ripe) fig adorns its own tree; i. e. without grafting. Cf. Virg. G. II. 82. *Mella*. See on Virg. E. IV. 22. *Orepante desillit pede* = "comes dancing down with tinkling feet" (Martin). *Tenta*; like *distenta*, Ep. II. 46. — 51, 52. *Vespertinus*. Gr. 443. 2. A. & S. 205, R. 15. Cf. Virg. G. III. 537: *Non lupus insidias explorat ovilia circum, Nec gregibus nocturnus obambulat*. *Alta* = heaving. — 57-60. *Argoæ remige* = with Argonautic oarsmen. See on Virg. E. IV. 34, and for *pinus* cf. v. 38. He means to say, that no venturous sail has reached these islands; not the Argo, in which Jason sailed for the golden fleece, nor Medea (*Colobis*), who returned with him to Greece, nor the Phœnicians (*Sidonii*), who went everywhere with their merchandise, nor the crew of Ulysses, who wandered about the seas for ten years. *Laboriosa* = toil-worn. — 62-66. *Aestuosæ impotentia* = the burning excess; i. e. the excessive heat. *Secrevit* = set apart. *Ut — aureum* = when he alloyed the golden age with brass. *Aere — secula* = with brass and then with iron he hardened the ages. Cf. Ov. M. I. 89-127, and see on Virg. E. IV. 4, etc. *Quorum — fuga* = safe flight from which is granted to the pious, if I be prophet.

THE SATIRES. BOOK I.

To the Satire the Latin writers constantly assign a Roman origin. Quintilian (X. 1) says: *Satura tota nostra est*. The justice of the claim has been disputed by many critics, who assert that in this, as in other kinds of poetry, the Romans only followed the lead of the Greeks. The simple fact seems to be, that the same sentiments and modes of thinking had been common among the Greeks in what was called the Old Comedy (with which Horace, in defending his own Satires, classes them), but it was the Romans who first gave them

expression in the form of regular metrical essays. It would appear also that the transition from the dramatic to the didactic form was gradual, and that it was the arbitrary suppression of the rude and coarse satirical plays of early times by the aristocracy, who had been assailed in them, which checked the current of satirical composition in that direction only to turn it into the other.

The name *Satira*, or *Satura*, is derived from *satur*, full, and meant at first (sc. *lanx*) a dish filled with fruits of various kinds, thence a *medley*, *olio*, or *farrago*, and finally a poem in mixed metres and on various subjects, like the *Satires* of Ennius and Pacuvius. Lucilius, about the year B. C. 120, was the first to give a regular hexameter form to this class of poems, retaining the name *Satira*, though he had made it a misnomer. Quintilian speaks of him as the first who gained distinction in *Satire*, and Horace calls him its inventor. But Lucilius satirized vice in the persons of living characters and was unsparingly harsh in dealing with them. Horace, on the other hand, is less personal and more playful in his style. He laughs at folly instead of lashing the individual fool. He makes merry with the society and manners of the day, and only introduces particular persons incidentally and by way of illustration.

For farther remarks on the *Satires*, see *Life*.

SATIRE I.—The professed purpose of this *Satire*, or that with which Horace seems to have begun, may be gathered from the first two lines. Discontent with the condition that Providence has assigned them; envy of their neighbors' circumstances, even if worse than their own; dissatisfaction in short with what they have and are, and craving for something they have not and are not;—these are features common to the great majority of men. After propounding the whole subject in the shape of a question to Maecenas, Horace confines himself to one solution of it, and that not the most comprehensive. Avarice is the only reason he assigns for the universal disease, and thus he leaves many untouched who are as culpably restless as the avaricious, but not in their sordid way. He writes, however, as he almost always does, with elegance and truth, and this is among the most popular of his *Satires*.

1. *Qui*. Gr. 187. 1. A. & S. 136. R. 1. It is the older form of the ablative, and is only used by the later writers in particular phrases: as (1) *quicum* = *quocum* (m. or n.); (2) without a noun and = where-with; and (3) as an interrogative = by what means, how? *Quam . . . sortem . . . illa*; for *illa sorte quam*. Gr. 445. 9. A. & S. 206. 3 (a) and 6 (b).—2. *Ratio* = choice; *fortis* = chance.—3. *Laudet*; elliptically for *sed quisque laudet*. In the transition from negative to positive statements, the positive element contained in the former is often

carried on in the mind, so as to affect the latter. *Nemo vult* is = *quisque non vult*. *Diverse* = (widely) different, opposite. — 5. *Membra*. Gr. 38a. A. & S. 234. II. and R. 1. — 7. *Quid enim* is used as introductory to something which illustrates or explains what has just been said. It may be an elliptical question (sc. *dicis* or some such word) but to point the words so as to indicate that meaning is no more desirable than to break up any other sentence and reduce it to its possible elements (Maclean). *Concurritur*. Gr. 195. II. 1. A. & S. 184. 2 (a) and (b). *Horae momento* is a common phrase in Livy and other writers. — 9-11. *Juria*—*peritna*. *Jurisperiti*, or *jurisconsulti* were persons who expounded the law. They gave their expositions (*responsa*) gratuitously. They were distinct from the professors or teachers (*advocati*) and others, who were paid for their services, and from *oratores*, though the *consulibus* sometimes combined with his calling as such that of the *orator* or *patronus*. Horace here and in E. II. 1. 103 intimates that these learned persons sacrificed their own convenience to the anxiety of their clients, and received them at a very early hour in the morning. On *juris legumque*, see Virg. A. I. 507. *Sub oantum*; a hyperbole. *Datis vadibus* = having given bail; i. e. to appear at court, and now going reluctantly up to Rome for that purpose. *Ille*; as if the man were before us. — 13, 14. *Adeo multa* is parenthetical. *Delassare* is not found elsewhere; the *de* is intensive. *Valent*; not found with the infinitive in prose till after the Augustan age. Cf. C. I. 34. 12. Nothing is known of the loquacious *Fabius*. — 15-19. Suppose some god were to offer them their wish, and bid them change places, — they would refuse it. *Ego*; not joined with *faciam*, but absolute = Here am I. *Partibus*; a metaphor taken from the theatre. *Eia* expresses haste and impatience = Away with you! *Nolint* is the apodosis to *si quis deus dicat*. Gr. 504. 1. A. & S. 261, R. 3. *Beatis*. Gr. 547. II. 1. A. & S. 269, R. 5. — 20-22. *Causas*. Gr. 396. III. 2. 3) (3). A. & S. 212, R. 3 and N. 1 (b). *Ambas* — *inset*; an obvious, but not very reverential, representation of passion. *Illis limits iratus*. — 23. *Qui*; sc. *percurrit*. — 25. *Ut* = as. *Olim*. See on C. II. 10. 17. — 27. *Sed tamen*; like *sed*, C. IV. 4. 22, on which see note. — 28-32. The cause of that discontent which was spoken of at the beginning is here traced to the love of money, each man thinking that his neighbor is getting it faster than he is, and wishing therefore to change places with him. But Horace does not mean that to be the only solution of the universal discontent. That would be absurd, and one at least of his own examples would contradict his theory, the *jurisconsulti*, who did not pursue his laborious vocation for pay. He therefore shifts or limits his ground a little, and dwells upon that which he supposes to be the most prevalent cause of discontent; and with his ground he

changes his examples. *Nauta* and *mercator* here are the same person, the trader navigating his own ship. *Perfidus caupo*. Cf. S. I. 5. 4. *Per* — *currunt*. Cf. C. I. 3. 9 foll. *Senes* — *recedant* explains *menta*. *Olibaria*; properly, the rations of soldiers or slaves; here, ironically, the humblest provision that can be made for the latter years of life, as if that was all that these men set before their minds. — 33. *Nam* — *est* = for this is their example; the one they quote. Gr. 390. II. 2. A. & S. 227, R. 2; 210, N. 3. *Laboria*. Gr. 396. IV. 3; 397. I. A. & S. 211, R. 8 (5). — 35. See on Virg. G. I. 186, and cf. A. IV. 402. — 36. *Quae* (= but she) is opposed to *quem te*. It begins the poet's reply. *Simul*; sc. *ac*. *Inversum annum*; Cowper's "inverted year." The sun enters *Aquarius* in January. — 40. *Obstat*, like *demoveat*, depends on *quum*. *Sit*. Gr. 505. A. & S. 263. 2 (1) and N. — 42. *Furtim*, according to Heindorf and Orelli, goes with *defossa*; but Dillenb. and Maclean join it to *deponere*. — 43. *Quod* — *ansem* = but if you take from it, it would soon dwindle to a paltry *as*. The miser is supposed to say this. — 44. But what charms has the heap of coin, if you don't use it? is the poet's reply. *Pulchri*. See on *ardui*, C. I. 4. 37. — 45-49. *Milia*; sc. *modiorum*. Gr. 178. A. & S. 118. 6 (a). *Triverit*; concessive subjunctive. Gr. 516. II. 1, 4th line. A. & S. 260, R. 3. *Area*. See on C. I. 1. 9. *Hoc* = for that, on that account. *Ac*. Gr. 417. 4. A. & S. 256, R. 15. The scene that follows is that of a rich man's household preceding him to the country, the slaves (*venales*), some carrying provisions and particularly town-made bread in netted bags (*reticula*), others with different burdens, and others with none at all. The one who carried the bread would not get any more of it on that account, when the rations were given out. *Nihilo*. Gr. 418. A. & S. 256, R. 16. — 50. *Viventl*. Gr. 408. 1. 3). A. & S. 219, R. 3. — 51-60. *At* — *acervo* is the supposed answer to the preceding question. The poet rejoins to this effect: You might as well say, if you wanted a pitcher of water, that you had rather draw it from a river, like the Aufidus, than from the little spring by your side; the consequence of which might be that you would be drowned. *Tantundem*; *quantum tu ex magno acervo*. *Haurire*. Gr. 550. A. & S. 270. The *cumera* was a large basket or earthen jar in which the poorer people kept their wheat. *Tibi*. Gr. 419. V. 3. A. & S. 226. The *urna* was strictly half an *amphora*, or twenty-four *sextarii*; the *cyathus*, one-twelfth of a *sextarius*, or somewhat less than our pint. *Aufidus*. Cf. C. I. 30. 10. *Tantuli*. Gr. 409. 1. A. & S. 220. 3. — 61, 62. *Bona pars* = "a good many." Cf. A. P. 297. *Quia* — *sis*; i. e. you are esteemed according to your wealth. *Nili*. Gr. 380. 2. A. & S. 277, R. 2 (b). *Tanti*. Gr. 402. 2. 2). A. & S. 214, R. 1 (1). — 63-67. *Illi* = such a man. Gr. 434. 2. Z. 491. *Quatenus* = *quo*

niam. "Bid him be miserable, since he likes to be so." The story that follows may have been picked up by Horace at Athens, or invented by him. *Sibillat* and *plaudo* are taken from the theatre. — 68–72. *Tantalus*. See on Ov. M. VI. 172. *Quid rides?* The miser is supposed to laugh at the trite illustration. Horace goes on to show its bearing. *Cogeris* = you force yourself. *Tamquam . . . sacris*; and therefore not to be touched. So *pietis tabellis*, pictures, only to be looked at. — 74, 75. A *sextarius* of wine (see on v. 54) would be a day's supply for a temperate man. *Quis* = *quibus*. — 78. *Compilant fugientes* = rob you and run away. Gr. 579. A. & S. 274. 3, N. 2 (b). *Horum* = such. — 79. *Bonorum*. Cf. *aquae*, C. III. 30. 11. — 80–87. But, says the miser, if you have money, you will have anxious friends to nurse you in sickness. No, Horace replies, even your nearest relatives wish you dead; and no wonder they have no love for you, when you love nothing but money. *Post omnia ponas*; for *postponas omnia*. — 88–91. But say, if you seek to retain and keep the affection of those relations whom nature gives you without any trouble of your own, would you lose your labor, like the luckless fool that tries to turn an ass into a racer? *Amicos* goes with *cognatos*, as we have rendered it. Training an ass to run in the Campus Martius among the thorough-bred horses was perhaps a proverbial way of expressing lost labor. — 91–100. *Quaerendi* = of money-getting. *Quumque minus* = and since you have more (than others) you should fear poverty less. *Ne facias* = lest you fare, *μὴ πράσσης*. All that we know of *Ummidius* is what Horace here tells us, that he was very rich (so that he *measured* his money instead of counting it) and very mean, and that he was murdered by one of his freedwomen, who, Horace says, was as stout-hearted as Clytemnestra, the bravest of her family, who killed her husband Agamemnon. *Tyndaridarum* is masculine: *Tyndaridum* would be the feminine form. Cf. Virg. A. II. 569. *Adusque* is only an inversion of *usque ad*. — 101–105. What, says the miser, would you have me become a spendthrift like some we know? Nay, Horace replies, when I bid you shun one extreme I do not urge you to the other. *Maenius* and *Nomentanus* are names used by Lucilius for characters of the same kind. *Frontibus* — *componere*; i. e. to bring face to face, and compare. *Tanain . . . socerumque Viselli*. What the distinction between them may have been, is unknown. — 108. *Illuc* — *avarus* = I come back then to the point from which I started, — that no covetous man, etc. The reading is not certain, and the hiatus in *nemo ut* is unusual. — 114–117. Cf. Virg. G. I. 512–514, and note on *carceribus*. *Temnens*; very rare in prose. Cf. Virg. A. VI. 620. — 119. Cf. the words of Lucretius (III. 951) which Horace may have had in mind:

*Cur non ut plenus vitæ conuicia recedis,
Aequo animoque capis securam, stulte, quietem?*

— 120. Of Crispinus we know nothing. Of the much that he wrote no line has come down to us. *Lippi* is an epithet which Horace applies to himself, S. I. 5. 30. He may use it here good-naturedly in its literal sense, or, as some think, for mental blindness.

SATIRE V.—This satire is a humorous account of a journey from Rome to Brundisium, which Horace made in company with Maecenas, and other friends. The date is probably B. C. 37, when Maecenas was sent by Octavianus to negotiate terms of reconciliation with Antonius, as he had been once before, in B. C. 40, when the alliance called the *foedus Brundisinum* was formed.

The shortest and easiest route lay through Venusia and Tarentum, but the party took the northeastern road, which strikes across the country from Beneventum to Barium, and thence along the shore to Brundisium. They were evidently not pressed for time and probably took that road because it passed through Canusium, whither one of the party (Varius) was bound.

The whole distance was 312 (Dillenb. makes it 361) Roman miles, which are a little shorter than ours, and the time taken for the journey was fifteen (or, as Orelli thinks, seventeen) days.

1. They left Rome by the Porta Capena in the southern quarter of the city. *Aricia* (now *La Riccia*) was an ancient town of Latium, sixteen miles from Rome, on the Appian Way. Cicero calls it *municipium . . . vetustate antiquissimum, splendore municipum honestissimum*.

— 2. *Hospitio modico* = an indifferent inn. The inns on the great roads were never very good, chiefly because travellers of any importance usually found friends at the principal towns who entertained them. Of *Heliodorus* we know nothing from other sources.

— 3—5. *Appii Forum* (now *Borgo Lungo*) was thirty-nine miles from Rome, and was so called by Appius Claudius, surnamed *Caecus*, who in his censorship (A. U. C. 441) constructed the Via Appia and the great aqueduct which bore his name. The participle *differtus* = full, as from *differtio*, which verb is not found. *Malignis* belongs to *cauponibus* in the same sense as *perfidus*, S. I. 1. 29. *Nautae* were the boatmen who plied on the canal mentioned on v. 7. It was to Appii Forum that some of the Christians, when they heard of St. Paul's approach, went from Rome to meet him. Others met him at a place called *Tres Tabernae* (*La Castella*), which was about seven miles from Aricia and sixteen from Appii Forum. Horace must have passed through this town without stopping. — 5, 6. *Hoc — diuinus*; i. e. the journey from Rome to Appii Forum, which was usually made in one day, they took two to accomplish. *Præ-*

ednotus is opposed to *distinctus* and = one well-girt, *ednotus*, and ready for active exertion, running, etc. *Succinctus*, tucked up, is the more usual word. See on *accingunt*, Virg. A. I. 210. *Minus* — tardis; i. e. the Via Appia was less fatiguing to the slow traveller than to the quick, since it was a rough road. Cf. E. I. 11. 11. Lucilius calls it *iter laborum atque lutosum*. For *ad*, see on S. I. 1. 46. — 7 — 10. At Appii Forum they were to embark at night in a boat that was to carry them by canal to Tarracina. A party were waiting at the same inn to go with them, and Horace waited with impatience till they had done supper. These he means by *comites*. This canal was constructed by Augustus. It was nineteen miles long, and was called in consequence Decennovium. The road may have been defective hereabouts, as it was the general practice of travellers to exchange it for the canal, and to make the journey by night. *Jam* — *parabat* seems to be a parody of the heroic style. *Signa* = constellations. — 12 — 24. *Ingerere*. Gr. 545. I. A. & S. 209, R. 5. *Huc appello!* "Put in here, and take us on board!" cries a servant. "How many more? — you'll swamp the boat!" says another to the boatman, who wants to get as many as he can. The bank is crowded; the passengers all want to be attended to at once. The collection of the fare and harnessing the mule being accomplished, Horace goes on board. The boat starts, and he lies down to sleep, disturbed much by the *mosquitos* and the croaking of frogs. The boatman and one of the passengers, half drunk, sing songs till the one drops off to sleep, and the other, having a mind to do the same, stops the boat, turns the mule out to graze, lays himself down, and snores till daybreak, when one of the passengers wakes, starts up in a passion, and falls to beating the boatman and the poor mule. They get started again, and a little after the fourth hour they reach their destination, a temple of *Feronia*, about seventeen miles from where they embarked. *Cerebrosus* = choleric. *Dolat* = "trims," as we say. *Lavinus*; present from *latus*. Gr. 263. A. & S. 185. 2. — 25 — 29. Three miles farther, on the top of a steep hill (hence *repimus*) was the town of Tarracina (*Terracina*) or Anxur, as the Volscians and the poets called it. It was an ancient and an important place. *Lato candentibus*; from the buildings of white marble. Cf. C. I. 14. 19. Here the party lunched before they proceeded. The *prandium* was a light meal, usually eaten about noon, but sometimes earlier, as probably in this instance. *Cocceus*. L. Cocceius Nerva was a friend of M. Antonius, and had been taken prisoner by Augustus. He seems to have become especially intimate with the latter without betraying his friendship for the former. *Aversus* — *amicus* alludes to the treaty made between Augustus and Antonius, B. C. 41, through Mæcenas on the part of the former, and Cocceius and Pollio of the latter, —

30. *Oculus*; dat. with *illinere*. — 31–36. Here Horace and Heliodorus are joined by the official members of the party. Little is known of C. Fonteius Capito, except that he was a particular friend of Antonius, for which reason he was deputed by Augustus on this occasion. *Ad unguem factus*; a metaphor taken from the craft of the sculptor, who tries the surface of his statue by passing his nail over it. Cf. A. P. 294. *Non — alter* = *quam qui maxime* in prose. At Tarracina they slept and proceeded next morning to Fundi (*Fondi*), sixteen miles farther to the northeast of Tarracina. It was one of that class of towns called *praefectura*, which, instead of having the administration of its own affairs, was governed by a *praefectus* sent annually from Rome by the Praetor Urbanus. At this time the *praefectus* was one Aufidius Luscus (not otherwise known), an upstart whom Horace calls Praetor by way of ridicule. The officers of the other municipal towns were allowed to wear the *toga praetexta*, the toga with a purple border, but the *praefecti* were not, and yet Luscus wore it. For the *latus clavus* see on Ov. Trist. IV. 10. 29. *Prunae batillum* was a pan of hot coals, which may have been used for burning incense. Aufidius, it appears, had been a *scriba* or clerk, probably in the praetor's office, — such a situation as Horace held at this time in the quaestor's, — and his honors are spoken of as *praemia*, rewards of service rendered to his master. — 37, 38. The party move on, in the course of the day, to Formiae (*Mola di Gaeta*), about twelve miles farther, at the head of the Sinus Caietanus. See on C. III. 16. 34. As the scene of Cicero's frequent retirement, and of his death, it is a place of much interest. Horace here calls it the city of the *Mamurrae*, — a family of respectability in this town. When the party got to Formiae, having travelled upwards of twenty-five miles, they were tired, and resolved to pass the night there. They supped with Capito, who seems to have had a house there, and slept at Murena's. See C. II. 10. Introd. — 39–44. Leaving Formiae next day, the party set out for Sinuessa (*Bagnoli*), eighteen miles distant. The road crossed the Liris (C. I. 31. 7) at Minturnae, and went down the coast till it reached Sinuessa, the most southerly of the Latin towns. It was on the sea, and said to have been founded on the ruins of the Greek city Sinope. — Plotius Tucca appears to have been a native of Cisalpine Gaul. He was associated with L. Varius Rufus by Virgil, who loved them both, as the executor of his will. See *Life of Virgil*. L. Varius was an epic and tragic poet, but, with the exception of a few verses, his works have all perished. *Qualem*. A. & S. 256, R. 10 (δ). *Quis* = *quibus*; with *devinction*. *Me* = than I (am). *Contulerim*. Gr. 486. I. A. & S. 260, R. 4. *Sanus* = while in my right mind. — 45, 46. From Sinuessa the Appia Via continued to take a southerly direction, and crossed the Savo (*Savone*) about three miles from

that town, and just within the borders of Campania. That river was crossed by a bridge bearing the name Pons Campanus, near which was a small house erected for the accommodation of persons travelling on public business, where there were officers appointed to supply them with ordinary necessities. Hence they were called *parochi*, from the Greek *παρῆχειν*. In this house the party passed the night. — 47-49. When it reached the right bank of the Volturnus, four miles below the Savo, the Appia Via turned, striking inland along that bank of the river, which it crossed at the town of Casilinum, where Hannibal met with stout resistance from the Romans who garrisoned it after the battle of Cannae (Liv. XXIII. 17). This is perhaps the site of the modern Capua. About two miles further on the road, which now took a southeasterly direction, lay Capua, on the site of which is the modern village *Santa Maria di Capoa*. There the party arrived betimes (*tempore*)—in time probably for dinner, after which meal Maecenas and others of the party went to play at ball, while Horace, whose sight, and Virgil, whose digestion, interfered with that amusement, went early to bed. *Crudis* = dyspeptica. — 50. The next halting-place was Caudium, the first Samnite town on the Via Appia, at the head of the famous pass called the Furcae (or Fances) Caudinae, twenty-one miles southeast of Capua. Here Cocceius had a handsome villa, situated beyond the public tavern. — 51-57. The scene that follows represents a scurrilous contest between two parasites whom Maecenas carried with him for the entertainment of himself and his party. The description begins with an invocation of the Muse in mock-heroic style. Sarmentus was an Etrurian, formerly a slave of M. Favonius, on the sale of whose confiscated property he had been bought by Maecenas, who gave him his liberty. He then obtained the office of scribe, a place which he appears to have held at this time. When Horace says that Messius was of the noble blood of the Osci, he means by way of joke to say that he was of old and high descent. *Olorrhus* is a nickname from *οἰσῆρος*, meaning, according to Hesychius, "a cock." *Memores*. Gr. 493. 2. A. & S. 262, R. 4. *Exstat* = is still living. *Equi*; i. e. the unicorn. Gr. 391. 2. 4). A. & S. 222, R. 2 (*b*). — 58-61. Messius accepts the joke as a challenge, and shakes his head fiercely at Sarmentus, who pretends to be alarmed thereat. *Cornu*. Gr. 428. 1. 2). A. & S. 211, R. 6 and (7). *Illi*. Gr. 398. 5. A. & S. 211, R. 5 (1). — 62-64. The "Campanian disease" is said to have consisted of horn-like excrescences over the temples, which used to be cut off, leaving a scar. *Saltaret uti Cyclopa*; i. e. that he should dance the Cyclops dance, in which the uncouth gestures of Polyphemus courting Galatea were represented. Cf. E. II. 2. 125. *Saltare* with an accus. is not found before the Augustan age. Ovid

uses it in the passive (Trist. II. 519): *et mos sunt populo saluta poemata scripsit*. Nil — oothurnis; i. e. he would be big enough and ugly enough without buskins or mask. — 65-70. Catenam. When a slave was freed, he hung up his chain as a votive offering to the Lares, to whom boys also dedicated their *bullæ* when they assumed the *toga virilis*. See on Ov. Trist. IV. 10. 28. Quod = although. Nihilio; a dissyllable. Soriba — esse is only a joke intended to amuse Mæcenas, who had bought and manumitted Sarmentus. Cui... foret. Gr. 519. A. & S. 264. 8 (1). The allowance of *far* to each slave was four or five *modii* a month, and it was served out to them monthly, or sometimes daily. That allowance would give three pints a day, which Messius says would be three times as much as Sarmentus could eat; so he could not better himself by running away. That two persons above the condition of slaves should be found in waiting on any man, great or otherwise, for the purpose of entertaining him with such low buffoonery as this, seems surprising to us; but we know that there was no personal degradation to which this class of people, called "parasites," would not demean themselves for the pleasure of a good dinner and the company of the great. — 71-76. The Appia Via took a northeast turn from Caudium, for ten miles, till it came to Beneventum (*Benevento*), a very ancient town, said to have been founded by Diomed, and the name of which was originally, when the Samnites had it, Maleventum, or some name that sounded so like Maleventum to a Latin ear that the Romans thought fit to change it (for good luck) to Beneventum. Thither the party proceeded next day, and put up at an inn, when the host nearly set fire to his house (*hospes paene arsit*. Cf. Virg. A. II. 311), through carelessness in roasting some indifferent thrushes for their dinner. The position of *macrus* is a little careless. Videres. Gr. 486. 4. A. & S. 260, R. 2. — 77-81. Notos; since he was born near them. Atabulus; a cold wind, said to be peculiar to Apulia. Torret is applied to cold as well as heat. Erepsæmus (for *erepsissæmus*) = *transissæmus*, and taking the accus. quos. Horace says that they would never have got out of these hills (the range that borders Samnium and separates it from Apulia), had they not found an inn at the town of Trivicum (*Travico*), at which they were able to put up for the night. He means that the next stage, which was twenty-four miles farther on, would have been too long a journey. Cammo. See on Ep. II. 43. — 82-88. Rhedis = carriages; large four-wheeled vehicles. Cf. S. II. 6. 42. It is difficult to identify the town with the unrhythmical name, but it was probably near the Apulian Asculum (*Ascoli*). Venit = is sold. Ultra = *ulterius inde*. Canusium (*Canosa*) was one of the old Greek towns of Apulia, about twelve miles from the mouth of the Aufidus. The region was not well watered. Cf. C. III. 30.

iv. The bread of Canosa is said to be as bad as ever. A modern traveller expresses his regret at not having followed Horace's example in bringing a supply from another place, "for what we got here," he says, "was as brown as mahogany, and so gritty that it set our teeth on edge to crunch it." It is accounted for by the friable nature of the millstones. *Aquæ* — *olim* = which place, being not richer in water (than the last) by a single pitcher, was built by brave Diomed. This is awkward, but it is the best the critics can make of it. — 90-95. *Rubi* (*Ruvo*) was a town of the Peucetii, thirty miles from Canusium. *Barium* (*Bari*), an important town on the coast, was twenty-two miles farther on. The modern road is as bad as the ancient, it is said. *Gnatia*, or *Egnatia*, was another seaport town, thirty-seven miles from *Barium*. Horace says it was built under the ban of the Nymphs because the water was so bad, and travellers describe it as no better now. *Lymphae* and *Nymphae* are essentially the same word. The Nalads are here meant. See on Virg. E. V. 75. *Dum* — *liquefacere*. Pliny relates that a stone was shown at *Egnatia* which was said to have the power of setting fire to wood touched with it. — 96-100. The majority of the Jews at Rome were freedmen, and *Apella* was a common name for *libertini*. Their creed was a superstition of the most contemptible kind, in the eyes of a Roman; and a Jew was only another name for a credulous fool. Horace intimates that he had learnt from the school of Epicurus that the gods were too happy to mind the small affairs of this world, which he expresses in the words of Lucretius (VI. 57): *Nam bene qui didicere deus seclorum agere acroni*. Cf. Virg. A. IV. 379. *Miri* limits quid. *Brundisium*, or *Brundisium* (*Brindisi*), was for centuries the most important town on the eastern coast of Italy, chiefly through the convenience of its position for communicating with Greece, and the excellence of its harbor. Its distance from *Egnatia* was thirty-five miles. There was a station named *Spelunca* (now *Grotta Rossa*) midway, where the party may have halted one night, and which Horace, having nothing he cared to tell us about it, has passed over in silence.

SATIRE VI. — In addition to the obloquy brought upon him by his Satires, Horace, after his intimacy with Maecenas began to be known, had to meet the envy such good fortune was sure to excite. In this Satire, which is an epistle to Maecenas, he spurns the idea that his birth is any objection to him, while, at the same time, he argues sensibly against trying to get beyond one's own legitimate sphere, and aiming at honors which are only attended with inconvenience, fatigue, and ill-will. This Satire, besides the good sense and good feeling it contains, is valuable as bearing upon Horace's life. His introduction

to Maecenas is told concisely, but fully, and with much propriety and modesty; and nothing can be more pleasing than the filial affection and gratitude shown in those parts that relate to his father, and the education he gave him. See *Life*.

1-6. The order of translation is: *O Maecenas, non suspendis adunco naso, ut plerique solent, ignobis, ut me natum libertino patre, quia nemo (eorum), quidquid Lydorum incoluit Etruscos fines, est generosior te, nec quod fuit tibi maternus atque paternus avus, qui olim imperitarent magnis legionibus.* For Maecenas's connection with Etruria, see on C. I. 1. 1. There was a legend that the Lydians colonized Etruria. Cf. Virg. A. II. 781. The second *ut* is = as for instance. *Naso suspendere adunco* = to turn up the nose at. — 7-11. *Cum* — *negas* = when you say that it matters not. *Dum* = provided that. *Tullii*. Horace follows the legend which made Servius Tullius the son of a slave-girl. On this account his reign was ignoble, while in true nobility it was surpassed by none of the others. *Nullis* — *ortos*. Livy (IV. 3) calls Servius Tullius *nullo patre natus*, and the Greeks called a man of ignoble birth *ἀνδρῶν*, fatherless. *Vixisse*. Gr. 553. II. — 12-17. The Valerian *gens* was one of the most ancient in Rome, and the family of Laevinus was a distinguished branch of it. The Laevinus here mentioned was so bad a man that even the populace, though they often conferred their honors on the vicious, could not be prevailed upon by admiration of his high ancestry to advance him beyond the quaestorship; that is to say, he never held a curule office. *Genus*. Cf. C. I. 3. 27. *Unde* = *a qua*. See on C. I. 12. 17. Valerius Publicola was the colleague of Brutus after the expulsion of the Tarquins. *Fugit*. Gr. 467. III. A. & S. 259. 1 (a). *Licere* = to be put up for sale; hence, to be valued. *Pluris*; gen. of price. *Judices quo nosti* = and you know what judges they are; said contemptuously. *Quo*; for *quem*, by attraction. *Titulis et insignibus*; inscriptions and waxen busts in honor of ancestors, kept in the *atrium* of a Roman house. — 18-21. *Longe longeque* is not an uncommon phrase. It is analogous to *etiam atque etiam, magis magisque*, etc. *Mallet*. Gr. 495. 2; 496. 1. A. & S. 262, R. 3, N. 1 and R. 4. Horace goes on to show that, though the value set on titles and birth by the populace might be exaggerated, yet the other extreme is not to be allowed, and that he who seeks to push himself beyond his sphere, might be justly rebuked for his presumption. *Decio*. P. Decius Mus, who devoted himself to death for his country at the battle of Vesuvius, in the Latin war, B. C. 340, was the first consul of his family. After the curule magistracies were opened to the plebeians, an order of nobility sprung up among themselves, based upon the holding of these offices. Those families of which any member had ever held a curule office were *nobiles*, the rest

ignobiles, and he in whose person such dignity was first attained was called, originally no doubt through the contempt of the patricians, but afterwards conventionally by all, *novus homo*. The *Decia gens* was plebeian. **Appius**. The Appius who is here taken as the type of severe censorship is Appius Claudius Caecus, the constructor of the road and aqueduct that bore his name (see S. 5. 2). He was made Censor B. C. 312. It was the province of the Censors, till that office was merged in the imperial power, to supply vacancies in the senate from the list of those who were eligible. But they could also, in revising the list of senators at the beginning of their censorship, degrade (*movere*) those who had previously been in the senate, as well as exclude such as by their official rank were entitled to be senators. **Horace**, therefore, means that if he, through the favor of Maecenas or other means, sought as a freedman's son to reach the dignity of a senator, and succeeded, the censors, if they did their duty strictly, would degrade him. — **22. Vel merito**; sc. *me moveret*. **Pelle**; in allusion to the fable of the ass in the lion's skin. — **23**. This verse may or may not be taken from some heroic poem. It is introduced humorously, and yet with a serious meaning. "Let the populace set their hearts upon rank and descent, and let the censors make that their standard for the senate, yet the humbly born may have their honors as well"; that is, the honors that arise from virtue and genius. Cf. E. II. 1. 177. — **24. Quo tibi** (sc. *profuit*) = how has it profited you? Gr. 367. 3. A. & S. 209, R. 4. Tillius is said to have been a senator, degraded by Julius Caesar, but reinstated after Caesar's death, and made a military tribune. Whether he is the person mentioned in v. 107 is doubtful. **Tribuno**. Gr. 547. II. A similar construction is explained in A. & S. 269, R. 5. For *clavum* (sc. *latum*) see on S. I. 5. 34. — **27-29. Ut = simul ac**. A. & S. 259 (2) (d). The senator's *calceus* was fastened by four thongs (*nigris pellibus*), two on each side, which went spirally up to the calf of the leg (*medium orus*). These were black, but the shoe itself appears to have varied in color. — **30-33. Ut cupiat**, etc. explains *morbo*, the "weakness" of Barrus. **Puellis — quaerendi**; i. e. makes the girls curious to know. **Facile**, etc.; abl. of characteristic. — **34, 35**. The reference is to the promises of candidates for office, and the three principal magistracies are implied: the city praetorship, in *urbem sibi curae*; the consulship, in *imperium et Italiam*; and the aedileship, in *delubra deorum*, because the aedile had the care of the temples. — **38, 39**. A question from one of the people to one of these official upstarts. **Syri**, etc., were common names of slaves. Criminals were sometimes executed by throwing them from the Tarpeian rock, which was part of Mons Capitolinus. **Cadmo**; a public executioner of that day. — **40-44. At — meus** is the reply of the plebeian tribune,

who says that, if his birth is low, that of his colleague is still lower. **Gradu** — uno may be a metaphor taken from the theatre, where the first fourteen rows of seats were assigned to the Equites. **Hoc tibi** — **hoc nos** is the rejoinder of the speaker in vv. 38, 39. "Does that make you a Paulus or a Messalla? He at any rate has stout lungs, and that's what we like." *Hoc* = *propter hoc*, as in S. I. i. 46. The names mentioned are those of distinguished Roman families. **Funera**; public funerals, which were attended by bands of musicians and women (*præficae*) singing dirges. The procession went to the Forum, where a funeral oration was delivered, and thence, with the same noisy accompaniments, to the place without the city (intramural burials were forbidden by the laws of the Twelve Tables) where the body was first to be burnt, and then buried. **Magna**; adverbially with *sonabit*. Gr. 335. 4. 1). A. & S. 205, R. 10. — 45 — 48. See *Life of Horace*. Tibi. Gr. 392. A. & S. 222, R. 8. — 49 — 53. **Forasit** (*fors sit*) is not found elsewhere. Horace says it might be that people had cause to grudge him the honorable post of military tribune, because he was not qualified for it; but no one could deny that he deserved the friendship of Maecenas, because he was so particular in choosing only the deserving. *Prava ambitione* means low flattery, to which Maecenas would not listen. For *assumere*, see on *pati*, C. I. i. 18. **Ambitione**. Gr. 437. 2. A. & S. 245, R. 2. **Felicoem** = lucky. Horace means that he did not owe his introduction to Maecenas to his luck, but to his friends. For *hoc*, see on v. 41. — 55 — 59. **Varina**. See S. I. 5. 40. **Quid** = *qualis*. Cf. v. 60. **Singultim**; catching his breath, as a nervous man might. **Saturiano**... **caballo**. Saturium in Calabria near Tarentum, was very famous for its breed of horses. — 64. **Non** — **puro** = not as being the son of a distinguished father, but because my life and heart were pure. See on *dirae*, C. I. 2. 1. — 65, 66. The order is: *Atqui* (= *nam vero*) *si mea natura est mendosa mediocribus et paucis vitiis*, etc. — 68. **Mala lustra** = bad haunts. Horace repeatedly introduces *aut* after *neque*... *neque*. Cf. S. I. 9. 31, etc. — 72 — 75. See *Life*. **Flavius** was a provincial schoolmaster. Ovid in like manner was sent from Sulmo to Rome. See Trist. IV. 10. 16. **Magni, magnis** may be = big, coarse, (contemptuously); or = important, as *centuriones* and their sons might be in a country town. **Laevo** — **laerto**. Each boy went to school with a bag, in which he carried his books and pens, and perhaps his *calculi*, or pebbles used in calculation. **Tabulam** probably signifies the wooden tablet covered with wax, for writing upon. **Loculos**. Gr. 380. A. & S. 234. II. Z. 458. Hermann, Dillenb., and others make *octonis Idibus* mean the Ides of the eight school months of the year, October to June. This is perhaps the best of many explanations of the passage. **Aera**; the monthly

fee for tuition. — **77.** In the earlier days of Roman history, the education of a boy was of the simplest kind, consisting chiefly of reading, writing, and arithmetic. *Calculator* and *notarius* continued until the time of Martial to be names for a schoolmaster; and Horace complains that even in his day the teaching was chiefly in figures and the pursuits of a practical life. Cf. E. II. i. 103 foll; A. P. 325 foll. — **79. In — populo** = so far as one could see me in such a busy crowd. Dillenb. makes it = *ut in magno populo (in magna urbe) decet*. — **81-85.** The *paedagogus* (*custos*), had the same functions as the *παιδαγωγός* among the Greeks, and was a slave, as there. He was the constant attendant of the boy and went with him to his masters. This task Horace's father performed himself. On this portion of the Satire generally, see *Life*. **Quid multa?** Gr. 367. 3; 380. 2. A. & S. 229, R. 3. 2. **Qui** Gr. 445. 4. A. & S. 206 (8). **Non solum . . . verum.** A. & S. 277, R. 10. **Sibi . . . vitio.** Gr. 390. 1. 2). A. & S. 227, R. 1. — **86. Praeco;** a crier, either at auctions (A. P. 419), or in courts of justice, or the public assemblies. **Coactor.** See *Life*. — **87. Hoc.** See on v. 41. — **89. Nil — sanum** = Never while I have my senses let me be ashamed. Cf. S. I. 5. 44. — **90. Non.** Gr. 602. IV. Cf. v. 1. **Dolo suo** = by his own fault. — **92. Istia.** Gr. 450. 4. A. & S. 207, R. 25. — **93. Et vox et ratio** = both my language and my judgment. — **94-99. A — annis** = from any given period. **Legere ad fastum** = to choose according to ambition. **Contentus — sumere** = contented with mine, I would not care to take those honored with the fasces and the curule chair; i. e. who have filled high offices, like those of consul, praetor, etc. — **101-104. Salutandi plures;** i. e. in order to preserve his position he must sell his independence, bowing to persons he would not otherwise notice, and paying visits of ceremony early in the morning, — a trouble that Horace would feel more than most men. He must also, he says, hire one or two persons to go about with him in the character of clients; he must buy a number of horses and slaves of the lower sort. **Petorrita** were four-wheeled carriages, said to have been introduced from Gaul. **Curto** = docked, probably; but some make it = cheap. — **105-109. Usque Tarentum;** i. e. along the most frequented of all the roads, the Via Appia, and to the farthest part of Italy, carrying his portmanteau behind him. Public officers could not go beyond a certain distance from Rome without the permission of the senate. **Tilli.** See on v. 24. He appears to have been a parsimonious person, going into the country with no company of friends, but only five slaves to attend him, carrying a jar of their master's cheap wine and a portable kitchen. The Via Tiburtina left Rome by the Esquiline gate, and bore that name as far as Tibur, whence the Via Valeria completed the communication with Aternum

on the Hadriatic. — 111-115. *Milibus . . . altis* = *quem mille altis*. Some make *atque* connect *hoc* and *milibus altis*: "*in hac re et mille altis robur*." In either case, the expression is unusual. *Quantus*; gen. of price. Horace means that he lounges in the market and talks freely to the market people, without fear of lowering his dignity or being remarked. *Circum*; the Circus Maximus, which was a resort for fortune-tellers and other impostors. When there were no races or games going on, it was probably frequented as a lounge by all manner of people; but probably men of consequence did not care to be seen there among the vulgar at such times. The Forum was not frequented in the evening by the richer class of people, who were then eating their dinner. Horace liked to stroll out at that hour, and take his light meal afterwards, and to stop and hear what the fortune-tellers had to say for themselves. See C. I. 11. *Introductum*. Gr. 443. 2. A. & S. 205, R. 15 (a). So *domesticus*, v. 128. *Ad-*
catinum. This Pythagorean meal of leeks, pulse, and fritters, was partly perhaps matter of choice, and partly of necessity. Horace was poor at this time, and his health was indifferent. A dish of *cicer*, ready boiled, was sold in the streets for an *as*, in the time of Martial (l. 104. 10). *Laganus* is described by the Scholiasts as a flat, thin cake, fried and eaten with condiments. It was sometimes fried under roast meat or fowls, so as to get their dripping, like the English "Yorkshire pudding." — 116-118. *Pueris tribus*; probably the finest that waited on anybody who had slaves at all. Gr. 414. 5. 1). A. & S. 247. 3, R. 4. *Lapis albus*; a small side-table of white marble. The wealthy Romans had a great variety of tables of the handsomest sort in their dining-rooms for exhibiting their plate. All the plate Horace had to show was two cups and a *cyathus*, and these it is probable were usually empty. The *echinus* is a vessel nowhere else mentioned by that name, and is variously interpreted as a saltcellar (in the shape of an *echinus* or sea-hedgehog), a glass bottle, a leather bottle, and a wooden bowl in which to wash the cups. *Patrææ* were broad, flat cups, much used in libations. *Guttus* was a long bottle, from which wine or oil was poured slowly, drop by drop. It was also used in libations, and these two vessels, as here joined, have reference to the practice of offering a libation at every meal to the Lares. These were of the commonest earthenware, which came from Campania. — 119-124. Horace says he goes to bed without the nervous feeling that he must be up early to go to the Forum, where a statue of Marsyas (or Marsyas, who was flayed alive by Apollo, with whom he had dared to contend in music) was erected near the Rostra. The "younger Novius" is said to have been an usurer, who had a stand near the statue, which, with uplifted hand, seemed to be driving him away. *Vagor* = I take a stroll. *Læto aut scripto*. Gr. 431

and 5. A. & S. 257, R. 5 (a) and R. 9. 1 (b), where "things" should be included as well as "persons." *Taciturn*; i. e. by myself. *Ungor olivo*; i. e. I anoint myself, and go to the *Campus Martius* to get some exercise. The parsimonious Natta, who robbed the lamps to oil himself, was probably a person of good family, that being the cognomen of the *Pinaris gens*, one of the oldest patrician families in Rome. — 125-131. When the sun began to get hot about noon, and Horace was tired with his game, he went to the public baths to bathe, which was usual after playing, and then took a light luncheon (cf. S. I. 5. 25), after which he lounged at home till evening, when he went out for his stroll perhaps, and came home again to his supper, as he told us before. *Lusum trigonum* was a game of ball only mentioned elsewhere by Martial. The players, as the name implies, were three in number, and stood in a triangle. Their skill appears to have been shown in throwing and catching the ball with the left hand. *Quantum — durare* = as much as would prevent me from going all day on an empty stomach. The prose construction would be *interpellet quin, or quominus, or ne durum*. The office of *quaestor*, which was once a high magistracy, when the *quaestores* had charge of the *aerarium* or public treasury, was at this time one of little weight. Horace was a *scriba* in the *quaestor's* office, which perhaps leads him to speak of a *quaestor*. The office was high enough for the occasion.

SATIRE IX. — This Satire, which is justly popular for its humor and great dramatic power, has an historical value as showing, undesignedly, but more clearly than almost any description could do, the character of Horace. It puts the man before us as in a picture.

He represents himself as sauntering alone and early on the *Sacra Via*, when a person he knew no more than by name, a forward coxcomb, comes up familiarly and falls into conversation with him, to his great annoyance, for he wanted to be alone, and knew the fellow's character, which was probably notorious. Horace does his best to shake him off, but he is too amiable to cope with the effrontery of his companion, whose object is to get, through Horace, an introduction to Maecenas. The man's vulgarity and want of tact are conspicuous throughout the scene, while Horace exhibits in every part good breeding and an amiable temper; and though he is tried to the utmost by reflections on his patron and his friends, he is incapable of saying a rude word, is taken off his guard continually, and is amusingly conscious of his inferiority to the man of insolence on his own ground. The effect of this picture is heightened by the introduction, towards the end of the scene, of Aristius Fuscus, an old friend of the poet, and a man of the world, who, like Horace, understood character, but

had that sort of moral courage and promptitude which his friend lacked. The readiness with which he takes up the joke and enters into Horace's absurd position, and the despair to which his desertion reduces the poet, are highly ludicrous. After various ineffectual attempts to get rid of the man, Horace is at last delivered by one who seizes upon the intruder and carries him off to appear before the praetor on some suit he has against him.

1. Horace does not mean that it was his custom to stroll on the *Sacra Via*, especially at eight o'clock in the morning (see v. 35); but that, when he walked, his mind generally diverted itself with trifles. The *Sacra Via*, as it is ordinarily written, led from the Porta Triumphalis to the Forum, and thence along the north side of the Forum to the foot of Mons Capitolinus. It was crowded with public buildings, and was a favorite promenade. *Quid agis?* = how do you do? *Rerum*; with *dulcissime*, not with *agis*, as some explain it. Cf. *pulcherrime rerum*, Ov. M. VIII. 49, etc. — 5. *Suaviter* — est = pretty well, as times go. *Cupio* — *vis* is a common formula of politeness. — 6. *Numquid vis quin abeam?* (= Is there anything else I can do for you before I go? Terence, Ad. II. 2. 39) of which *numquid vis?* was a shorter form, was a civil mode of saying good-by. *Ocupo* = I anticipate him before he has time to speak. — 7-10. *Pluris*; gen. of estimation. *Hoc* = on that account. *Misere* — *quaerens* = wanting sadly to get away. *Ire* ... *consistere*; historical infinitive, so called. *Puero*; i. e. the slave who attended him. A Roman rarely walked abroad without one or more of them. — 11. *Cerebri* is explained by *cerebratus*, S. I. 5. 21. Horace envies him the irritability which would make short work with such a fellow. — 14-16. Here the man, feeling his power, puts on the familiarity of an intimate friend, and insists on offering his services and attendance. *Hulo* — *tibi*; i. e. where are you going next? — 18. *Cubat*; i. e. is lying sick. Julius Caesar had some pleasure-grounds, which he bequeathed to the Roman people, on the right bank of the Tiber, a long way from the *Sacra Via*. — 21. *Domo*. Gr. 391. i. A. & S. 222, R. 1. *Subiit*; final syllable long. See on Ov. M. I. 114. *Onus*; object of *subiit*. — 22. Nothing is known of *Viscus*. *Pluris*; as in v. 7. — 23. *Varium*. See on S. I. 5. 40. — 24, 25. *Quis* — *canto* = who can dance more gracefully? and Hermogenes himself would envy my singing. Hermogenes was a famous singer of that day. — 27-34. *Quis* (= *quibus*) — *opus* = who need thee safe; i. e. are interested in your welfare. The question involves a sneer, but the fellow does not mind it. For the construction, cf. S. I. 1. 54. *Composui* = I have buried. *Felices* — *aetas* is the mental response of the poet. *Confice* = finish me! *Divina, mota, urna*; all ablatives. On *urna*, cf. II. 3. 26; C. III. 1. 16; Virg. A. VI. 22. For

the elision of a long vowel, cf. S. I. 1. 101; E. I. 2. 29; Virg. A. II. 182, etc. — **35-37. Ventum erat.** Gr. 301. 3. A. & S. 184. 2 (a) and (b). **Vestae**; i. e. the temple of Vesta, not far from the Tiber, to the west of Mons Palatinus. Gr. 397. 1 (1). A. & S. 211, R. 7 (1). **Vadato**; i. e. the plaintiff in a suit, in which this fellow was defendant, and, if he failed to appear, would forfeit his bail and lose his cause. **Perdere**; sc. *debat*. — **38. Me.** Gr. 669. IV. A. & S. 305. 1 (2). **Ades**; the technical word for giving a person aid and advice in court. **Hic** shows that they were within sight of the court, to which he points. — **39-41. Stare** = to stop. **Quo scis.** See v. 18. **Tene**... an. Gr. 526. II. 1. A. & S. 265, R. 2. **Sodem.** Gr. 590. A. & S. 183, R. 3. Key (L. Gr. 1361) says that "*sodes* must be for *si voles*, *i* and *d* being interchanged"; as in *odor* and *oleo*, *Ulixes* and *Ὀδυσσεύς*, etc. — **42. Ut** = since. — **43-48.** He asks abruptly: How do you and Maecenas get on together? A shrewd man, and does n't make himself common. No man ever made a better use of his opportunities. Could n't you introduce me to him? I should be happy to play into your hands, and, if I am not very much mistaken, we should soon push aside our rivals. **Paucorum hominum** = of few acquaintances; as in Terence (Eun. III. 1. 18): *Immo sic homo est perpaucorum hominum. Adjutorem* and *ferre secundas* (sc. *partes*) are terms taken from the stage. *Hunc hominem* = me, like the Greek *τόνδ' ἀνδρα*. *Tradere* is a conventional term for introductions, and *submovere* (cf. C. II. 16. 10) for the duty of the lictor in clearing the way. — **49-52.** Horace indignantly declares that these are not the terms on which they live with Maecenas, intriguing to get the first place in his favor. — **53-60. Sic habet**; a literal translation of *οὕτως ἔχει*. **Velis** — **habet** is ironical, but the man does not see it. **Quae** — **virtus.** Gr. 453. 4. A. & S. 206 (18). **Possit.** Gr. 501. I. A. & S. 264. 1 and (b). So *nosset*, v. 62. **Et** — **quoque** = and for that very reason; i. e. because he likes to be won over. — **61-66. Fuscus.** See Introd. and C. I. 22. **Unde venis?** et **Quo tendis?** This was a common mode of salutation. Cf. Virg. E. IX. 1. **Lentissima** = unfeeling. Fuscus pretends not to understand his friend's hints, nods, etc. **Male salsus** = "the wicked wag." **Dissimulare**... **urere.** See on S. I. 5. 12. — **67-74. Certe** — **oppedere.** "I think you had something to say to me in private, had you not?" "True; I remember: but I'll take a better opportunity. To-day is the Jews' thirtieth Sabbath, you know. You would n't think of offending those good people." It is probable that Aristius Fuscus knew very little about the Jews, and invented the thirtieth Sabbath on the spot, to tantalize his friend (and modern critics). There is no reason to suppose that the Jews had any Sabbath that they called the thirtieth. The plural *σάββα* is commonly

used by the writers of the New Testament for the Sabbath day. *Vim*. Gr. 293. 2 (1). *Curtis* = circumcised. *At mi* (dat. of possessor) = but I have. *Huncine*. Gr. 186. 1. A. & S. 134. R. 4. *Solemn tam nigrum* = *dies tam infestum*. *Surrexerunt*. Gr. 234. 3; 553-III. A. & S. 162. 7 (c); 270. R. 2 (a). — 76-78. *Idest antestari*? is the formal way of calling a bystander to witness that there was nothing illegal in the conduct of the plaintiff in such a case as the above, and that the defendant had resisted, and that force was necessary. The process was by touching the ear of the person whose testimony was asked, who could not be compelled to be a witness; but after he had consented, he was bound to appear and give evidence if required. Horace was only too glad to help in the forcible removal of his persecutor, and gave his ear with all readiness. The parties begin to wrangle: a crowd of idlers of course forms round them, and Horace makes his escape. *Vero* = in good earnest.

THE SATIRES. BOOK II.

• SATIRE VI.—In this Satire, Horace dwells upon the inconveniences of a town life and the delights of the country, the former as connected with the importunity of people asking for his influence with Maecenas, or for information upon public affairs of which he knows nothing, though they will not believe it.

Whenever Horace touches on matters personal to himself, he does it with humor and feeling. He is also very skilful in telling a story or representing a dramatic tableau. The fable of the town and country mouse could hardly have been better told than it is here. The apostrophe to the country beginning *O rus, quando te aspiciam*, and the contrast between a town and country life, are among his most natural touches; and the allusion to his intimacy with Maecenas and the envy it had brought upon him, is managed with delicacy towards his patron, while it shows in a very few words the mixture of pride and annoyance which the feeling against him caused.

1-5. *Non ita* = not so (very). *Jugis*; adj. with *aquae*. *Super his* = besides these. It would be *super haec* in prose. *Bene est*. Gr. 353. 2. A. & S. 210. R. 3 (b). *Mala nate*; i. e. Mercury, the god of gain, and also the protector of poets. Cf. C. I. 10. 6; C. II. 17. 29, etc. *Propria* = permanent. — 8-13. *Veneror* = I pray for. Cf. C. S. 49. *Demormat* = disfigures. *Thesauro* — aravit. The order is: *Qui thesauro invento mercatus est illum ipsam agrum*

(*quem*) *mercenarius arator* (i. e. *arare solitus erat*). He buys the field he was formerly hired to plough. Hercules was associated with Mercury in various ways; among others as the god of gain, as he is here. There are representations of the two gods in one, which combined form is called *Ερμυραλῆς*, and appears to have been very common. The notion seems to be that of combining strength and cunning. *Quod adest*; as in C. III. 29. 32. *Gratum juvat* either = satisfies me, for I am grateful; or = is welcome and satisfies me. — 15-19. *Pingus* as applied to *ingenium* means heavy, dull. *Arcoem*; i. e. his house on the Sabine hills. Cf. C. III. 4. 21. *Quid illustrem* = what subject should I take in preference to this; i. e. the country to which he retires. *Satiris* and *musa* are instrumental ablatives. *Pedestri* = plain, familiar; distinguished from prose only by the measure. *Plumbeus* = leaden; i. e. depressing the spirits. Cf. C. II. 14. 15. *Gravis* = sickly. *Libitinae*. See on C. III. 30. 7. A register of funerals was kept in her temple, and a fee was paid for the registration; hence *quaestus*. — 20-24. *Janus* was peculiarly a Latin divinity, and one of the oldest. Sacrifices were offered to him on the first of every month, as well as of his own (January), and prayer in the morning of every day. Hence he is called *Matinus pater*; and hence he is confounded with the *Sun*. *Pater* was the title by which he was commonly addressed, and the two words were sometimes joined thus: *Januspater*. See E. I. 16. 59. *Janus* is put in the vocative case by a sort of attraction. Cf. C. II. 20. 6. *Audire* is here used in the sense of *appellari*, like *ἀκούειν*. *Unde* = from whom; as in C. I. 12. 17, etc. *Sponsorem*; one who became security for another. *Eja... urge*; like *Eja age, rumpe moras*, Virg. A. IV. 569. These are the words of Janus. — 25-28. *Radit* = sweeps. *Interiore* — *trahit*. Cf. Virg. G. II. 481, 482. *Postmodo* — *loouto* = after having spoken, with a clear and distinct voice, what may cost me trouble afterwards. *Laotandum*; sc. *mihi est*. — 30-35. *Prociibus* = curses. *Tu* — *recurras* = must you knock down everything in your way, to get back in all haste to Maecenas? *Pulsem*. Gr. 486. II. *Si... recurras* = to see if you can get back. The use of *si* (and *si forte*) in indirect questions is very rare, except in phrases where *hope* or *expectation* is expressed or implied. Cf. Virg. A. I. 181, etc. There is sarcasm in *memori*, as if he was not likely to forget his duty to the great man. *Hoc* — *est*; i. e. he feels an inward pleasure at the testimony thus borne to his intimacy with Maecenas; not, he is delighted to get back to Maecenas, as some critics explain it. *Melli*. Gr. 390. 2. A. & S. 227, R. 2. *Atras* = (formerly) gloomy; having been a burying-ground before it came into the possession of Maecenas. He says that as soon as he gets near Maecenas's house he begins to remember

a hundred different commissions intrusted to him by his acquaintance. They flit about him like a swarm of gnats, or anything else that is teasing. **Roscius** may be anybody. He had pressed Horace to meet him next day at the Puteal Libonis, in the Forum. This **Puteal** was probably an enclosed place open at the top, and took its name from the stone walls built around wells (*putei*). The place or its neighborhood was the resort of money-lenders. — 36–39. **Scribae**. Horace had been a *scriba* himself. See *Life*. **Imprimat — tabellis** = please get Maecenas to seal these tablets; i. e. as the deputy of Augustus in his absence from the city. Gr. 493. 2. A. & S. 262, R. 4. — 40–46. **Septimus** — propior; i. e. *septimus nondum finitus, sed ad finem vergens, propior insequentis anni* (i. e. *octavi*) *initio* (Dillenb.). Some make it mean: the seventh year, and almost the eighth, has passed. **Fugerit**. Gr. 486. I. A. & S. 260, R. 4. **Dumtaxat ad hoc** = at least so far as this. **Genus**. Gr. 380. 2. A. & S. 234. II. R. 3. **Thrax**; a gladiator armed like a Thracian with a short sword and round shield. **Gallina** was one of these, and Maecenas asks Horace whether he is a match for *Syrus*, another gladiator. **Mordent**; said of both heat and cold. **Rimosa** = leaky. **Bene** = safely. — 47–49. **Noster** = *ego*; a free-and-easy expression. Some join it with the next sentence. **Spectaverat**; sc. *si*. Gr. 503. I. A. & S. 261, R. 1. **Luserat** refers to ball-playing. Some give *spectaverit, luserit*, but all the best MSS. are against them. The meaning is: if I go with him to the public games or to play ball, “Son of Fortune!” they all cry. — 50–58. **Frigidus**, etc. Suppose some bad news has been published in the Forum and been circulated in the streets. The *rostra*, which Niebuhr describes as “a stage of considerable length, with steps at each end of it,” originally separated the *comitium*, where the patricians met, from the space where the plebeian assemblies were held, which was properly the Forum, though that name was popularly applied to the whole. Here persons of all ranks met, and from this centre reports would naturally take their rise. **Deos**; *facete de magnis in republica hominibus* (Dillenb.). **Daotis**; against whom M. Crassus had recently been sent. See on C. I. 35. 9. **Quid**, etc. The veterans who fought at Actium, having been sent back to Italy, were discontented, and broke out into mutiny because they had no reward. Augustus came from Asia to quell this mutiny, and gave money to some of the soldiers, and to others he distributed lands in those parts that had been favorable to Antonius. **Triquetra**, triangular, is a name for Sicily. See on Ov. M. V. 347. **Ut** = how, what a. **Unum**; i. e. *prae aliis omnibus*. **Silenti** = *silentii*. — 59. **Misero**; sc. *mihi*. — 62–64. **Ducere**. See on C. III. 3. 34, and cf. Virg. A. VI. 714. **Faba cognata**. The popular notion was, that Pythagoras had taught his disciples to abstain from

beans, which he connected somehow or other with the human species, in his doctrine of metempsychosis. Hence *cognata*. **Satis**; with *innota* — 66-70. **Libatis dapibus**; i. e. the master and his friends dined lightly, leaving the greater part of the dishes to the slaves. The dinner is in the *atrium*, where the images of the Lares were placed. **Prout** is here a monosyllable. **Legibus**; the rules laid down by the symposiarch (see on C. I. 4. 18) in regard to the quantity of wine to be drunk by each guest at each round. Horace's guests are free to drink as much or as little as they please: hence *inaequales calices*. — 72-76. For the various forms of double indirect questions, see Gr. 526. II. A. & S. 265, R. 2. **Summum** = the end proposed; like *τέλος*. — 77-79. **Cervius** was an old neighbor of Horace's, and **Arellius** must have been a rich man and careful of his money. **Olim** = "once upon a time." — 82-89. **Asper** = frugal. **Ut tamen** = *ita tamen ut*. **Hospitibus**. Gr. 384. II. A. & S. 223. Some make it the ablative. **Quid multa?** See on S. I. 6. 82. **Gloeris . . . avenae**. Gr. 409. 2. A. & S. 220. 1. *Avenae* is the cultivated oat, and *longa* describes the size of its grain. Virgil calls the wild-oat *sterilis* (G. I. 153), and couples it with the *lolium*, or tare, with which the host here satisfies himself. **Male** (= *vix*); with *tangentis*. **Superbo** = dainty, fastidious. **Easet**. Gr. 291. A. & S. 181. **Ador**. See on C. IV. 4. 41. — 93. **Mihi crede** is parenthetical. — 94. **Animas**; accusative after *sortita*. — 95. **Quo . . . ciroa**; tmesis. — 98. **Repulere** = *movere*. — 100. **Nocturni**. See on *vespertinus*, Ep. XVI. 51. — 103-105. The sides of the couches were sometimes veneered with ivory. Fire is said *candere*, and the flaming drapery of the couch is here described by the same word, which is not applied in this sense elsewhere. **Fercula** was the name for the different courses, of which the *coena* usually consisted of three, called *prima*, *secunda*, *tertia coena*. The word, like *feretrum*, contains the root *fer* of *fero*, and so its first meaning may have been the tray or dish on which the viands were brought. It here means the viands themselves. For *procul* see on Virg. A. III. 13. The remains of the *coena* had been collected and put into baskets, and left in the *triclinium* till the morning, and the purple coverings were still exposed, waiting till the servants should cover them. — 107-115. **Succinotus** = tucked up; as the slaves when on duty. See on S. I. 5. 5. The duties of the *structor* are those the host here performs. It was his province to arrange the dishes, and see that they were properly served up. He runs about, puts one course after another on the table (*continuatque dapes*), and tastes the dishes, to see if they are properly seasoned. **Praegustatores** were regularly employed only at the tables of the emperors. The custom was imitated from Eastern courts. **Quum subito**, etc. The servants coming in early to clean

the rooms, interrupt the banqueters, and rouse the watch-dogs, whose barking terrifies them still further. There was a dog, or more than one, kept in most houses, in the *cella ostiarii*, the porter's chamber at the side of the *ostium*. *Conclave* is the general term for any chamber or suit of chambers under one lock or bolt. The Molossian dogs were celebrated, especially for hunting.

THE EPISTLES. Book I.

THE EPISTLES were the latest works of Horace. The First Book was published, according to the best critics, in A. U. C. 735 or 736, and the two pieces which make up the Second book were probably written in 743 and 744.

For further remarks upon the Epistles, see *Life of Horace*.

EPISTLE II. — The person to whom this Epistle is addressed was probably the son of M. Lollius, the consul, addressed in C. IV. 9. When this Epistle was written, he was at Rome, continuing his education, and Horace was at Praeneste. He had lately been reading Homer, and from the examples of the Iliad and Odyssey he takes occasion to derive some advice for Lollius, whom he urges to the study of philosophy.

1, 2. *Maxime* may be = eldest, or it may be merely a familiar and good-humored way of addressing the young man, and = most noble. *Deolamas*. Boys attended the schools of the rhetorical masters before they put on the *togæ virilis*, and there they learnt to declaim upon subjects given them from history. They continued studying declamation long after they left school, having teachers at home, who taught them the higher principles of oratory. *Praeneste*. See on C. III. 4. 21. — 4. *Chrysippus* was a Stoic, and Crantor an Academic philosopher. They were both voluminous writers. — 7. *Barbariæ* (sc. *terrae*) = Phrygia. — 8. *Aestus*; a metaphor from the ebbing and the flowing of the tide. Cf. Virg. A. IV. 532, 564. — 9-13. *Antenor*. See on Virg. A. I. 242. At a meeting of the Trojan chiefs after the combat of Hector and Ajax, Antenor proposes to restore Helen to the Greeks, which Paris flatly refuses, ἀρραπὴ δ' ἀνρόφῃμι γυναικὰ μὲν οὐκ ἀνδρόεσσιν (II. VII. 362 foll.). The repetition of *inter* is not uncommon. *Hunc amor*. From its position this seems to belong to *Atriden*. The allusion is to Nestor's attempt to mediate between Agamemnon and Achilles, when the former angri-

ly consents to restore Chrysis, whom he loved above Clytemnestra, his wife (Il. I. 113 foll). — 16. *Pecoratur*. See on *concurratur*, S. L. I. 7. — 19, 20. This is almost a translation of the opening verses of the *Odyssey*. Cf. A. P. 142. — 22. *Immemorabilia*. Cf. C. IV. 4. 65. — 23–26. How by the directions of Circe, Ulysses eluded the charming voices of the Sirens, is related in the twelfth book of the *Odyssey*, and how Circe changed his companions into swine, in the tenth book. Cf. on Virg. A. V. 864 and III. 386. — 27–31. *Nos sumus* = we are mere ciphers. *Nos* means the common sort of men, among whom Horace places himself, and all but the sage, who is like Ulysses, while the rest are no better than his wife's suitors, gluttons, wine-drinkers, and lazy; or the subjects of Alcinous, king of Phaeacia, the host of Ulysses, to whom he relates his adventures. The king describes his people thus (Od. VIII. 248) :—

αἰεὶ δ' ἡμῖν δαῖς τε φίλη, κίθαρίς τε, χοροὶ τε,
εἵματα τ' ἐξημοιβὰ, λασσὰ τε θερμὰ, καὶ εἶναί.

They were proverbial for good living. *In cute curanda* = *in corpore curando*. *Cessatum* — *curam* = to lull care to sleep. — 32–43. From the above examples of virtue, especially Ulysses, Horace urges his friend to the pursuit of it, and asks whether, if the robber can rise before daylight to take away other men's lives, he will not wake up to save his own. 31 — *hydropicus*. The ancient physicians prescribed active exercise for the dropsical. *Vigil*; with the subject of *torquebere*. *Est*; from *edere*. See on S. II. 6. 89. *In annum* = till next year. Cf. E. I. 11. 23. *Dimidium* — *habet* is the Greek saying, ἀρχὴ δέ τοι ἤμισυ παρὸς, attributed variously to Hesiod and Pythagoras. Cf. the English proverb: Well begun is half done. *Rusticus*; sc. *sicut*. — 44–54. Men put off the day of reformation, because they are anxious to make themselves comfortable and rich. *Pueris creandis*; with *quaeritur*, not with *beata* (= rich). *Domus* = a house in town, since *fundus* is a landed estate with buildings on it. Cf. C. II. 16. 9. *Deduxit*; aoristic perfect. *Valeat . . . oportet* = must be sound (both in body and mind). *Quodcumque*. Gr. 475. 3. A. & S. 259, R. 4 (3). — 55. This is part of the same subject. The pursuit of sensual pleasure is connected with the pursuit of money, which is wanted for it. The pursuit of money leads on to envy, and envy to wrath, so that all these pithy sayings hang together. — 58. *Siculi* — *tormentum* probably alludes to the bull of Phalaris, tyrant of Agrigentum in Sicily. It was made of bronze. Persons were put inside, and the metal was gradually heated till they were roasted to death. But the tyrants of Sicily were proverbial. — 60. *Mens* = passion, μένος. — 61. *Poenas festinat* = hurries after its revenge; like σπνρέδαι,

which takes an acc. Cf. *properet*, C. III. 24. 62. *Odio*; dative. — 64. Here he goes back to v. 40, *sapere aude*; *incipit*, — for to be wise he must learn, and put himself under those who can teach him. — 65. *Catulus* is awkwardly placed. The practice of training dogs by means of stuffed animals was perhaps common. *Latrat*; here transitive. — 69. Cf. Moore:

You may break, you may ruin the vase, if you will,
But the scent of the roses will hang round it still.

— 70. Horace says he cannot wait for the dilatory, or trouble himself to keep up with those who are in a great hurry to get on. He means he shall go his own way in the pursuit of wisdom. At the same time, he hints that young persons are apt to get on a little too fast, and to mistake their own powers and attainments. The conclusion is abrupt, as Horace's conclusions often are.

EPISTLE X. — This Epistle is addressed to *Aristius Fuscus*, whose name appears in C. I. 22 and S. I. 9. 61. It appears that his habits inclined him to a town life. Horace here praises the country, and shows that it is natural for men to love it. He follows this up with a few miscellaneous remarks on the pursuit of wealth, how it blinds the eyes to the distinction between truth and falsehood, and how prosperity only makes adversity harder to bear, and disappointment more bitter, and subjects the mind to a galling slavery.

5. This comparison of the doves is doubtless a sportive one, though some of the critics take it seriously. *Annuius* = we nod assent; i. e. to each other. — 8. *Quid quaeris* (sc. *ultra*)? is equivalent to "in short," "in a word." — 10. He likens himself to the slave who ran away from the priest his master, because he fed him too much on the sweet cakes offered in sacrifice. He got tired of them, and wanted plainer food. These cakes, *liba*, which the Greeks called *πέλαια*, were made of flour sweetened generally with honey, and sometimes made in the shape of animals as a substitute for more costly sacrifices. — 11. *Placentia*. Gr. 417. 2. 3). So *metallis*, v. 39. — 12. Horace considers the artificial state of society and mode of life in large towns, as all must, to be a wider departure from the natural condition of man than a country life. *Naturae*. Gr. 392. II. A. & S. 228. 1. — 15-17. *Tepeant*. A. & S. 264, R. 3. *Canis*; i. e. the Dog-star. *Leonis*. See on C. III. 29. 18. *Momenta* = the violence; i. e. of the heat when the sun is in this constellation. Orelli makes it = *motus, circuitus coelestes*. *Aoutum*. See on C. I. 9. 4. — 19. Horace asks whether the field, covered with flowers, smells less sweet and looks less beautiful than marble floors, laid with mosaic pictures and strewn with flowers, or other perfumes. Respecting the *Libyan* and other marbles, see on C. II. 18. 3. By *lapillis* Horace means the

small pieces of different marbles with which the floors were laid, *tesellae* or *crustulae*, as they were called. Such pavements, which are now so costly as only to be found in the richest houses, were formerly very common in Italy. They were wrought in colored marbles, or the more ordinary ones in white and black. — 20. **Plumbum** means leaden pipes, which were called *fistulae*. Cf. Ov. M. IV. 122. Cisterns were called *castella*, and there were three sorts: *publica*, which received the water intended for public purposes; *privata*, which were the common property of several persons who clubbed together to build them, and laid pipes to conduct the water to the *castella domestica*, the cisterns they had in their own houses. There were also *acus*, or public tanks, for the convenience of those who could not afford to have the water brought into their houses. — 21. Cf. C. II. 3. 11. — 22. Shrubs and flowers were planted in the *impluvium*, but more largely in the *peristylum*, which was an open space at the back of the house, surrounded by colonnades. — 25. **Mala fastidia** = morbid disgusts; i. e. which the rich come to feel in regard to the simple pleasures of the country, but which Nature, silently recovering her ground, contrives to supplant. — 26 – 29. **Non — falsum** = Not he who knows not skilfully to compare with Sidonian purple the wool which drinks the dye of Aquinum, shall suffer harm more certain or more deep than he who cannot tell truth from falsehood. The foreign purples (see on C. II. 16. 36) were most esteemed, and these were imitated by the Italians. See E. II. 1. 207. The *fucus* was a marine plant from which one of these counterfeit dyes was made. Aquinum was a large town of Latium, noted as the birth-place of Juvenal. — 30. **Plus nimio**. Gr. 417, 6. A. & S. 256, R. 9. — 34 – 38. Stesichorus is said to have spoken this fable to the citizens of Himera, when they were preparing to confer absolute power on Phalaris. **Violens** expresses the struggle with which the horse won his victory and his servitude. — 42. **Olim** = sometimes. See on C. II. 10. 17. — 43. **Uret** = will gall. — 48. The meaning is obvious, whether the metaphor be taken from machines, or towing-cables, or rope-dancing, or halters, or dog-chains, or boys pulling at the two ends of a rope, or any other of the ingenious explanations of scholiasts and commentators. — 49, 50. **Diotabam**. Gr. 469. II. 1. A. & S. 145. II. 3. The **Fanum Vacunae** was about three miles from the confluence of the Digentia and the Anio, near the modern town *Rocca Giovane*. Vacuna was a Sabine goddess, probably identical with Victoria. **Excepto**. Gr. 431. 4. A. & S. 257, R. 8.

EPISTLE XI. — This Epistle is addressed to one Bullatius, of whom nothing is known. He was travelling in the Aegean and in Asia Minor, and was absent longer than Horace wished, or thought

good for him ; and the object of this letter is to induce him to return.

1-4. The island of Chios in the Aegean was rugged and mountainous, but had an excellent climate, and was famous for its wines and its beautiful women. Lesbos ; an island in the Aegean, famous for its vineyards and its climate, its cities and works of art, and also for its poets and musicians and statesmen, and the important part it played in the history of Greece. Samos (the island) is rough, but the town is called *concinna* from its buildings, among which the temple of Juno was conspicuous. See on Virg. A. I. 16. Sardes (see on Ov. M. III. 152) was the capital of the Lydian king Croesus, whose palace became the residence of the Persian Satraps and was beautified by them. Smyrna was one of the most magnificent cities of Ionia. Colophon was also in Ionia, on the Hales, near the celebrated temple and oracle of the Clarian Apollo. See on Virg. A. III. 360. *Majora — sordant* ? = whether greater or less than report makes them, are they not all tame compared with the Campus Martius and the Tiber ? Some read *minorant*, and put an interrogation mark after *fama*. — 5-10. *Attaliois — una* ; i. e. one of the towns of the kingdom of Pergamum, bequeathed by Attalus III. to the Roman people (see on C. I. 1. 12), the principal cities of which (*μυτροπόλεις*) were Ephesus, Pergamum, Sardes, Smyrna, Lampsacus, Cyzicus. Lebedus, in Ionia, was destroyed by Lysimachus, after the battle of Ipsus, B. C. 301. It never recovered its former importance, and the ruins of the old town probably helped to cause the desolate appearance described by Horace. *Gabitis*. Juvenal mentions it as a place of resort for people in humble circumstances. For this town and *Fidenas* see on Virg. A. VI. 773. Horace seems to mean that he himself *could* live contented even in a place like Lebedus, and that he should enjoy the fine sea view there. It can hardly mean, as some say, that he would like to live there *for the sake* of the view, even though he were cut off from all his friends. — 11-21. "But," he goes on to say, "there is a time for all things. The traveller, when he gets splashed, may be glad of a tavern to retire to and clean himself, but he would not wish to stay there all his life ; and the man who has got chilled may be glad of a fire or hot bath, but he does not reckon fires and hot baths the chief good of life ; and though you may have been glad to get on shore in a foreign land, to escape from a storm, you will surely not think it necessary to stay there forever. If a man is in health, Rhodes and Mytilene are not the places for him ; so come back again while you may, and if you must praise those distant parts, praise them at home." It would appear that Bullatius had been a good while absent, and meant to remain much longer. For the condition of the Appian Way, see on S. I. 5. 6. etc. For Rhodes et

Mytilene see on C. I. 7. 1. The *paenula* was a thick outer mantle worn in bad weather over the toga. The *campestre* was a linen cloth worn round the loins, in games or exercises in which the body was otherwise stripped, as also in swimming. — 23-30. In *annuum*. See on E. I. 2. 38. *Effusa* — *arbitrar*; i. e. a place which commands (as we say) a wide prospect over the sea (cf. v. 10). *Strenua... inertia* is a very happy expression, and has become proverbial for a do-nothing activity, such exertions as tend to no point and produce no fruits. *Navibus atque quadrigis*; i. e. running about by sea and land. *Quadriga* is any carriage drawn by four horses (abreast, two under the yoke attached to the pole, and two outside, *funales*, fastened by traces), though the word is more generally used for a triumphal or racing chariot than for a travelling carriage. *Ulucria*; a small town of Latium, said to have been in a disagreeable marshy locality.

EPISTLE XVI. — Nothing is known of the Quintius to whom this Epistle is addressed. After a short description of his residence, Horace turns rather abruptly to a discourse upon the liability of men to be deceived in respect to their own goodness and that of others by the judgment of the multitude.

2, 3. *Arvo* — *ulmo*; i. e. whether I cultivate it as an arable farm or an orchard, a sheep farm or a vineyard. Some take it as an indirect description of his farm. *Opulentat* is found in no earlier writer. — 5-7. The valley of the Licenza is the only one which cuts the range of mountains extending from the Campagna above Tiber to Caracoli, about forty-five miles from Rome. Hence *continui montes*. The valley lies nearly north and south, as here described. — 8-11. *Temperiem laudes*; since it is cool in summer and warm in winter, both the Sirocco (*plumbeus Auster*, S. II. 6. 18) and the north wind (*Tramontana*) being excluded. *Quid* — *Tarentum* = Why, if I tell you that my thorns bear abundantly the red cornel and the plum, that my oaks and ilexes delight my pigs with plenty of acorns, and their master with plenty of shade, you may say that it is the woods of Tarentum brought nearer to Rome. *Frugis* is nowhere else used for acorns. — 13. *Hebrum*. See on Virg. A. I. 317. — 14. *Infirmus* — *alvo*; referring to *douche* baths on the head and stomach, which were recommended by ancient physicians. — 15. A place may be *dulcis* from association; it can only be *amamus* from its climate, its beauties, etc. — 17. *Tu* — *audis* = your life is what it should be, if you are careful to be what you are accounted. On *audis*, cf. S. II. 6. 20. — 18-23. *Roma*; in apposition with the subject of *jactamus*. All Rome, he says, has long spoken of you as a happy man: but I am afraid lest you should trust the judgment of others about you, rather than your own. *Sapiente*.

Gr. 417. 5. A. & S. 256, R. 14. *Oocultam* — *unotis*. The sick man conceals his fever that he may not lose his dinner, but he is betrayed by the trembling of his hands (Dillenb.). *Unctis*; because the ancients used their fingers instead of knives and forks. Some understand it to mean, more greasy than usual because of the *tremor*. — 24. *Stultorum* is emphatic: they are fools, whose, etc. *Pudor malus* = a false shame. — 25-32. *Tibi*; with *pugnata*. Gr. 388.

4. A. & S. 225. II. Quintius had no doubt seen service; but, says Horace, if any one were to speak of your campaigning in such language as this (then he quotes two lines, said to be taken from a panegyric of Varius on Augustus), you would recognize it as meant, not for you, but for Caesar. But if you allow yourself to be called wise and correct, does your life correspond to that name any more than your military exploits to the above encomium? Literally, "Do you answer in your own name," or "on your own account?" *Vacuas aures* are ears which, being unoccupied, are ready to receive what is spoken. *Tene* — *Juppiter* = Whether thy people care for thy safety more, or thou for theirs, may Jove ever doubtful keep, he who watches over both thee and Rome; i. e. May thy country ever care for thee, and thou for thy country, with an equal affection. *Pateris vocari*; a Grecism, as in C. I. 2. 43. *Sodes*. See on S. I. 9. 41. *Nempe*, etc. Quintius is supposed to answer: Yes, surely, I like to be called good and wise, and so do you. — 34-45. Nay, replies Horace, such praise as this is given one day, and may be withdrawn the next; and you are obliged to resign your claim, because you know you do not deserve it. But if a man attacks me with charges I know I am innocent of, is that to affect me and make me blush? *Vir* — *quis*? The answer is to this effect: In the eyes of the people the good man is he who never transgresses the laws; who is seen acting as *judex* in important causes, and has never been known to be corrupt; whom men choose as their *sponsor*, and whose testimony carries weight in court; but all the while the man's own neighborhood and family may know him to be foul within, though fair enough without. *Consulta patrum* = *senatus consulta*; *leges* = laws, properly so called; *jura* = legal rights and rules of law. *Quo* . . . *judicio*; abl. abs. — 46-56. These verses are a dialogue between a slave and his master; the application, being easily made, is not expressed. Not to be very wicked does not make a man good; nor is it sufficient to abstain from crime through fear of punishment: our motive should be the love of virtue for her own sake. *Sabellus* may mean the *villicus*, or it may be taken for any plain-judging man. Many suppose Horace means himself. — 57-62. *Vir* — *tribunal*; i. e. he whom the people believe to be good, whom everybody turns to look at as he walks through the Forum, and looks up to when he

speaks in the courts. **Vel porco vel bove.** The animals most commonly sacrificed by the Romans were sheep, pigs, and oxen. On public occasions these three were sacrificed together, and the sacrifice was called *suovetaurilia*, being a combination of the three names. **Jane pater.** See on S. II. 6. 20. Silent devotion was not practised or understood by the ancients, any more than it is by the heathen or Mahometans now: *μετὰ φωνῆς εὐχεσθαι δεῖ* is reported to have been a saying of Pythagoras. Silent prayers were supposed to be a veil either for improper petitions, or magical incantations, or something wrong. **Laverna** was a goddess, who, like Mercury, presided over thieving. **Justo.** Gr. 547. II. A. & S. 205, R. 6. — 63, 64. **Qui** = how. **In — assem.** Persius, speaking of a man who was above sordid ways, says (V. 110): *Inque luto fixum possis transcendere nummum*, where there is a Scholium which says that boys used to fastep an *as* to the pavement, and amuse themselves with watching people stop to pick it up. Horace may refer to this trick, or he may mean no more than stooping to pick up an *as* from the mud. — 67–72. The man who is ever hurrying after money, and swallowed up in love of it, has cast away his arms, and run away from the ranks of virtue. If you catch him, do not put him to death, but sell him for a slave, which is all he is fit for. He may do good service in keeping cattle, or ploughing, or going with his master, the *mercator*, to sea, replenishing the market, and so forth. The law-writers derive *servus* from *servare*, as prisoners kept for slavery were not put to death. *Annona* properly signifies the year's supply of provisions from the harvest. *Penus* signifies provisions of all sorts; here it means all sorts of imported provisions. — 73–79. The virtuous and wise man can speak to Fortune as Dionysus (Bacchus) did to Pentheus. The scene alluded to is that in the *Bacchae* of Euripides, vv. 489 foll. Vv. 495, 496 are almost literally translated in vv. 77, 78. Pentheus, king of Thebes, hearing that a young stranger has come to his country, giving himself out to be Dionysus, and has tempted all the women to go out and do honor to him, sends his servants to apprehend him. The god allows himself to be taken, and, when brought before the king, describes himself as the servant of Dionysus. Then follows a dialogue, of which the verses above referred to form part. The application is obvious. The good man can bid defiance to the reverses of Fortune, since at any time he wishes he can call death to his assistance, — a bad doctrine for good men. Cicero did not approve of it. He says: *vetat Pythagoras injussu imperatoris, id est Dei, de praesidio et statione vitae decedere* (Cat. Maj. c. 20). **Ultima linea**; a metaphor from the line in the Circus which marked both the starting-point and the goal of the race.

EPISTLE XX. — With this composition addressed to his book (which can hardly be any other than this collection of Epistles) Horace sends it forth to take its chance in the world. He addresses it as a young and wanton maiden, eager to escape from the retirement of her home and to rush into dangers she knows nothing of. He tells her it will be too late to repair her error when she discovers it; that she will be caressed for a time and then thrown away, and, when her youth and the freshness of her beauty are gone, she will end her days in miserable drudgery and obscurity. He concludes with a description of himself, his person, his character, and his age.

• **1, 2.** The *Sosii* were Horace's booksellers (see A. P. 345), and their shop may have stood near temples of *Vertumnus* and *Janus*, at which Horace says his book is casting longing glances. The Scholiasts say they were brothers. The outside skin of the parchment-rolls was polished with pumice-stone, to make them look well. — **3-5.** The *capsae* or *scrinia*, in which manuscripts were kept, were locked, or sealed, or both; and women and young persons were locked or sealed up in their chambers, that they might not get into mischief, which restraint Horace says they liked, if they were chaste. He professes to reproach his book for being tired of staying at home, and being shown only to his friends, and wanting to go out to be exposed for sale, to which purpose he had not trained it. — **8.** As applied to the book, this means that it will be rolled up and put into a case, and not taken out again. The metaphorical language is kept up in the following words, in *peccantis*, and in the notion of its being thrown aside when the freshness of youth shall have left it. — **9, 10.** *Quodam* — *augur* = But if the prophet is not blinded by his aversion to the offender; i. e. if I am not led by my aversion to your wantonness to prophesy too harshly of your fate. *Actus* is used for any time of life, according to the context; but more frequently for old age than youth. — **13-16.** You will be shipped off to *Utica* (in *Libya*), or to *flerda* (*Lerida*) in *Spain*, or anywhere else in the remote provinces, tied up as a bundle of goods (*vinculus*), and I shall laugh, for what is the use of trying to save such a wilful thing? as the driver said, when his ass would go too near the edge of the precipice, and he drove him over in a passion. Compare A. P. 467. — **18, 19.** This keeps up the image in v. 10. Horace says his book will be reduced in its old age to the poor people's schools in the back streets. His writings soon took their place with *Homer* and *Virgil* in all the schools. *Juvenal* says (VII. 226): *Quot stabant fueri, quum totus decolor esset Flaccus, et haereret nigro fulgo Maroni.* — **19, 20.** *Quum* — *aures*; i. e. in the heat of the day, and before dinner in the baths, when people read to themselves or to one another. The poet supposes that his book may be popular for a time. Cf. v. 10. *Me* — *re*. Cf. S. I. 6. 6, 46,

47. — 23. *Bell*; i. e. in his campaigning with Brutus. — 24. *Solibus aptum*; i. e. fond of warm weather. — 27, 28. *Decembres*; since he was born in that month. See *Lifs*. He completed his forty-fourth year in December, B. C. 21, and in that year M. Lollius (see C. IV. 9) and Q. Aemilius Lepidus were consuls. *Duxit* means, had him for a colleague. Some think it refers to the fact that Lepidus was elected after Lollius, to fill the vacancy caused by the declination of Augustus.

THE EPISTLES. BOOK II.

EPISTLE I. — Suetonius, in his *Life of Horace*, says that Augustus, after reading the *Epistles*, complained that none had been addressed to him, whereupon the poet wrote the following *Epistle* to the Emperor.

After introducing compliments to Augustus, Horace discourses upon the condition of Roman poetry. He remonstrates against the undue admiration of the old poets then prevalent; shows that the Greeks were more just and discriminating in their appreciation of their own poets than the Romans; ridicules the fashionable mania for verse-making; sets forth the exalted mission of the true poet; sketches the history of poetry in Italy; dwells upon the degradation of the drama occasioned by the capricious and depraved taste of the day; and finally appeals to Augustus to protect and encourage poets, even though the best of them, as he goes on to show, have their faults and weaknesses.

5. Cf. C. III. 3. 9 foll. — 10. *Qui — hydram*. See C. IV. 4. 61 foll. and cf. Virg. A. VI. 803. — 11, 12. *Fatales*. Virgil (A. VIII. 291) says that Hercules performed his labors *fatis Junonis iniquae*. *Comperit — domari*. Cf. C. III. 24. 31, 32. — 13, 14. *Urit — positas* = for that man scorches with his brightness who overpowers capacities inferior to his own; i. e. inferior minds are galled by the consciousness of their inferiority, and extinguished by his greatness. *Artes* here probably means attainments of any kind. — 15 — 17. Cf. C. III. 5. 1 foll. Augustus during his life refused to receive the honor of a temple at Rome, and in the provinces he would only have them if the name of Rome was coupled with his own. He had two of this sort in Asia Minor, and one built by Herod the Great in Caesarea. After his death, several temples were erected to him, and his worship was regularly established, but the altars Horace speaks of were those which were raised in the provinces. *Jurandasque — aras*. Cf.

Ov. M. II. 46. The person who swore by the altar laid his hand upon it, and invoked the name of the divinity to whom it was consecrated. **Nili**—*fatentes*. Cf. C. IV. 2. 37. — 18—22. But, continues Horace, they who are wise in honoring you while among them, are not wise in their excessive admiration for all other things that are old and gone, and contempt for things modern. **In uno**—in this alone; opposed to *cetera*. — 23—27: **Veterum**; neuter. **Tabulas**—*sanxerunt*. In B. C. 452 ten patricians were appointed, with absolute powers for one year, to draw up a code of laws, of which the greater part was finished in that year, and engraved upon ten tables of ivory or bronze. In the following year the decemvirate was renewed, and two more tables were added. These tables contained the fundamental principles of Roman law to the latest times. Down to Cicero's time they were committed to memory by boys at school. **Gabii**. Cf. E. I. 11. 7. How Gabii came into the hands of the Romans is told by Livy, I. 53 foll. *Gabii* and *Sabinis* are both governed by *cum*. The Sabines were noted for the strictness of their morals. Cf. Virg. G. II. 532. **Aequata**—made on equal terms. The college of Pontiffs had books (*libros*) on matters pertaining to their office, which were said to date back to the days of Numa. **Annosa**—*vatum*; old books of Sibylline oracles and other prophecies. **Diotitet**—*locutus*—would persist in affirming that the Muses themselves had uttered them (not on Parnasus, but) on the Alban Mount; as if the Muses had left their favorite haunt for Latium. — 30. **Loquamur**. Gr. 501. L. 1. A. & S. 264, N. 3. — 31—33. **Nili intra**—*duri*; i. e. we may believe any absurdity, or disbelieve our senses: we are at the height of good fortune; we paint, we sing, we wrestle, better than the Greeks (which every one knows is not the case). — 34. **Dies**—*vetustas*. — 36—40. **Decidit**—*mortuus est*. Cf. C. IV. 7. 14. **Excludat**—*finis*—let some limit shut out dispute; i. e. let us draw a line somewhere. **Mense**. Gr. 418. A. & S. 257, R. 16 (1). — 45. The allusion is to the story of Sertorius, who, to show his soldiers the policy he chose to pursue, set a large strong man to pull out the tail of an old and infirm horse, by one effort, and on the other hand a small, weak man to pull out the tail of a young and vigorous horse, hair by hair. Of course, the former failed, while the latter soon finished his task. — 47—49. **Cadat**. Gr. 522. II. A. & S. 263. 4. **Ratione**—*acervi* seems to be an allusion to what Cicero (de Div. II. 4) calls *argumentatio acervalis*, from the Greek *συνεπής* (from *συνός* = *acervus*), a series of syllogisms, in which the conclusion of each forms the premise of the next. **Fastos**; sc. *consulares*. **Libitina**. See on C. III. 30. 7.

50—54. **Ennius** was born at Rudiae, in Calabria, B. C. 239. He followed the opinions of Pythagoras, holding the doctrine of the

transmigration of souls; and in his epic poem, called *Annales*, he declared that the spirit of Homer had passed into his body, having meanwhile inhabited, among others, that of a peacock. This is what Horace alludes to in *somnia Pythagoræ*. He says, however, that Ennius need not mind what was thought of his professions and his dreams, since he was certainly worshipped as if he were a second Homer. *Fortis*; not for his personal bravery (though he saw some service), but for the boldness of his style. *Nævius*. Cn. Nævius was born about the middle of the third century B. C. and wrote plays and an epic poem on the first Punic war, in which he served. Cicero often has *non est* in interrogative sentences. *Pæne recens* = as if he were almost modern. — 56. *Paucius*; nephew to Ennius, born in Calabria, about B. C. 220. His chief compositions were tragedies, mostly translations from the Greek. Cicero places him at the head of Roman tragedians. *Accius*, born B. C. 170, was another tragic writer, praised by Cicero and Quintilian. *Alti* = lofty, sublime. — 57. Comedies written after a Greek model, with Greek scenes and characters, were called *palliatae*; those of which the incidents and persons were Roman were called *togatae*, from the dress of the actors, the Greek *pallium* corresponding to the Roman *toga*. Afranius wrote principally *togatae*, and Horace says that, according to the judgment of the critics, his *toga* would have suited Menander; that is, Menander need not have been ashamed of his plays. Afranius was some years younger than Caecilius and Terence. Menander flourished at Athens in the latter part of the fourth century B. C. — 58. *Plautus*; a native of Sarsina, in Umbria, who flourished about 200 B. C. See v. 170 foll. *Properare* may refer to the rapid movement and spirited action of his plays. Epicharmus, a native of Cos, lived from B. C. 540 to the age of ninety. He is commonly called the inventor of comedy. — 59. *Caecilius*; a comic poet born at Mediolanum (Milan). He died B. C. 168, the year after Ennius. P. Terentius Afer, who flourished a little later, was a slave in the family of P. Terentius Lucanus, whose praenomen and gentile name he took, on his manumission, retaining as a cognomen the name which he derived from his place of birth, Carthage. *Arte* may refer either to the style or to the structure of his plays. — 62. *Lævi*. T. Livius Andronicus is spoken of by Quintilian as the first Roman poet. He died about B. C. 221. — 63. *Pecoratus*. Gr. 501. I. 1 (for the *principle*). A. & S. 264, R. 3 and R. 4. — 66 - 68. *Dure* = harshly. *Ignave* = carelessly. Cf. A. P. 445. Some make it = *frigide, languide*. *Mecum* = with me, as I do. *Jove aequo* is the opposite of *Jove non probante*, C. I. 2. 19. — 70. *Orbilius* (see *Life of Horace*) was a native of Beneventum, who came to Rome in his fiftieth year (B. C. 63) and set up a school. He lived in great poverty, in a garret, to nearly a

hundred years of age, having long lost his memory. His townsmen were proud of him and erected a marble statue in his honor. — 72. *Emaculis* = *perfectis*. Gr. 385. 4. A. & S. 224, R. 3. — 73. *Emicant* = *ex insperato apparuit*. — 75. *Ducit venditque* = it brings forward and sells; i. e. gives a value to it. — 79. *Crocum*. The stage was often strown with flowers and sprinkled with a perfume extracted from the crocus. Cf. Lucretius, II. 416: *Et quum arma croco Cilici perfusa recens est*; and Ov. Art. Am. 105: *Nec fuerant liquido pulvis rubra croco*. *Atta* was a writer of comedies, who died B. C. 78. — 81–85. *Patres* = *seniores*. All the old men, Horace says, cry out against my impudence for venturing to find fault with that which Aesopus and Roscius acted: but the real reason is that they consider that nothing can be right but what satisfies them, or they cannot bear to throw away as men what they got by heart as boys. Claudius Aesopus, the tragic actor, and Q. Roscius, the comic actor, were both intimate friends of Cicero. *Doctus* refers probably to the study he gave to his profession. — 86–89. He who praises the songs of the *Salii*, which he understands no better than I do, does so not from love of them, but envy of us. These songs in honor of Mars were very old and very obscure. — 93. *Pontis* ... *bellis*; i. e. after the Persian war, B. C. 480. *Nugari*; i. e. to devote itself to arts which are *nugae* in comparison with war: not said contemptuously. — 94–100. *Vitium* = luxury. *Labter*. Gr. 239. 6. A. & S. 162. 6. *Suspendit vultum mentemque* = *attentissime spectavit*. *Petit* ... *reliquit*; with *Graecia*, not *puella*. The meaning is: like a spoiled child, what eagerly she sought soon satiated she left. — 101. Horace introduces the example of Athens to show that greatness was reached by their love, not of what was old, but what was new. Peace and prosperity brought with it tastes and elegances of a high order; and though, no doubt, there was fickleness in the pursuit of these things, this was to be expected, he says, and may be excused, seeing what human nature is. *Odio*. Gr. 390. 2. A. & S. 227, R. 2. — 103. Horace goes on to compare the change which had come upon the character of the Romans through their new taste for poetry, with that which passed upon the Athenians when they turned from arms to the arts of peace, and he justifies the change (103–167). — 104, 105. *Mane* — *vigilare*. Cf. S. I. i. 10. *Cautos* — *nummos*; i. e. to lend money on good security. Some make *nominibus* dative, some ablative. — 110–113. *Comas*; accusative of specification. *Dictant*; i. e. dictate to the slave who writes them down. *Scribere*; pres. for fut. inf. A. & S. 268, R. 3. The Parthians were proverbially false and treacherous. *Prius* — *sole*. Gr. 431. 3. A. & S. 257, N. 4, which is true of *prius* and *nisi* as well as *non prius*, *non nisi*. — 117. *Indocti doctique*. Cf. C. I. i. 29. — 118, 119. *Avarus* —

est = is not readily given to avarice. Cf. E. II. 2. 13. — **121-123**. **Ridet** = laughs at; transitive. **Socio**. Cf. C. III. 24. 60. **Siliqua**; the pods or husks of any leguminous vegetable, particularly the *siliqua Graeca*, a plant which produces long pods filled with a sweetish pulp. It has no English name. **Pane secundo**; bread made of inferior flour. — **126-131**. The poet forms the speech and chastens the minds of the young; he records great deeds, furnishes great examples; consoles the poor and sick. **Format**. Cf. C. III. 24. 54; A. P. 307, etc. **Orientia tempora** = the dawn of life. — **132-138**. **Castis** — **preces**. See C. S. Introd. **Praesentia** — **sentiit**. Cf. C. I. 35. 2 and Virg. E. I. 42. **Coelestes aquas** = rain from heaven. Cf. C. S. 31. **Docta prece**; i. e. *quam docuit poeta*. **Avertit morbos**. Cf. C. S. 64. **Manea**; worshipped at the Lemuria, a great annual festival celebrated on the 9th, 11th, and 13th of May. Here the name seems to embrace all the infernal deities (*di inferi* as opposed to *di superi*) as well as the spirits of the dead. — **139**. **Fortes**. Cf. Virg. G. II. 472. — **143**. **Tellurem**; worshipped among the *dii inferi*, or *Manes*. **Porco**. See on E. I. 16. 38. **Silvanum**. Cf. C. III. 29. 23; Ep. II. 22; Virg. G. I. 20, etc. — **144**. **Genium**. See on Virg. G. I. 302, and cf. E. II. 2. 187; A. P. 210. — **145**. The *Fescennina carmina* were a sort of rude jesting dialogue carried on in extempore verse at these rustic festivals. They were so called from the Faliscan town *Fescennia* or *Fescennium*. From these verses, which were harmless enough (cf. Virg. G. II. 386), others took their name which were more licentious and scurrilous. — **152**. The writing of scurrilous verses was one of the few offences made capital by the XII. Tables (Cic. Repub. IV. 10). — **154**. **Fustis** = *fustuarii*; putting to death by beating with clubs. — **155**. **Redacti**; sc. *poetae*. — **156**. **Graecia** — **cepit** = conquered Greece enslaved her savage conqueror. The taking of Syracuse by Marcellus, B. C. 212, led to the introduction into Rome of a taste for Greek art. In B. C. 146, Corinth was taken by Mummius, and Southern Greece was formed into the Roman province of Achaia. Horace had probably both these periods in his mind, as well as the conquest of Southern Italy, in the towns of which were some of the finest works of Grecian art. The first play copied from the Greek was not exhibited at Rome till after the first Punic war, which ended in B. C. 241. — **158**. **Defluxit** = ceased to flow. It was the most ancient Roman measure, and, according to Niebuhr, continued in use till about B. C. 100. Horace says traces of the old rudeness remained in his day, probably in the less polished *mimi*, and in the *Fescennina carmina*, which were not extinct. — **161**. **Serius**; sc. *Romanus*. — **162**. **Post** — **bella**; with quietus. — **163**. **Thespis** is introduced as the reputed founder of Greek tragedy. It is doubtful whether any of his plays were translated by

or known to the Roman tragedians. Cf. A. P. 275, 276. — **164. Si** — **posset** = whether he could translate (their works) as they deserved. For the construction, see on S. II. 6. 31. Dillenb. makes *rem* depend on both *tentavit* and *vertere*; but it seems better, with Orelli, to take it only with the former. — **167. Sed** — **lituram** = but ignorantly thinks an erasure discreditable, and shuns it. That is, they were bold enough in their style, and had the spirit of tragedy in them, but they did not look sufficiently to the correction and polishing of their language. — **168. Ex medio** = from common life. Horace says comedy is supposed to be very easy, because the matter is common; but, in fact, it gives more trouble in proportion to the readiness with which it is criticised and faults are detected and condemned. The following remarks on the stage are introduced for the purpose of deprecating the excessive admiration and support bestowed on the drama at the expense of other poetry (168-213). — **170-176.** It would appear that Horace had no great opinion of Plautus, all whose greatness, he says, lay in the drawing of small parts. **Dossennus**, who is not mentioned elsewhere, must have been a comic writer of the day. **Pulpita**; the front part of the stage where the actors spoke. **Socco**; the low shoe worn by comic actors. Cf. Milton (*L'Allegro*): "Jonson's learned sock." Horace means that Dossennus was careless in composition, which he expresses by his running about the stage with loose slippers. His only care, he says, is to make money. — **177. Gloria.** Cf. S. I. 6. 23. — **180, 181. Valeat** — **opimum**; i. e. farewell the stage for me, if applause is to make me fat and the loss of it lean. — **182-188.** The interruptions to the regular drama which Horace here mentions were of common occurrence. The people sometimes insisted on having a bear-bait or a boxing-match to amuse them, in spite of the remonstrances of the equites in the front rows, who, however, Horace says, were themselves taken too much with processions and shows that appealed more to the eye than to the ear. **Incertos** = erring; i. e. easily dazzled and deluded. — **189. Aulaea.** See on Ov. M. III. 111. — **191-193. Regum fortuna**; i. e. *reges infelices*. **Ebur**; i. e. works of art in ivory. **Corinthus** = *vasa Corinthia*. See on *Ephyrciaque aera*, Virg. G. II. 464. — **194. Democritus**; a celebrated Greek philosopher, born at Abdera in Thrace, about B. C. 460. Juvenal (X. 33) says: *Perpetuo risu pulmonem agitare solebat Democritus*. He was known as "the laughing philosopher." — **195, 196. Diversum** — **camelo**; i. e. the camelopard or giraffe. *Genus*; in apposition with *panthera*. White elephants are not common, being *lusus naturae*, not a distinct species. — **198-200. Mūmo** here = *histrione*. **Scriptores surdo** = he would think that the writers (of the play) were telling the story to a deaf ass. — **202. Garganum.** See on C. II. 97.

—204. *Divitiae*; i. e. *splendidae vestes*. Cf. A. P. 215. —207. *Lana—veneno*; i. e. his fine clothes. The different shades of purple dye were obtained by different mixtures of the juices of the *murex* and the *purpura*, two kinds of shellfish common on the coasts of Italy. The violet color was much in fashion at this time, together with the scarlet peculiar to Tarentum. The Tarentines imitated all the foreign varieties. But these imitations, whether made from the fish or the *fucus*, never came up to the original dyes, and were easily detected. See on E. I. 10. 26. —208—213. *Quae recusem*; i. e. what his nature refuses to do, what he has no capacity for. *Laudare maligne* = “damn with faint praise.” Horace denies that he is disposed to detract from the merits of good dramatic poets; on the contrary, he considers that he who could succeed in exciting his feelings with fictitious griefs and fears, and transport him in imagination to distant places, could do anything he chose to try, dance on a tight rope if he pleased; in which there is a little jocular irony perhaps. —215, 216. *Quam*; depending on the *magis* in *malunt*. *Curam—breve* = pay a passing attention. *Munus—dignum*; the library mentioned in C. I. 31. Introd. —220. The man who damages his own vines hurts himself more than any one else, and this is the meaning of the proverb. Horace goes on jocularly to relate many offences of poets arising out of their want of tact and knowledge of the world. —223. *Loca*; for *locos*. Gr. 141. A. & S. 92. 2. *Revolvimus* = we read again. —225. *Tenui deducta filo*; a metaphor from spinning: fine-spun, elegant. —229—231. *Aedituos*. The word means the keeper of a temple. Horace says, it is worth while to see what kind of persons should be intrusted with the keeping of the fame of Augustus, what poets should be allowed to tell of it,—and with this subject he concludes. —233, 234. Choerilus of Iasos was a poet who accompanied Alexander and wrote verses on his battles. Cf. A. P. 357. *Male natis versibus* means verses made by a poet who was not born such, seeing that *poëta nascitur non fit*. *Versibus*; dative with *rettulit*: owed to his verses. *Philippos*; gold coins with Philip's head on them, the Macedonian *stater*. Its value is reckoned at about \$ 5.67. —236. *Atramenta*. Ink was used by the ancients. The Greeks called it μέλαν, the Romans *atramentum scriptorium* or *librarium*, to distinguish it from shoemaker's dye, also called *atramentum*, and a paint which had the same name. Horace says it is a common thing for poets to defile great deeds with bad verses, as the fingers are defiled when they handle ink. —239, 240. This story—that Alexander would not suffer himself to be painted by any but Apelles—is referred to by Cicero, Pliny, and Plutarch. *Lysippo*. For the ablative see on E. I. 16. 20. He was a younger contemporary of Apelles, and wrought almost entirely in

bronze. — 242. *Videndis* = *dijudicandis*. Döderlein makes *videndae artes* = *eas quae visu percipiuntur, ut pingendi, etc.* — 244. The dulness of the Boeotians was proverbial. — 246. *Varium*. See on S. I. 5. 40. — 248. *Signa*; carved or cast figures in general, *statuae*, being limited to a full-length figure. — 251. *Repentes per humum* is explained by *Musa pedestri*, S. II. 6. 17. — 254-256. *Auspicias*. See on C. I. 7. 27. *Janum*. See on Virg. A. I. 294. *Parthia*. See on C. I. 2. 22, and cf. C. III. 5. 4; C. S. 53, etc. — 262. *Quis*; with both *disoit* and *deridet*. Horace says men are more apt to remember what is ridiculous than what is good and serious; and therefore it is not pleasant to have one's name associated with silly verses or an ugly wax image such as the admirers of public men might think to honor them with. — 267. *Pingue*. See on S. II. 6. 14. — 268-270. Horace speaks of being stretched out in an open box (the *sandapila*, or bier used for the poor) as if he were a corpse being carried to the common burial ground, that is, to the grocer's shop, *Vicium*; probably the *vicus Thurarius*. Horace means that the panegyric will probably be sold for wrapping-paper, and both he and the author go to oblivion together.

EPISTLE II. — This is one of the most finished and most agreeable of the Epistles. It is addressed to Julius Florus, in reply to his friend's complaint that he had not sent him any verses. It furnishes materials for a considerable part of Horace's biography, his poetical career in particular.

1-3. *Neroni*; i. e. Tiberius Claudius Nero. See C. IV. 4. *Introductum*. *Natum* — *Gabitis*; i. e. anywhere you please. For *Gabii* see on E. I. 11. 7. — 5. *Nummorum*; i. e. sesterces. Gr. 713. A. & S. 327. The sum was about \$300. Much larger sums were given for handsome slaves, and this boy's accomplishments, if they were real, would make him worth a good price. There would be reason, therefore, to suspect, in such a case, that the owner was anxious to get rid of him. — 7-11. The *litterati* were a separate class in the slave family, and were subdivided into *anagnostae* or *lectores* (who read to their masters, chiefly at their meals, or, if their masters were authors, they read their productions aloud for the benefit of the guests), and *librarii* or *scribae*, used for writing from dictation, taking care of the library, keeping accounts, etc., and hence called *pueri* or *servi a studiis, ab epistolis, a bibliotheca, notarii*, etc. There were also architects, sculptors, painters, engravers, and other artists, who all came under the same general head of *litterati*. The boy in this place might also be put among the *cantores* or *symphoniaci*, the choir or band who sang and played to their master at meals. In short, he was fit for any of the above employments, according to his owner's estimate; which he

professes to put in a modest way (hence the diminutive, *literulis*), for fear he should seem to be puffing his property, and so depreciate its value. **Argilla** — *uda*; i. e. you can mould him like moist clay. — **12-15. Meo** — *aere* = I am poor, (but live) on my own means; i. e. what I have is my own. *Ace proprium, suum*, etc., is opposed to *ace alienum*, other people's money, i. e. a debt. **Nemo** — *idem*. He professes to deal as a friend. The *mangones* were slave-dealers, a class in no favor, but often very rich. The name is derived from the Greek *μαγγανος, μαγγανία*, to juggle, cheat. **Semel** — *habenas* = once he was in fault, and hid himself under the stairs for fear of a flogging. It would appear that a whip was hung up in some conspicuous place *in terrorem*. — **16.** Macleane prefers to make this line the conclusion of the dealer's speech, but Orelli, Dillenb., and others give it to Horace. — **17.** Among the faults the seller of a slave was bound to tell was running away. — **21-25. Mea**; with *epistola*. **Jurgares**; intransitive. Do not be cruel, and complain because I sent you no letter in reply. **Meum** = in my favor. **Attentas** = you attack, try to overthrow. It is doubtful whether *super his* is = besides this, as in S. II. 6. 3, or = about this, as in A. P. 429. — **26. Luculli**; i. e. L. Licinius Lucullus, who carried on the war against Mithridates and Tigranes, A. U. C. 680-688. **Viatia**, would include money as well as baggage. — **30. Praesidium regale**; a fortress in which Mithridates kept a part of his treasures. — **33. Bis dena sestertia** = 20,000 sesterces. See on v. 5. — **40. Zonam**; the girdle which held up the tunic, and in which the purse was often carried. — **41.** On this and the following verses see *Life of Horace*. **Iratus** — **Achilles**; referring to the Iliad. — **43-45.** Horace refers here only to his dialectical studies which he pursued in the school of the Academy. *Academus* was an old Attic hero, and there was a grove near the city on the banks of the Cephissus, which was dedicated to him and called *Academia*. Here Plato taught, and hence his school was named. **Curvo** is here = wrong, as opposed to *rectum*, right. — **47, 48.** Join *civilis aestus* and *rudem belli*. Some put *civilis* with *belli*: the tide of civil war. **Caesaris** — *laceratis* = not destined to match the strength of Augustus. — **51. Laris** = *domus*. **Fundi**; the estate, in distinction from the *domus*. — **53. Cicutae** = hemlock, *κάρσιον*, which was used as an antifebrile medicine. Horace asks what amount of *cicuta* would be sufficient to cool his veins, if he were so feverishly bent upon writing as to do so when he could live without it. — **59, 60. Carmine**; sc. *lyrico*. **Bionis sermonibus**; i. e. satires. Bion was born on the Borysthenes, and was hence called Borysthenites. He flourished about the middle of the third century, B. C. He studied philosophy at Athens, and wrote certain books on the follies of mankind of a very bitter character.

Sale nigro = coarse wit. Some make it = bitter raillery. — 61. He treats his friends, all asking him for different sorts of verse, as guests at a dinner, each liking different fare, so that he does not know what to give them. — 67. Cf. S. II. 6. 23. **Sponsum ... auditum**; supines. — 70, 71. **Humane oommoda** = pretty convenient; ironical. **Verum** — **obstat**. This is a supposed answer, the rejoinder to which is in v. 72. **Platea** is a less general name than **vicius**. It applies only to the broader streets. The word, being derived from the Greek *πλατεία*, would properly have its penult long. **Puras** = unobstructed. — 72. **Calidus** strengthens **festinat**: he is in hot haste. **Redemptor**. See on C. II. 18. 18; C. III. 1. 35. **Cui** is to be supplied with the ablatives. — 73-75. **Machina**; probably raising a large stone or beam for the upper part of a building. **Fu-nera**. See on S. I. 6. 43. — 77. Cf. C. I. 1. 30. — 80. **Contracta** — **vatum** = to follow the confined steps of the poets. He means that the poets walk in a path narrowed by strict rules, and that it is not easy to tread in their steps. Cf. Propertius (III. 1. 14): *Nem datur ad Musas currere lata via*. The next best of the many readings is *contacta*, which Dillenb. adopts. — 81-86. **Vacuas** = *quietas, otiosas*. Horace says: "The man who has studied many years in all the advantage of seclusion often turns out unfit for authorship and even for society; how much less can I deem myself fit to compose lyric poetry, amid the tumults and conflicts of city life?" — 87-90. The lawyer said the rhetorician was a perfect Gracchus for eloquence, and he returned the compliment by declaring that his brother was a second Scaevola for legal learning. And this sort of flattery, Horace says, goes on among poets, and he cannot keep pace with their passion for praise. The Gracchus may be either Tiberius or Caius: both were great orators. There were two distinguished jurists named Q. Mucius Scaevola. **Meros honores** = *nihil nisi laudes*. — 91-94. **Mirabile** — **opus**. This is what one of the poets says to the other. **Quanto molimine** expresses the pompous strut with which they enter the library of Apollo (see C. I. 31. *Introd.*), in which they take it for granted a place is reserved for them. — 95-99. **Procul**. See on Virg. A. III. 13. **Perat** = says. **Caedimur — duello**; i. e. the contest of mutual flattery is like that of two gladiators, each trying to get the better of the other. **Samnites**; a class of gladiators so called from the arms they used. Fights of gladiators (with blunt weapons) were common amusements at Roman dinners. Here the contest continues till the lights are brought in. **Puncto illius** = by his vote. At elections, certain persons called *custodes* received the votes and checked off by points on a tablet the number given to each candidate. Cf. A. P. 343. — 100-105. **Al-caena**. See on C. II. 13. 27. **Callimachus**; a celebrated Alexan-

drine poet of the third century, B. C. **Mimnermus**; an elegiac poet of Colophon (or Smyrna, some say) in the sixth century, B. C. **Optivo** = desired. **Idem** — **aurea**. He says when he has done writing and recovered his senses (which was the same thing) he shall stop his ears and they may recite without fear of retaliation (*impune*). — **113, 114. Verba** — **loco**; keeping up the figure of the censor. See on S. I. 6. 20. **Quamvis** — **Vestae**; i. e. although it is hard to expunge them, and although, having never left the author's desk, nobody else has found fault with them. The sanctuary of Vesta could only be entered by her own priestesses; hence *penetralia Vestae* expresses strict privacy. — **116. Specioso** — **rerum** = expressive terms; words which are intelligible at once. Cf. A. P. 319. — **117. Catonibus** . . . **Cethegis**; the plural by a usage common in all languages. Cf. Virg. G. II. 169. M. Porcius Cato Censorius was born about B. C. 234, and was therefore contemporary with Ennius, with whom he is associated, A. P. 56, as successfully importing new words into the language. Cicero had the highest opinion of Cato, and complains that he was not studied enough even in his day. M. Cornelius Cethegus was older than Cato, since he was curule aedile when Cato was no more than twenty. Ennius called Cethegus *Suadæ medulla, orator suaviloquenti ore*. Horace names him twice as an authority on the language (see A. P. 50). — **119. Usna**. Cf. A. P. 70 foll. — **120. Vehemens**; a dissyllable. Cf. S. I. 5. 67. — **123 - 125. Tolle** = *delebit*. Dillenb. and Orelli make it = *extollet*, like Quintilian's *premere tumentia, humilia extollere* (X. 4. 1). **Ludentis** — **movetur**; i. e. he will work hard to produce a result which shall appear playful and easy, the turns being as easy as those of the *mimus*, who dances either the light measure of the nimble Satyr, or the clumsy dance of the Cyclops (see on S. I. 5. 63). The poet's art is to conceal his art. On *Satyrum* see A. & S. 232 (2). — **126 - 128. Praetulerim** — **ringi**. This is supposed to be the remark of one who would be a poet without the necessary trouble. He would rather be pleased with his own bad verses, even though he might be deceiving himself, than be so learned and be perpetually vexed with himself. — **129 - 135**. Sir Henry Hallford furnishes a parallel story (Essays, p. 61): "One case, that of the gentleman of Argos, whose delusion led him to suppose that he was attending the representation of a play, as he sat in his bedchamber, is so exact, that I saw a person of exalted rank (George III.) under those very circumstances of delusion, and heard him call upon Mr. Garrick to exert himself in the performance of Hamlet." **Signo laeso**. Cf. C. III. 8. 10 - 12. Horace says that the man was not one who would get furious if he found the slaves had opened a *lagena*, and drunk the contents. — **137. Hellebore** was a common medicine for madness. Cf. A. P. 300. — **139. Cul**. Gr. 385. 4.

A. & S. 224, R. 2. — **141, 142.** But after all it is best to give up child's play and verse-making, and to take to philosophy. The dative *pueris* depends on both *tempestivum* and *concedere*. — **146. Faterier.** See on E. II. 1. 94. So *curarier*, v. 151. — **152. III.** Gr. 386. 2. A. & S. 224, R. 1. — **153. Ex quo;** sc. *tempore*. — **158-160.** There was a mode of sale which was called *per aes et libram*. A third person held a pair of scales (*libra*), which the purchaser touched with a piece of money, at the same time laying his hand on the thing purchased. According to a set form of words he claimed the thing as his own, and handed the money to the seller as a token of the sum agreed upon. This form of purchase was called *mancipatio*. The seller was said *mancipio dare* (to which *mancipare* in this place is equivalent), and the purchaser was said *mancipio accipere*. A man might become owner of *res mancipii* by having been in possession for a certain time. Hence *usus* is said *mancipare*, because the effect is the same whether a man got his ownership by *usus*, that is, possession, or by *mancipatio*. Repeat *si* before *quaedam*. **Orbi;** the owner of the land, whoever he may have been. — **165-168. Nummorum.** See on v. 5. **Vivas.** Gr. 526. II. 2. A. & S. 265, R. 2. **Numerato;** sc. *nummo*. **Emptor quondam = is qui quondam emit.** Gr. 352. 4. A. & S. 205, R. 11 (*6*). **Aricini.** See on S. I. 5. 1. **Veientis.** Veii was an ancient city of Etruria, which after having been long in ruins was restored by Augustus. **Coonat;** here transitive. — **170, 171. Usque . . . qua = usque ad eum locum ubi.** **Limittibus;** with *adacta*. **Viola — jurgia =** prevents the neighbors from quarrelling. **Vicina = vicinorum**, as *altera*, v. 174. = *alterius*. **Refugit;** aoristic perfect. — **177-179. Viol = villa.** **Salitibus;** pastures, wooded or otherwise, on hills or in valleys and plains. Those of Calabria were low and without wood; those of Locris were among the hills. **Orcus.** Cf. C. II. 3. 4; II. 14. 5. — **180-182. Tyrrhena sigilla;** small bronze images of the gods, of Etrurian workmanship. **Gaetulo murice.** See on C. II. 16. 35. **Sunt — habeant.** See on C. I. 1. 3. — **184.** Herod the Great derived a large revenue from the woods of palm which abounded in Judea, especially about Jericho (Deut. xxxiv. 3). — **187. Gentas.** See on E. II. 1. 144. — **189. Albus et ater =** cheerful and gloomy. — **193. Nepoti =** the spendthrift. Gr. 385. 4. A. & S. 225, R. 3. So *avaro*. — **195. Spargas.** See on *vivas*, v. 166. — **197. Quinquatribus.** See on Ov. Trist. IV. 10. 13. Cf. also Ov. Fast. III. 809: *Fuerunt hi dies pueris gratissimi jucundissimique, quia donec quinquatria durabant, feriae in scholis erant.* **Olim.** Cf. S. I. 1. 25. — **198. Raptim.** Cf. Ep. XIII. 3, 4. — **199. Domus** has no meaning here. The MSS. vary, and the best critics have failed to make out what Horace really wrote. Of the many conjectural read-

hinc modo and *procul* (cf. Virg. A. VI. 258) are perhaps the best, but neither is satisfactory. — 201. Cf. C. II. 10. 23, 24. — 202. *Ductus* = *agimus*. Cf. Virg. A. II. 641; IV. 340. — 205–210. *Non fugere*. "You are no miser: go to; what, do all your faults vanish with that?" *Tibi*. Gr. 398. 5. A. & S. 211, R. 5 (1). *Lemures*. The belief in ghosts was as common with the ancients as with the superstitious among ourselves. The spirits of the dead were worshipped as Manes, Lares, Lemures, and Larvae. Under the two former names were recognized the spirits of the good (see on E. II. 1. 138); the other two represented cruel spirits coming up to terrify and torment the living. The Thessalians had the credit of extraordinary power in magic and drugs. *Natales* — *numeras* = Are you happy when you count up your birthdays? i. e. are you content to see yourself advancing in life and drawing near the end of it? — 211–216. *Seneöta*. Gr. 140. A. & S. 99. 4. *Spinis*; i. e. *vitiis*. *Vivere* — *peritis* = If you do not know how to live properly, quit the stage and give place to those who do. *Potum*; sc. *te*. Gr. 262. 1 and 2. A. & S. 162. 16. *Aequo*. See on E. I. 2. 29. *Lasiva* — *aetas* = a time of life which may be wanton with less indecency; i. e. youth, to which it is more natural.

THE ART OF POETRY.

NOT a few able commentators have considered the *Ars Poetica* a systematic treatise on the Art of Poetry, and have traced out the poet's plan, each in his own way. It would be more amusing than edifying to give an outline of the widely different results to which they have arrived. One thinks that Horace wrote, at the request of *Piso pater*, to dissuade the elder son from the pursuit of poetry, and that, after general remarks on his theme addressed to the three Pisos, he proceeds to instruct the two sons in regard to the drama, its history, its rules, etc., and finally, having exhausted that subject, turns short on the elder son (v. 366) and warns him of the danger of precipitate publication and the ridicule to which the unsuccessful author exposes himself. Another thinks that it was written with a view to the regeneration of the Roman drama, and that every precept in it has reference to that one purpose. Other theories differ as much from these as these from each other.

On the other hand, many critics have viewed it as a medley of critical remarks and rules, without any attempt at order or arrange-

ment; and some have even thought that it was made up from fragments of Horace's composition clumsily put together and published after his death.

The truth probably lies between these two extremes. To find an accurate system in Horace is not to be expected: a conversational method and a "graceful negligence" are the distinguishing features of his *Satires* and *Epistles*, and it is not probable that this *Epistle* to the *Pisos* is an exception to his general style. The old Scholiast *Porphyrion* tells us that the poem was principally compiled from the more methodical work of *Neoptolemus*; and, as this account appears liable to no objections, the most probable conclusion that can be formed on the subject is that Horace intended to convey in a popular form the elements of critical science, as he had already treated those of the science of ethics.

But in a treatise, however familiar and unmethodical, on poetry, the drama would naturally claim peculiar attention; and the more so, in this instance, because of the extreme degeneracy of that province of poetry at the time when the treatise was written. Without going minutely into the causes of the disease, which were many and complicated, the literary patriot would point out to his countrymen the means of remedy, by recalling their attention to good models and well-grounded maxims. And this is exactly what Horace has done. Although all his precepts are intended for the Roman poet, he admits no other excellence (except in subject) than that which the Greeks allowed; and, whatever may be thought of the value of his canons to the modern poet, it is certain that the Romans, whose main excellence lay in imitation, succeeded precisely in proportion as they regarded the laws which, existing before in the reason of things or in the practice of the Greeks, were digested and elucidated by Horace.

It is not certain to whom this *Epistle* was addressed, but some of the best critics agree in selecting the *L. Piso* who was consul, B. C. 15. If they are right, as he was born B. C. 49, he might have a son verging upon manhood in B. C. 8, the last year of Horace's life, and the poem could hardly have been written earlier than that. Those who assume a different *Piso* (*Cnaeus*) make the date some dozen years earlier.

1-37. The importance of simplicity and unity is inculcated. — 1-5. This monster with a woman's head and a fish's tail, with a horse's neck, limbs from all manner of beasts, and feathers of all sorts of birds, Horace considered a good illustration of some of the poetry of his day. *Membris*; dative. *Ut*=so that. *Spectatum*; supine. — 9-18. *Pictoribus* — *potestas* is a supposed reply that painters and poets are privileged people, which Horace admits, but within certain limits. — 19. *Et fortasse*, etc. The Scholiasts tell a

story of a painter who could paint nothing well but a cypress, and when a sailor wanted a picture of a shipwreck, asked him if he would n't like a cypress in it. — 22. *Rota*; i. e. the potter's wheel. — 26-29. *Levia*; smoothness. *Nervi*; vigor. *Grandia*; sublimity. *Prodigialiter*; with *variare*; i. e. so as to produce startling effects. — 32. The *Aemilius ludus* was a gladiators' school. *Unus* = *præter ceteros*. Some read *imus*. — 38-72. The choice of a subject; the arrangement; the expression. — 40-42. *Potenter* = *pro suis viribus*, κατὰ δύναμιν. *Facundia* = expression. *Venus* = beauty. — 43. *Nunc* adds intensity to *jam*: just now. — 46. *Tenuis*; discriminating. *Serendis*; (arranging) from *serere*, *serui*, rather than *serere*, *sevi*, as some make it. — 47-50. *Si* — *novum*; i. e. if old words get a new force from their connection. *Rerum*. Gr. 438. 5. A. & S. 205, R. 9 (b). *Cinctutis*; i. e. ancient: the *cinctus* having been worn before the introduction of the *tunica*. *Cethegis*. See on E. II. 2. 117. — 54-56. *Caecilio Plautoque*. See on E. II. 1. 59, 170. *Romanus*. Cf. Virg. A. VI. 851. *Catonis et Enni*. See on E. II. 2. 117. *Ego invideor*; for *mihi invidetur*: a Grecism. — 59-61. *Signatum* — *producere* = to give currency to a word stamped with a modern mark: a metaphor from the mint. *Ut* — *cadunt* = as woods in respect to their leaves at the close of the year are changed, yea they are the first to fall. The construction is irregular, but the meaning is clear. — 63-69. *Receptus* — *arctet*. See on Virg. G. II. 161 foll. *Regis*; i. e. worthy of a king. *Sterillive* — *aratrum* may refer to the draining of the Pomptine marshes, in Campania. *Cursum* — *melius*; referring, perhaps, to clearing out the bed of the Tiber, to put an end to inundations (Suetonius, Octav. 30). *Stet*. Gr. 493. 4. A. & S. 262, N. 5. — 71. *Usus* = usage. Cf. E. II. 2. 119. — 73-85. The different kinds of poetry and their appropriate measures. — 75. *Versibus* — *junotis*; i. e. elegiac measure, of which the extract from Ovid's *Tristia*, p. 61, is an example. Gr. 676. 2. A. & S. 311, R. 2. *Querimonia*; mourning for the dead. — 76. *Post* — *compos*; i. e. afterwards the elegiac measure came to be used for amatory poetry. — 79-82. *Archilochum*; one of the earliest Ionian lyric poets (B. C. 714-676). *Socci* . . . *cothurni*; i. e. comedy . . . tragedy. See on E. II. 1. 174. *Alternis sermonibus*; i. e. dialogue. The iambus overcomes the noise of the theatre (*populares strepitus*) by the clear intonation it admits of. — 83-85. *Fidibus* = to the lyre. The leading kinds of lyric poetry are briefly mentioned: poems on mythological subjects; hymns in honor of the victors at public games (*ἐννίκια*); love-songs and drinking-songs. — 86-135. *Style*, as modified by the subject. Illustrations are drawn from tragedy and comedy, involving the consideration of the language, the characters, the plot,

and the subjects handled. — 86–88. *Descriptas vices*; i. e. the parts assigned to each class of poetry. *Operum colores*; the coloring of poems. *Pudens prave* = through a false shame. — 90–91. *Privatis*; the language of everyday life. *Coena Thyestae*. The murder of the children of Thyestes by Atreus and the serving them up at their father's table was a favorite subject with the ancient tragedians. — 94–98. *Chremes*; one of Terence's characters, put for comic characters generally; as *Telephus* and *Peleus* for tragic characters. *Sesquipedalia* = a foot and a half long. — 99. *Dulcia*; i. e. affecting. The next verse explains it. — 104. *Male*; with *mandata*: improperly assigned you, not suited to your character. — 108. *Prius* corresponds to *post*, v. 111: *first*; the feeling; *afterwards*, the expression. — 113. *Equites peditesque*; i. e. all the citizens of Rome, with reference to their division by Servius Tullius (Liv. I. 44). — 119. The poet should follow tradition and common belief, or, if he invents, his inventions should be consistent with themselves. — 120. *Honoratus* = renowned, κλυτός. *Reponis* = put upon the stage again. — 122. *Nihil — armis* = let him claim everything for arms; i. e. make arms his one appeal. — 123, 124. *Ino*. See on Virg. G. I. 437. *Ixion*. See on Virg. A. VI. 601. *Io*; the daughter of Inachus, king of Argos, whose wanderings in the form of a cow are related in many ways. *Orestes*. See on Virg. A. III. 331; IV. 471. — 128. *Proprie — dicere*. Of the various explanations of this much disputed passage, only two deserve notice. The one makes *communis* = what everybody knows, or what is common property, as opposed to fictions of one's own creating, and *proprie dicere* = to tell it so as to make it one's own. The other makes *communis* = abstract ideas, general conceptions, and *proprie dicere* = to individualize; the whole being = from general ideas to form individual characters. If we adopt the former, we must either make *tuque*, etc., mean: "and yet you had better do this, by dramatizing the Iliad, than to be the first to handle new subjects"; or, if we do not thus strain the meaning of the *-que*, we must give a forced rendering to the rest of the sentence. On the whole, we prefer the other explanation. It is both illustrated and supported by Quintilian (Inst. Or. VII. 1): *Non dissimile huic est illud praeceptum ut a communibus ad propria veniamus. Fere enim communia generalia sunt. Commune est, tyrannum occidit; proprium, Viriatum tyrannum occidit.* Cicero and Tacitus also use the words in the same way. For a very full and able discussion of the passage see Lincoln *ad loc.* — 131. *Publica — erit* = public materials will become private property. Dillenb. explains *publica* as *jura saepius tractata et ita quasi publici juris facta*. — 132. What Horace means is, the hackneyed round of subjects, phrases, and illustrations, ground which anybody may tread,

and many have trod already. *Patulum* is opposed to *arotum*, "a strait," i. e. narrow ground, in which you must tread precisely in the steps of him whom you follow, "out of which diffidence or the plan of the work forbids you to move" (v. 135); i. e. prevents you from showing any originality. — 136-152. The proper *beginning* of a poem. — 136. A class of Epic poets arose some time after Homer, who adopted subjects akin to his, and connected their poems with his; their design being to form their poems and Homer's into one *cycle*, embracing the whole history of the Trojan times, whence they came to be called *Cyclic* poets. — 139. Athenæus (XIV. 6) quotes a proverb: ἄδων ὄπος, Ζεὺς δ' ἐφοβείτο, τὸ δ' ἔρεκεν μῦθον. — 141, 142. A version of the first lines of the *Odyssey*. Cf. E. I. 2. 19 foll. — 143-145. Horace says of Homer, that he does not begin with a flash which ends in smoke, but with him out of smoke comes a bright light; that is, out of a modest beginning the reader is led on to beauties and objects of interest; and he is carried rapidly forward, instead of being detained over matters preliminary and irrelevant. The stories referred to are all in the *Odyssey*. Antiphates was king of the *Læstrygones*, a gigantic race in Sicily, who devoured three of the companions of Ulysses, and destroyed his ships (X. 80 foll.). The adventure with Polyphemus, the Cyclops, forms the leading event of the ninth book. The description of Scylla and Charybdis is contained in the twelfth book (vv. 85 foll.). Cf. Virg. A. III. 420, 613 foll. — 146, 147. Meleager was uncle to Diomed, being brother to Tydeus. The cause of his death is variously related. According to Homer, he was cursed by his mother, Althæa, for the slaughter of her two brothers (II. IX. 567 foll.), and her Erinnys pursued him to his death. But as this was before the Trojan war, and had nothing to do with it, to begin an account of Diomed's return with an account of his uncle's death would be absurd enough. *Gemino... ab ovo*; i. e. from the birth of Helen, who was born from one of the eggs brought forth by Leda, while Castor and Pollux issued from the other. — 151, 152. *Mentitur* = invents. *Ita... sio... ne* = so... so... that not. — 153-284. Rules of dramatic poetry, interspersed with historical notices. — 154-157. *Aulæa*. See on Ov. M. III. 111 and cf. E. II. 1. 189. *Cantor* = *histrion*. *Vos plaudite*; the words with which a play usually concluded. *Mobilibus — annis*; i. e. men's characters change with the different stages of life, and these changes must be attended to. With the passage that follows compare Shakespeare's "Seven Ages"; Boileau, *Art Poétique*, III. 373 foll.; Delille, *Imagination*, VI. 24 foll. — 161-165. *Custode*; the *paedagogus*. See on S. I. 6. 81. *Campi*; sc. *Martii*. *Sublimis* = high-spirited. — 172. *Spe longus* = slow to hope. So Orelli, Dillenb., Maclean, and others. Some translate: indulging in distant expectations. *Avi-*

aus futuri = greedy of life, eager to live longer. — 176. *Ne* = lest, that not. — 178. *Aevo*; with both *adjunctis* and *aptis*. — 184. *Facundia praesens*; i. e. an eye-witness who tells the story before the audience. — 185-187. *Medea*. Cf. v. 123. When deserted by Jason, Medea murdered the two children she had borne to him. *Atreus*. See on v. 91. *Avena*; a swallow (Ov.) or a nightingale (Virg., Propertius, etc.). *Cadmus*. See on Ov. M. III. 98 — 191, 192. *Neo* — *inciderit*; i. e. do not make a god interpose unless the exigency demands it. *Neo* — *laboret*. Thespis introduced a single actor, Aeschylus a second, Sophocles a third, and with the Greeks it was ever after the rule that only three should take part in the dialogue. — 193-195. The chorus should sustain the part of an actor; that is, what it sings ought to carry on the action. *Officium virile* = a strenuous part. — 196-201. The office here ascribed to the chorus is "a general expression of moral sympathy, exhortation, instruction and warning" (Schlegel). The chorus is "the ideal spectator; . . . a personified reflection upon the action that is going on." *Mensae brevia*. Cf. C. II. 16. 14. *Otia* = peace. Cf. C. III. 5. 23. *Teget commissa* = let it keep the secrets intrusted to it. Being present through the whole play, it was necessarily the confidant of all the actors. — 202-207. Horace says that in simpler days, the *tibia* served for an accompaniment to the chorus, but afterwards it came to drown it. In those days the population of the city was smaller, the theatres less crowded, and the audience more reverential and attentive. — 210. *Genius*. Cf. E. II. 1. 144; II. 2. 187. foll. — 215. The *palla* worn by tragic actors had a train which swept the stage. *Pulpita*. See on E. II. 1. 174. — 216-219. Horace says that in the course of time the grave style of music to which the choruses were once sung gave way to a more vehement style, as the eloquence of the chorus grew more impetuous, and it began to speak in language obscure, prophetic, and oracular. — 220-229. Horace here passes on to the Satyric Drama of the Greeks. A goat was the prize contended for in the composition of the choral songs or dithyrambs to which the name *ῥαψῳδία* first belonged. The name may have been derived from the prize. The chorus appeared in the character of Satyrs as attendants on Dionysus (Bacchus), at whose festival they performed. Their subjects were originally confined to the adventures, serious and sportive, of that god, and therefore were a mixture of mirth and gravity. *Nudavit* = *nudos induxit in scenam*. *Ludo*. See on C. I. 35. 4. *Regali* — *tabernae*; i. e. let not him who but now came forward in gold and purple (the garb of a god or hero) descend to the low language of a frequenter of taverns. *Obscuras*; because they were often vaults or cellars. — 231-233. Tragedy should move like a modest and stately matron among the

Satyræ. *Moveri* = *salutare*, as in E. II. 2. 125. — 234. *Inornata* = literal, as opposed to figurative. *Dominantia* = prevalent, in common use; but some make it = literal, like *κύρια*. — 236. *Colori*. Gr. 385. 4. A. & S. 224, R. 3. — 238. *Pythias* seems to be the name of a slave-girl who cheated her master, Simo, out of some money. — 239. *Silenus*. See on Ov. M. XI. 90. — 240. *Ex noto*; referring to the style, or, as some say, to the subject. — 244–250. Horace says that rough Fauns from the woods should not talk as if they had been born in the city, or languish in love verses like a silly youth; neither should their language be low, for this is sure to offend the refined in the audience, even if the vulgar applaud it. — 252–262. *Unde* — *sibi*; i. e. it caused the verse to take the form of a trimeter. See Gr. 683. A. & S. 314. The admission of the spondee, Horace says, was an after invention. *Non ita pridem* = not so (very) long ago. *In* — *recepit* = gave a share of its patrimony. *Socialiter* = “like a good comrade,” in a friendly way. *Hio*; sc. *pes*, i. e. the iambus. *Acci* . . . *Enni*. See on E. II. 1. 50, 56. *Nobilibus* = famous; perhaps ironical. Note the five spondees in v. 260. Gr. 672. 2. A. & S. 310. 2. — 263–268. Not every critic can detect an unrhythmical verse, and so an indulgence they do not deserve is accorded to our poets. “But am I on this account to take all manner of liberties? Or, on the other hand, am I to suppose that every one will see my faults, and keep safely and cautiously within the limits of forgiveness? Why, if I do this, I may have avoided a fault, but I shall have earned no praise.” — 270–274. But your fathers admired both the rhythm and the wit of Plautus. Yes, stupidly enough, if we know the difference between coarseness and wit, and can scan a verse. See on E. II. 1. 170. *Sales*. Gr. 132. A. & S. 97. — 276–280. *Thespis* is said to have invented Tragedy, travelling about with his wagon and his actors smeared with wine- lees. Then came Aeschylus with mask, robe, buskin, and stage, and taught them to speak grandly. See on v. 192 and E. II. 1. 163, 174. Horace confounds the early history of Tragedy with that of Comedy. — 281–284. The period of the old Greek Comedy was B. C. 458–404. Its earliest poet was Cratinus. — 285–476. After alluding to the aversion of Roman poets to careful composition, and their absurd notions of poetic inspiration (285–303), Horace goes on to explain critically what is necessary for the formation and the guidance of the poet (304–476). — 288. *Prætextas*. *Fabulae prætextae*, or *prætextatae*, were tragedies, as *togatas* were comedies. See on E. II. 1. 57. — 290. *Si non*, etc. Cf. E. II. 1. 167. — 292. *Pompius*. Gr. 369. 2. A. & S. 105, R. 3. The family of the *Pisones* claimed descent from Numa Pompilius. — 294. *Ad unguem*. See on S. I. 5. 32. — 295–298. Because genius is above art, and all poets, according to Democritus (see on

E. II. 1. 194), are mad, many neglect their persons, let their nails and their beards grow, and affect insanity. **Helicone**. Cf. E. II. 1. 218. — **300. Antioyria**. There were three places of this name, but **tribus** here is a mere hyperbole. — **301, 302. O ego laevus**. Gr. 669. I. 2; 381. 3. 2). A. & S. 305 (1); 209, R. 13. Cf. Virg. A. II. 54. Horace says he must be a fool, since madness makes the poet, for taking medicines to keep his stomach in order. Cf. E. II. 2. 137. — **309. Philosophy (sapere)** is the foundation of good writing. — **310, 311. Rem** = subject matter. **Socraticae**; referring to the disciples of Socrates, as Plato, Xenophon, etc. **Verbaque** — **sequuntur**. Cf. Boileau (A. P. I. 153): *Ce que l'on conçoit bien s'énonce clairement, Et les mots pour le dire s'arrivent aisément*. — **314. Conscripti** = *senatoris*: nowhere else so used. — **318. Vivas** = vivid, life-like. — **319–322**. Sometimes commonplaces strikingly put commend a play of no great merit more than empty verses and melodious nonsense. — **323, 324. Ore rotundo**; i. e. perfect expression, eloquence. **Nullius**; *sc. rei*. — **325–330**. Horace is representing a scene in a boys' school. **Master**. Let the son of Albinus tell me: if you take an *uncia* from a *quincunx*, how much remains? (The boy hesitates.) You used to know. **Boy. A triens**. **Master**. Very well. You will know how to take care of your money. Now add an *uncia*: what is the sum? **Boy. A semis**. Gr. 712. 1. A. & S. 327. — **332**. Books were smeared with oil of cedar to keep them from the insects. *Capsae cupressinae*, book-cases of cypress-wood, were costly, and would be used only for valuable books. — **337. Omne** — **manat**; i. e. when the mind is full it has no room for superfluities; as what you pour into a full vessel overflows and is lost. — **340. Lamiae**; hags, or ogresses, who were said to devour children. — **341, 342. The oenturiae** are those of Servius Tullius. Those who were older than forty-five were classed with the *seniores*. The grave seniors like no poetry that has not something profitable and instructive in it. The *Ramnes* were the highest of the three centuries of equites which Romulus is said to have formed. They were patricians, and Horace calls them *celsi*, "proud." He opposes them to *seniores*, as young to old. — **343. Punctum**. See on E. II. 2. 99. — **345. Hostia**. See on E. I. 20. 2. — **347. Ignovisse**. See on *collegisse*, C. I. 1. 4. — **353. Quid** — **est** = what are we to say then? — **354. Idem**. Gr. 371. 1. 3) (2). A. & S. 232 (3). **Scriptor librarius**; the slave who acts as copyist. — **357. Censat**. Cf. E. II. 2. 14. **Choerilus**. See on E. II. 1. 233. — **358. Idem**. See on C. II. 10. 22. — **359. Homerus**; i. e. any great poet. — **361. Erit quae**. See on C. I. 1. 3. — **366–373**. Horace goes on to say that mediocrity, though tolerable in some things, is intolerable in poetry. **Tolle memor**. Cf. Virg. A. VI. 377. **Messallae**; M. Valerius Messalla Corvinus,

who was distinguished as an orator. A. Cascellius was a *jurisconsultus*. **Mediocribus**. Gr. 547. II. and I. Cf. A. & S. 269, R. 5. **Columnae**; i. e. the booksellers' shops. — 375. Sardinian honey was bitter. Cf. Virg. E. VII. 41. Poppy-seeds roasted and mixed with honey were a Roman delicacy. — 377, 378. **Sic — imum** = so poetry, which was born and invented only to give pleasure to the soul, if it fail but a little of the highest point, inclines to the lowest. — 379. **Campestribus**; i. e. of the Campus Martius. — 381. **Coronae**; the ring of spectators. — 382 - 384. **Quidni?** Ironical. He is a free man, and born free, and has a good property, and is a good man: why then should he not write? **Census** = rated: a participle. **Summam**; i. e. 400 *sestertia* (about \$ 15,000), the property qualification for admission to the equestrian order. Gr. 380. A. & S. 234. II. — 385. **Tu**; emphatic. **Invita Minera**; i. e., Cicero says, *adversante et repugnante natura*. — 386. **Olim** = ever. See on C. II. 10. 17. — 387. **Maeci**; Sp. Maecius Tarma, a celebrated critic. — 388, 389. Cf. E. II. 2. 114. **Intus** = *in scrinio*. 391. Horace goes on to ascribe the noblest results to the cultivation of true poetry; the civilization of mankind (represented under the legend of Orpheus taming wild beasts), the building of cities, the origin of law and social order. **Sacer — deorum**. Cf. Virg. A. VI. 645. — 394. **Amphion**. See on Ov. M. VI. 178. — 399. Laws in very early times were written in verse, and those of Solon, according to Plutarch, were cut on wooden tables. — 402. **Tyrtaeus**; a native of Attica, who took up his abode at Sparta during the second Messenian war, which began B. C. 685. His verses were chiefly exhortations to bravery addressed to the Spartans. — 403. **Sortes**; oracular responses, which were in verse. — 404. **Vitae — eat**; referring to the didactic poetry of Hesiod, Theognis, and others. — 405 - 407. **Pieris**. See on C. III. 4. 40. **Ludusque**, etc. refers to the origin of dramatic poetry in the rural Dionysia. This festival was at the end of the year, when the labors of the vintage were over. See E. II. 1. 140 foll. Cf. Virg. G. II. 380 foll. **Pudori**. Gr. 390. I. A. & S. 227. — 408 - 411. It is questioned, Horace says, whether poetry comes by nature or by teaching. He thinks both must be combined. **Rude** = *incultum*. — 412. **Metam**. See on C. I. 1. 4. — 413. **Puer** is emphatic: he takes great pains when he is young. Cf. C. I. 9. 16. 414. **Pythia cantat**; sings in the Pythian games, at which there was a musical contest. — 417. **Occupet — scabies** = plague take the hindmost! The Scholiasts say this expression was used by boys in their races. — 419. **Præco**. See on S. I. 6. 86. As the crier calls buyers to an auction, so the rich poet attracts a crowd of venal flatterers. — 422 - 425. **Unctum — possit** = who can serve up a good dinner handsomely. **Spondere**. See on S. II. 6. 23. **Levi**; i. e.

whose credit is as poor as his purse is light. *Atria*. Cf. *atra Cura*, C. III. l. 40. *Beatus*; wealthy. — 426 — 433. If you have made a man a present, or are going to do so, don't invite him to hear your verses. He will be sure to applaud and weep, or laugh or dance with pretended pleasure. Flatterers are like the hired mourners at a funeral, who make more fuss than the friends. See on S. I. 6. 43. *Derisor* = *falsus laudator*. — 435. *Torquere mero* = to ply with wine; which brings out the truth as torture might. — 436, 437. *Si* — *latentes*; i. e. if you ever write poetry, do not be taken in by flatterers, who have a bad heart under a cunning face. — 438. *Quintilio*. See C. I. 24. *Introd. Sodes*. See on S. I. 9. 41. — 439 — 441. *Negares*; sc. *si*. Gr. 512. 1. The metaphors of the lathe and the anvil are common enough for the composition of verses. The lathe was used by the ancients in turning metals, as well as wood and ivory. — 444. *Quin amares* depends on the idea of *hindering* involved in *operam insumebat* (Dillenb.). Orelli explains the subj. by the *oratio obliqua*. — 450. *Aristarchus*, whose name was proverbial as a critic, was born in Samothracia about B. C. 230. He passed the greater part of his life at Alexandria, and was the tutor of Ptolemæus Epiphanes. — 453. *Morbus regius*, otherwise called *argutus morbus*, *aurugo*, and by the Greeks *ἰκτερος*, is the jaundice. Celsus says it is so called because the remedies resorted to were chiefly amusements and indulgences to keep up the spirits, such as none but the rich could afford. Horace appears to have thought it infectious. — 454. *Fanaticus error*; i. e. frenzy like that of the priests of Bellona. The influence of the moon (*traounda Diana*) in producing insanity is one of the earliest fallacies in medicine. The Greeks called these *lunatici* *σεληνιακοί*. — 455, 456. The wise avoid him, as if he were infectious; fools run after him, like boys after a crazy man in the streets. — 460. *Non sit*. Gr. 488. 3. A. & S. 260, R. 6 (b). — 462. *Qui* = how. *Prudens* = on purpose. — 463 — 466. *Empedocles* was a philosopher of Agrigentum, who flourished about 450 B. C. This story of his death is rejected by the critics as a mere fable. — 467. *Ocidenti*. Gr. 391. 3. A. & S. 222, R. 7. This is the only *spondaic* hexameter in Horace. — 469. He keeps up the allusion to *Empedocles*, saying that the frenzied poet is as resolved to rush to his fate (that is, into verse) as the philosopher was, and if you save him he will not drop his pretension to inspiration. — 470 — 472. The crime for which he has been made thus mad does not appear; whether it be for defiling his father's grave, or setting foot upon polluted ground. *Bidental* was a spot struck by lightning, so called from the sacrifice offered upon it for expiation. *Moverit* = *violaverit*. Some take it to mean the removal of the mark placed on the spot.

THE END.





